

المُصْبِحُ الْمُنِيرُ فِي تَهْذِيبِ
تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 8



(Surat Al-Ahzab, Verse 51
to the end of Surat Ad-Dukhan)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

DARUSSALAM

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DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

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**In the Name of Allāh
The Most Beneficent, the Most Merciful**

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the <i>Tafsir</i> of Ibn Kathir	14
The <i>Tafsir</i> of <i>Sūrat Al-Aḥzāb</i>	17
The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him	17
The Reward of His Wives for choosing to stay with the Messenger	21
The Etiquette of entering the Houses of the Prophet ﷺ and the Command of <i>Ḥijāb</i>	23
Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims	27
Relatives before Whom a Woman does not need to observe <i>Ḥijāb</i>	29
The Command to say <i>Ṣalāh</i> upon the Prophet ﷺ	31
Saying <i>Ṣalāh</i> upon the Prophet ﷺ before the Supplication	34
The Virtue of saying <i>Ṣalāh</i> upon the Prophet ﷺ	35
Occasions for saying <i>Ṣalāh</i> upon Him ﷺ	38
Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter	42
The Threat to Those Who fabricate Slander	43
The Command of <i>Ḥijāb</i>	45
A Stern Warning to the Evil Hypocrites	46
No One knows when the Day of Resurrection will come except Allāh	48
The Eternal Curse on the Disbelievers and their Regret	49
The Fabrications of the Jews against Mūsā	51
The Command to the Believers to have <i>Taqwā</i> and speak the Truth	53
How Man bore the <i>Amānah</i>	54
The Result of taking on the <i>Amānah</i>	56
The <i>Tafsir</i> of <i>Sūrah Saba'</i>	59
All Praise and the Knowledge of the Unseen belong to Allāh Alone	59
The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds	62

The Disbelievers' Denial of Life after Death, and the Refutation of Their View	65
The Favors which Allāh bestowed upon Dāwud	68
The Favors which Allāh bestowed upon Sulaymān	70
The Death of Sulaymān	73
The Disbelief of Saba' (Sheba) and Their Punishment	74
The Dam of Ma'arib and the Flood	77
The Trade of Saba' and Their Destruction	80
How Iblis' thought about the Disbeliever proved True	83
The Helplessness of the gods of the Idolators	85
Allāh has no partner in anything whatsoever	90
The Prophet ﷺ was sent to all of Mankind	92
How the Disbelievers asked when the Resurrection would happen, and the Response to Them	94
How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection	96
How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children	99
The Angels will disown Their Worshippers on the Day of Resurrection	106
The Saying of the Disbelievers about the Prophets, and its refutation	108
Refutation of Their Accusation that the Prophet ﷺ was Insane	110
I do not ask for any Reward for conveying the Message	112
The Tafsīr of Sūrah Fāṭir	119
The Power of Allāh	119
None can withhold the Mercy of Allāh	120
The Evidence of Tawḥīd	122
Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection	123
The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection	125
Evidence of Life after Death	127
Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh	128
Righteous Deeds ascend to Allāh	129
Allāh is the Creator and Knower of the Unseen	131
The Blessings and Signs of Allāh	134
The gods of the Idolators do not even own a Qitmar	135

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection	138
The Believer and the Disbeliever are not equal	140
The Perfect Power of Allāh	143
The Muslims will be the Ones Who gain in the Hereafter	146
The Qur'an is The true Book of Allāh	147
The Inheritance of the Qur'an is of three kinds	148
The Virtues of the Scholars	150
The Punishment of the Disbeliever and Their condition in Hell	153
The Helplessness of the false gods and the Power of Allāh	160
They longed for a Warner to come, but when He came, They disbelieved in Him	162
Remember the Bad Consequences of disbelieving in the Prophets	164
The Wisdom behind delaying the Punishment	165
The Tafsīr of Sūrah Yā Sīn	167
The Virtues of Sūrah Yā Sīn	167
The Messenger ﷺ was sent as a Warner	168
The State of Those decreed to be among the Doomed	170
The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed	178
Woe to the Disbelievers!	191
The Refutation of the Belief in the Transmigration of Souls	191
Proof of the Creator of the Universe and of Life after Death	193
Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon	195
Among the Signs of Allāh is that He carried Them in the laden Ship	202
The Misguidance of the Idolators	204
The Disbelievers thought that the Day of Resurrection would never come to pass	205
The Trumpet Blast of the Resurrection	207
The Life of the People of Paradise	209
The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection	211
The Mouths of the Disbelievers will be sealed on the Day of Resurrection	213
Allāh does not teach His Messenger ﷺ Poetry	217
There is a Sign and a Blessing in Cattle	219
The gods of the Idolators are not able to help Them	221

Consolation for the Mercy to the Worlds	221
The Denial of Life after Death, and the Refutation of this Idea	222
The Tafsir of Sūrat Aṣ-Ṣaffāt	231
The Virtues of Sūrat Aṣ-Ṣaffāt	231
The One True God is Allāh	233
The Adornment and Protection of Heaven is from Allāh	234
The Certainty of Life after Death	237
The Day of Recompense	240
The arguing of the Idolators on the Day of Resurrection	243
The Punishment of the Idolators and the Reward of the sincere Believers	247
The Gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh	252
The Story of Two Israelites	255
The Tree of Zaqqūm and its Companions	257
Nūḥ and His People	262
The Story of Ibrāhīm and His People	265
Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him	271
Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt	276
Mūsā and Hārūn	280
Ilyās	281
The Destruction of the People of Lūṭ	284
The Story of Yūnus	285
Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters	291
No One believes what the Idolators say except Those Who are even more misguided than They	295
The Place of the Angels and Their Ranks glorify Allāh	295
The Quraysh wished that They could have a Reminder as did the Men of old	297
The Promise of Victory and the Command to turn away from Idolators	299
The Tafsir of Sūrah Ṣād	305
The Idolators were amazed at the Message, Tawḥīd and the Qur'ān	309
A Reminder of Those Who were destroyed among the Previous Nations	315

Dāwud, peace be upon him	317
The Story of the Two Litigants	321
The Sajdah in Sūrah Sūd	322
Advice to Rulers and Leaders	324
The Wisdom behind the Creation of This World	326
Sulaymān the Son of Dāwud	327
How Allāh tested Sulaymān then made Things easy for Him	331
Ayyūb	335
The Chosen and the Best among the Prophets	340
The Final Return of the Blessed	342
The Final Return of the Doomed	345
The Disputes of the People of Hell	346
The Message of the Messenger ﷺ is a Great News	349
The Story of Ādam and Iblīs	351
The Tafsīr of Sūrat Az-Zumar	355
The Virtues of Sūrat Az-Zumar	355
The Order for Tawhīd and the Refutation of Shirk	356
Evidence of the Power and Oneness of Allāh	360
Allāh hates Disbelief and is pleased with Gratitude	363
It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress	364
The Obedient and the Sinner are not equal	366
The Command for Taqwā, Emigration and to worship Him alone with all Sincerity	369
Creating Fear of the Punishment of Allāh	370
Good News for the Righteous	372
The Parable of the Life of this World	376
The People of Truth and the People of Misguidance are not Equal	377
The Description of the Qur'ān	378
The Final Destination of the Disbelievers	382
The Parable of Shirk	384
The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh	385
The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers	389
Allāh is Sufficient for His Servant	391
The Idolators admit that Allāh is the Sole Creator because Their gods are incapable	392
Allāh is the One Who causes Death and gives Life	396

There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone	398
How to supplicate	400
No Ransom will be accepted on the Day of Resurrection	401
How Man changes when He is blessed after suffering Harm	403
The Call to repent before the Punishment comes	406
Hadīths which tell us not to despair	410
The Consequences for Those Who tell Lies against Allāh and for Those Who have <i>Taqwā</i>	414
Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds	415
The Idolators did not make a just Estimate of Allah such as is due to Him	417
The Blast of the Trumpet, the Judgement and Recompense	421
How the Disbelievers will be driven to Hell	426
The Believers will be taken to Paradise	429
The Width of the Gates of Paradise	434
The Tafsīr of Sūrah Ghāfir	439
The Virtues of the Sūrahs that begin with <i>Hā Mīm</i>	439
One of the Attributes of the Disbelievers is That they dispute the <i>Āyāt</i> of Allāh - and The Consequences of that	442
The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers	445
The Regret of the Disbelievers after They enter Hell	448
The Believers are commanded to worship Allāh Alone no matter what Their Circumstances	452
Allah sends the Revelation to warn His Servants of the Day of Mutual Meeting	454
Warning of the Day of Resurrection and Allāh's judgement on that Day	458
The Severe Punishment for the Disbelievers	461
The Story of Mūsā and Fir'awn	464
Mūsā was supported by a believing Man from Fir'awn's Family	467
How Fir'awn mocked the Lord of Mūsā	476
More of what the Believer from Fir'awn's Family said	477
The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties	479
Proof of the Torment of the Grave	482
The Dispute of the People of Hell	486
The Victory of the Messengers and the Believers	488

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed	490
Life after Death	492
The Command to call upon Allāh	494
Signs of the Power and Oneness of Allāh	496
The Prohibition of <i>Shirk</i> , the Order for <i>Tawhīd</i> , and the Evidence	500
The End of Those Who dispute and deny the Signs of Allāh	502
The Command to be Patient and Good News of Victory	505
The Cattle are also a Blessing from Allāh and a Sign	507
The Lesson to be learned from what happened to Those Who Came before	509
The Tafsīr of Sūrah Fuṣṣilat	511
Description of the Qur'ān, and what Those Who turn away from it say	512
The Call to <i>Tawhīd</i>	514
Some Details of the Creation of this Universe	517
A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd	524
On the Day of Judgement, the Sinners' Limbs will testify against Them	529
The intimate Companions of the Idolators make Evil Actions attractive to Them	533
How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that	534
Glad Tidings to Those Who believe in Allāh Alone and stand firm	537
The Virtue of calling Others to Allāh	541
Wisdom in <i>Da'wah</i> etc.	543
From among the Signs of Allāh	545
The Punishment of the Deniers and the Description of the Qur'ān	547
Rejection of the Qur'ān is pure Stubbornness	550
Taking Mūsā as an Example	551
Everyone will be requited according to His Deeds	553
Knowledge of the Hour is with Allāh Alone	553
Man is fickle when Ease comes to Him after Difficulty	556
The Qur'ān and the Proofs of its Truth	558
The Tafsīr of Sūrat Ash-Shūrā	561
The Revelation and Allāh's Might	562

The Qur'ān was revealed to serve as a Warning	564
Allāh is the Protector, Ruler and Creator	569
The Religion of the Messengers is One	572
A Warning to Those Who dispute concerning Matters of Religion	577
The Provision of Allāh in this World and the Hereafter	580
Making Legislation for the Creatures is <i>Shirk</i>	582
The Terror of the Idolators in the Place of Gathering	583
Good News of the Blessings of Paradise for People of Faith	585
The Accusation that the Prophet ﷺ fabricated the Qur'ān – and the Response to that	586
Allāh accepts Repentance and responds to Supplications	588
The Reason why Provision is not Increased	590
Among the Signs of Allāh is the Creation of the Heavens and the Earth	592
The Cause of Misfortune is Sin	592
Ships are also among the Signs of Allāh	594
The Attributes of Those Who deserve what is with Allāh	597
Forgiving or exacting Revenge on Wrongdoers	600
The State of the Wrongdoers on the Day of Resurrection	603
Encouragement to obey Allāh before the Day of Resurrection	605
How the Revelation comes down	611
The Tafsīr of <i>Sūrat Az-Zukhruf</i>	615
Consolation to the Prophet ﷺ for Disbelief of Quraysh	618
The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that	620
Condemnation of the Idolators' attribution of Offspring to Allāh	623
The Idolators have no Proof	627
Ibrāhīm's Declaration of <i>Tawhīd</i>	631
How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response	632
Wealth is not a Sign of Divine Pleasure	633
The <i>Shayṭān</i> is the Companion of the One Who turns away from Ar-Rahmān	637
Allāh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass	639
Encouragement to adhere to the Qur'ān	639
Mūsā was sent with the Message of <i>Tawhīd</i> to Fir'awn and His Chiefs	642
Fir'awn's Address to His People and how Allāh punished Him	644

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh	649
The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers	656
Good News for Those with <i>Taqwā</i> on the Day of Resurrection, and Their entry into Paradise	657
The Punishment of the Doomed	661
Allāh has no Offspring	664
The Uniqueness of the Lord	665
The Idols have no Power of Intercession	666
The Idolators admit that Allāh Alone is the Creator	666
The Prophet's Complaint to Allāh	667
The Tafsīr of Sūrat Ad-Dukhān	669
The Qur'ān was revealed on <i>Laylatul Qadr</i>	670
Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke	672
The Meaning of the "Great <i>Batshah</i> "	678
The Story of Mūsā and Fir'awn, and how the Children of Israel were saved	680
The Refutation of Those Who deny the Resurrection	686
This World was created for a Wisdom	689
The Condition of the Idolators and Their Punishment on the Day of Resurrection	691
The State of Those Who have <i>Taqwā</i> and the Delights They will enjoy in Paradise	694

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥafīẓ Ibn Kathīr often quotes

- 'Alī bin Abī Talḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- (ʿAṭyah) Al-'Awfī reported that Ibn 'Abbās said...
- Ad-Dahḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Ma'ik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsir* Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Aliyah, Sa'id bin Jubayr, Sa'id bin Al-Musayib, 'Ata' (bin Abi Rabah), 'Ata' Al-Khurrasani, Muqatil bin Hayyan, Ar-Rabi' bin Anas, Ash Sha'bbi, Qatadah, Mujahid, Tkrimah, Ad Dahhak, 'Abdur-Rahman bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Waki', Sufyan Ath-Thawri, Muhammad bin Ishaq, Ibn 'Atyyah, Ibn Abi Hatim, Ibn Jarir (At-Tabari).

The Tafsīr of Sūrat Al-Aḥzāb (Chapter - 33)

— Continued —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١٢٥﴾

﴿تَرْجِي مَنْ شِئْتَ مِنْهُنَّ وَتُؤَيِّدُ الْبَاقِيَ مِمَّنْ شِئْتَ﴾ وَمِنْ أَمْرِكَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ إِذَا أَفَضْتَ أَمْرَهُنَّ
وَلَا يَحْزَنُكَ وَرِصْدُكُمَا إِلَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ
مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا مُبِينًا ﴿١٢٦﴾ لَا يُحِلُّ لَكَ
الْإِنْسَاءُ مِنْ بَعْدِ ذَلِكَ أَنْ يَدْبُرْنَ مِنَ الْأَرْوَاحِ وَلَوْ أَعْلَمْتَ
خُسْرَانًا إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَؤُوفًا
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ
يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَبِيٍّ عَلَيْهِمْ صَلَاتٌ إِذَا دُعِيتُمْ
فَادْخُلُوا وَإِذَا طَعِمْتُمْ فَانْشَرُوا وَلَا تَسْتَوِيضِينَ لِبَدِيِّهِمْ
ذَلِكَ كَمَا كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَجِيبُ مِنْكُمْ وَاللَّهُ لَا
يَسْتَجِيبُ مِنَ الْخَبِيثِ وَلَقَدْ سَأَلَتُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ
وَرَاءِ حِجَابٍ ذَلِكُمْ أَكْهَرُ لِقُلُوبِكُمْ وَقُلُوبُهُنَّ وَمَا كَانَ
لَكُمْ أَنْ تُزْجِرُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا الزَّوْجَهُ
مِنْ نَعْيِهِ أَبَدًا إِنَّ فِيكُمْ لَخُلُوفًا عِندَ اللَّهِ عَظِيمًا ﴿١٢٧﴾
تَدْرَأْتُمْ أَوِ تُخْفَوْنَ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٢٨﴾

﴿تَرْجِي مَنْ شِئْتَ مِنْهُنَّ وَتُؤَيِّدُ الْبَاقِيَ مِمَّنْ شِئْتَ﴾
مَنْ لَقَاءَ وَمَنْ أَبْعَدَ وَمَنْ عَزَلَ
فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ إِذَا أَفَضْتَ
تَقَرَّرَ أَمْرُهُنَّ وَلَا يَحْزَنُكَ
وَرِصْدُكِ بَيْنَ إِلَيْنَهُنَّ كُلُّهُنَّ
وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ
اللَّهُ عَلِيمًا مُبِينًا ﴿١٢٥﴾

451. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you, that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing. ﴿

The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, used to feel jealous of the women who offered

themselves to the Prophet ﷺ. She said, "Would a woman not feel shy to offer herself without any dowery?" Then Allāh revealed the Āyah,

﴿رَجُلٍ مِّن لَّا يَمْنَعُ إِتْقَانُكَ مَن قَسَا﴾

«You can postpone whom you will of them, and you may receive whom you will.»

She said, "I think that your Lord is hastening to confirm your desire."^[1] We have already stated that Al-Bukhārī also recorded this.^[2] This indicates that what is meant by the word:

﴿رَجُلٍ﴾

«postpone» is delay, and

﴿مَن قَسَا يَمْنَعُ﴾

«whom you will of them» means, 'of those who offer themselves to you.'

﴿وَيَمْنَعُ إِتْقَانُكَ مَن قَسَا﴾

«and you may receive whom you will.» means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allāh says.

﴿وَمَن لَّيَّمْتَ مِن مَّحَبَّتٍ فَلَا حُنَاقَ عَلَيْكَ﴾

«And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).»

Others said that what is meant by:

﴿رَجُلٍ مِّن لَّا يَمْنَعُ يَمْنَعُ﴾

«You can postpone (the turn of) whom you will of them,»

means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn 'Abbās, Mujāhid, Al-Hasan,

[1] Ahmad 6:158.

[2] Path Al-Bārī 8:385.

Qatādah, Abu Razān, 'Abdur-Raḥmān bin Zayd bin Aslam and others.

Nevertheless, the Prophet ﷺ used to divide his time between them equally, hence a group of the scholars of *Fiqh* among the Shāfi'is and others said that equal division of time was not obligatory for him ﷺ and they used this *Ayah* as their evidence.

Al-Bukhārī recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to ask permission of us (for changing days) after this *Ayah* was revealed:

﴿ثُمَّ لَمْ يَنْفَعِ يَوْمَهُمْ وَلَمْ يَنْفَعِ يَوْمَهُمْ عَرَبٌ وَلَا جَنْحٌ عَلَيْكَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will. And whomever you desire of those whom you have set aside, it is no sin on you﴾"

I (the narrator) said to her: "What did you say?" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allāh!'"^[1]

This *Ḥadīth* indicates that what is meant in this *Ḥadīth* from 'Ā'ishah is that it was not obligatory on him to divide his time equally between his wives. The first *Ḥadīth* quoted from her implies that the *Ayah* was revealed concerning the women who offered themselves to him. Ibn Jarīr preferred the view that the *Ayah* was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide his time among them or not.^[2] This is a good opinion which reconciles between the *Ḥadīths*.

Allāh says:

﴿ذَلِكَ أَدْنَىٰ أَنْ يُعْزَرَ أَغْصَنَ وَلَا يُؤْزِرَ رَوْحُكَ يَوْمَ لَا يُغْنِي عَنْكَ كُنُفُوكُ﴾

﴿That is better that they may be comforted and not grieved, and may all be pleased with what you give them.﴾

meaning, "If they know that Allāh has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide your time and if you do not wish, you need not divide your time, there is no sin on you no matter which you

[1] *Faḥ al-Bārī* 8:385

[2] *Aḥ-Ṭabarī* 20:304

452. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allāh is Ever a Watcher over all things ﴿

The Reward of His Wives for choosing to stay with the Messenger ﷺ

More than one of the scholars, such as Ibn 'Abbās, Mujāhid, Aḍ Ḍaḥḥāk, Qatādah, Ibn Zayd, Ibn Jarīr and others^[1] stated that this Āyah was revealed as a reward to the wives of the Prophet ﷺ expressing Allāh's pleasure with them for their excellent decision in choosing Allāh and His Messenger ﷺ and the Home of the Hereafter, when the Messenger of Allāh ﷺ, gave them the choice, as we have stated above. When they chose the Messenger of Allāh ﷺ their reward was that Allāh restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty – apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allāh lifted the restriction stated in this Āyah and permitted him to marry more women,^[2] but he did not marry anyone else, so that the favor of the Messenger of Allāh ﷺ towards them would be clear.

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ did not die until Allāh permitted (marriage to other) women for him."^[3] It was also recorded by At-Tirmidhi and An Nasa'i in their *Sunans*.^[4] On the other hand, others said that what was meant by the Āyah,

﴿لَا يَحِلُّ لَكَ الْيَتَامَىٰ مِنْ بَعْدِ﴾

﴿It is not lawful for you (to marry other) women after this,﴾

means, 'after the description We have given of the women who are lawful for you, those to whom you have given their dowry,

[1] At-Ṭabari 20:297, 299

[2] Aḥmad 6:41.

[3] See Sūrat Al-Ahzab 33:50

[4] *Tuhfat Al-Aḥwadhī* 9:78, An Nasa'i 6:56.

those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage - other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka'b, from Mujahid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the Āyah,

﴿لَا يَحِلُّ لَكَ الْفَوَاحِشَ مِنْ بَنَاتِكُنَّ الَّاتِيْنَ مِنْ اَنْفُسِكُنَّ وَلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ﴾

﴿It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.﴾

Allāh has made lawful believing women, and believing women who offered themselves to the Prophet ﷺ for marriage, and He made unlawful every woman who followed a religion other than Islām, as Allāh says:

﴿وَمَنْ كَفَرَ بِالْاٰيٰتِ فَقَدْ حَبِطَ عَمَلُهُ﴾

﴿And whosoever disbelieves in faith, then fruitless is his work﴾ (5:5).

Ibn Jarīr, may Allāh have mercy on him, stated that this Āyah is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allāh knows best.

﴿وَلَا اَنْ تَبْدَلَ مِنْ بَيْنِ اَنْفُسِكُنَّ وَلَوْ اَعْجَبَكَ حُسْنُهُنَّ﴾

﴿nor to change them for other wives even though their beauty attracts you,﴾

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

﴿يٰۤاَيُّهَا النَّبِيُّ اَسْرِ مَا مَلَكَتْ يَمِيْنُكَ مِنَ النِّسَاءِ ۚ لَا يَحِلُّ لَكَ فِيْهَا اَنْفُسٌ مِمَّا مَلَكَتْ يَمِيْنُكَ ۚ﴾

إِنَّهُ زَكَاةٌ لِّكُمْ إِنَّمَا فُتِنْتُمْ بِهَا وَلَئِن لَّمْ يَكُن لَّكُم بِلَاغُهُمْ فِي أَمْرِهِمْ إِلَّا نَعْيُهُمْ إِلَى رَبِّكُمْ فَاسْمِعُوا بَلَاغَ اللَّهِ وَلَا تَتَّبِعُوا أَهْوَاءَ قَلِيلٍ يُدْرِكُ الْكَثِيرَ لَقَدْ كَانَ عَدُوُّكُمْ قَوْمًا يَتَّبِعُونَ أَهْوَاءَهُمْ وَلَا يَنْهَوْنَ عَنِ الْمُنكَرِ أُولَٰئِكَ هُمُ الْمُفْسِدُونَ وَلَا تَنْكِحُوا أُمَّهَاتِكُمْ وَأَبْنَاءَكُمْ وَأَخَوَاتِكُمْ وَأَهْلَ بَيْتِكُمْ إِنَّمَا يَأْتِيَنَّكُمْ لَمَّا كُنْتُمْ فِي الدَّارِ الْمُقَدَّسَةِ دُخُولًا وَلَا مَخْرُجًا وَلَئِن يَخْرُجُوا مِنْهَا فَيَمَسُّوا فِيهَا مِنْ يَدِ غَائِبٍ مِنْكُمْ لَئِيْلٌ شَرٌّ عَنِ اللَّهِ وَاللَّحْمَاءُ بَاطِلٌ إِنَّ اللَّهَ عَلِيمٌ ذَكَاةٌ لِّكُمْ إِنَّمَا فُتِنْتُمْ بِهَا وَلَئِن لَّمْ يَكُن لَّكُم بِلَاغُهُمْ فِي أَمْرِهِمْ إِلَّا نَعْيُهُمْ إِلَى رَبِّكُمْ فَاسْمِعُوا بَلَاغَ اللَّهِ وَلَا تَتَّبِعُوا أَهْوَاءَ قَلِيلٍ يُدْرِكُ الْكَثِيرَ

453. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾

﴿54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾

The Etiquette of entering the Houses of the Prophet ﷺ and the Command of Ḥijāb

This is the Āyah of Ḥijāb, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, as it was reported in the Two Ṣaḥīḥs that he said: "My view coincided with that of my Lord in three things. I said, 'O Messenger of Allāh, why do you not take Maqām Ibrāhīm as a place of prayer?' Then Allāh revealed:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُثَلًّا﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴾ (2:125)

And I said, 'O Messenger of Allāh, both righteous and immoral people enter upon your wives, so why do you not screen

them?' Then Allāh revealed the *Āyah* of *Ḥijāb*. And I said to the wives of the Prophet ﷺ when they conspired against him out of jealousy,

﴿مَنْ زَنَاهُ إِلَىٰ سَفْكَكَ لِي سَيْلَهُ أَرْزَمَ حَرَّ نَكْرٍ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you﴾ (66:5),

and this is what Allāh revealed.^[1]

In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of 'Umar coincided with that of his Lord).^[2]

Al-Bukhārī recorded that Anas bin Mālīk said: "Umar bin Al-Khaṭṭāb said: 'O Messenger of Allāh, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe *Ḥijāb*?' Then Allāh revealed the *Āyah* of *Ḥijāb*."^[3]

Al-Bukhārī recorded that Anas bin Mālīk, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet ﷺ wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet ﷺ that they had left, then he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allāh revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُدْعَكَ لَكُمْ إِلَىٰ مَعَاذٍ فَاصْبِرُوا حَتَّىٰ يَخْرُجُوا إِلَيْكُمْ وَإِنْ دُعِيتُمْ فَادْخُلُوا فَإِنَّا مُبَشِّرُونَ﴾

﴿O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...﴾^[4]

[1] *Fath Al-Bārī* 1:60, Muslim 4:1765.

[2] Muslim 4:1765

[3] *Fath Al-Bārī* 8:387.

[4] *Fath Al-Bārī* 8:387

Al-Bukhārī also recorded this elsewhere^[1] It was also recorded by Muslim and An-Nasā'ī.^[2]

Then Al-Bukhārī recorded that Anas bin Malik said: "The Prophet ﷺ married Zaynab bint Jaḥsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allāh, I cannot find anyone else to invite.' He ﷺ said,

«ارْزُقُوا عَمَائِكُمْ»

«Take away the food.»

There were three people left who were talking in the house. The Prophet ﷺ went out until he came to the apartment of 'Ā'ishah, may Allāh be pleased with her, and he ﷺ said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

«May peace be upon you, members of the household, and the mercy and blessings of Allāh.»

She said, 'And upon you be peace and the mercy of Allāh. How did you find your (new) wife, O Messenger of Allāh? May Allāh bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with 'Ā'ishah, and they spoke as 'Ā'ishah had spoken. Then the Prophet ﷺ came back, and those three people were still talking in the house. The Prophet ﷺ was extremely shy, so he went out and headed towards 'Ā'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the Āyah of *Ḥyāb* was revealed.^[3]

This was recorded only by Al-Bukhārī among the authors of the Six Books, apart from An-Nasā'ī, in *Al-Yaum wal-Laylah*.^[4]

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾

«Enter not the Prophet's houses,» the believers were prohibited

[1] *Faḥ al-Bārī* 11:24

[2] Muslim 2.1050, An-Nasā'ī in *Al-Kubrā* 6:435.

[3] *Faḥ al-Bārī* 8:388

[4] An-Nasā'ī in *Al-Kubrā* 6:75

from entering the houses of the Messenger of Allāh ﷺ without permission, as they used to do during the *Jāhiliyyah* and at the beginning of Islām, until Allāh showed His jealousy over this *Ummah* and commanded them to seek permission. This is a sign of His honoring this *Ummah*. Hence the Messenger of Allāh ﷺ said:

«يَا أَيُّهَا النَّاسُ وَالْخُورُ عَلَى النِّسَاءِ»

«Beware of entering upon women...»^[1]

Then Allāh makes an exception, when He says:

«إِلَّا أَنْ يُؤْتَاكَ لَكُمْ إِلَى مَسْكَنٍ غَيْرِ طَيِّفٍ بِأَنَّهُ»

«unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.»

Mujāhid, Qatādah and others said: "This means, without waiting for the food to be prepared."^[2] In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allāh dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called *Tatfil* (being an uninvited guest). Al-Khatīb Al-Baghdādī wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allāh says:

«وَلَكِنْ إِنْ دُعِيتُمْ فَادْخُلُوا إِذَا كُنتُمْ فَالْتَمِزُوا»

«But when you are invited, enter, and when you have taken your meal, disperse»

In *Ṣaḥīḥ Muslim* it is recorded that Ibn 'Umar, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا دُعِيَ أَحَدُكُمْ أَخَاهُ فَلْيَجِبْ عُرْسًا ثَانٍ أَوْ غَيْرَهُ»

«When anyone of you invites his brother, let him respond, whether it is for a wedding or for any other reason.»^[3]

Allāh says:

[1] Muslim 4:1711.

[2] At-Tabari 20:306.

[3] Muslim 2:1053.

﴿لَا مَسْئِلَةَ لَهُمْ﴾

«without sitting for a talk.» meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allāh ﷺ as Allāh says:

﴿إِنَّ دَرَكَكُمْ كَانَ يَوْرَى الْوَيْلَ يَسْتَعِزُّ بِكُمْ﴾

«Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);»

It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy, until Allāh revealed that this was forbidden. Allāh says,

﴿وَأَنَّهُ لَا يَسْتَعِزُّ بِكَ الْحَقُّ﴾

«but Allāh is not shy of (telling you) the truth.»

meaning, 'this is why He is forbidding and prohibiting you from doing that.'

Then Allāh says:

﴿وَلَا تَسْأَلُوهُنَّ مَا يَخْفَوْنَ مِنْ دُونِ عَجَابٍ﴾

«And when you ask (his wives) for anything you want, ask them from behind a screen,»

meaning, just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims

﴿وَمَا كَانَ لَكُمْ أَنْ تُزْوَا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَيْنِهِمْ أَمَّا إِنَّ ذَلِكَ كَانَ عِندَ اللَّهِ غَلِيظًا﴾

«And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.»

Ibn Abi Hātim recorded that Ibn 'Abbās said concerning the Āyah;

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ﴾

«And it is not (right) for you that you should annoy Allāh's Messenger.»

This was revealed concerning a man who wanted to marry one of the wives of the Prophet ﷺ after he died. A man said to Sufyān, 'Was it 'Ā'ishah?' He said, 'That is what they said.'^[1]

This was also stated by Muqātil bin Hayyān and 'Abdur-Rahmān bin Zayd bin Aslam.^[2] He also reported with his chain of narration from As Suddī that the one who wanted to do this was Ṭalhah bin 'Ubaydullāh, may Allāh be pleased with him, until this Āyah was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allāh ﷺ at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously.

Allāh regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

﴿إِنَّ دَبْكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

«Verily, with Allāh that shall be an enormity.»

Then He said:

﴿إِنْ تُبْدُوا شَيْئًا أَوْ تَكْتُمُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

«Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.»

meaning, 'whatever you conceal in your innermost thoughts, it is not hidden from Him at all'

﴿يَعْلَمُ سِرَّهُ وَالْخَائِطِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allāh knows the fraud of the eyes, and all that the breasts conceal.» (40:19).

[1] Ad-Durr Al-Manthūr 5:643. This is reported without a chain of narration by Ibn Abi Hātim.

[2] Aṭ-Ṭabari 20:316.

their sisters' sons, or their women, or their right hand possessions, or the Tābi'in among men who do not have desire, or small children who are not aware of the nakedness of women.﴾ (24:31)

The Āyah contains more detail than this, which we have already discussed in the Tafsīr of the Āyah and do not need to repeat here.

Ibn Jarīr recorded that Ash-Sha'bī and 'Ikrimah said concerning the Āyah,

﴿لَا مَعَاصِيَةَ فِي آبَائِهِمْ﴾

﴿It is no sin on them before their fathers.﴾

I said, "What about the paternal uncle and the maternal uncle – why are they not mentioned?" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."^[1]

﴿وَلَا بِسَائِرِهِمْ﴾

﴿or their own women,﴾ means that they do not have to observe Hijāb in front of other believing women.

﴿وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴿or their (female) slaves.﴾ Sa'īd bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Hātim.

﴿وَرَتَّبْنَا اللَّهُ لَكُمْ لِقَاءَ كُفٍّ عَلَى كُلِّ نَفْسٍ ذَلِيلَةٍ﴾

﴿And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.﴾

means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

﴿إِنَّا اللَّهُ وَمَا نَكْتُمُ بِمُؤْمِنِيكَ عَلَىٰ أَنْتُمْ بِآلِهَاتِكُمْ أَشْرَكُ مَا كُنْتُمْ بِمُؤْمِنِيكُمْ﴾

﴿سَلَامٌ﴾

﴿56. Allāh sends His Ṣalāh on the Prophet, and also His angels (do so). O you who believe! Send your Ṣalāh on him, and greet him with Taslim.﴾

^[1] Aṭ-Ṭabarī 20:318.

The Command to say Ṣalāh upon the Prophet ﷺ

Al-Bukhārī said: "Abu Al-'Āliyah said: "Allāh's Ṣalāh is His praising him before the angels, and the Ṣalāh of the angels is their supplication." Ibn 'Abbās said. "They send blessings."⁽¹⁾ Abu 'Īsā At-Tirmidhi said: "This was narrated from Sufyān Ath-Thawrī and other scholars, who said: The Ṣalāh of the Lord is mercy, and the Ṣalāh of the angels is their seeking forgiveness."⁽²⁾

There are *Mutawātir* Hadīths narrated from the Messenger of Allāh ﷺ commanding us to send blessings on him and how we should say Ṣalāh upon him. We will mention as many of them as we can, if Allāh wills, and Allāh is the One Whose help we seek.

In his *Tafsīr* of this Āyah, Al-Bukhārī recorded that Ka'b bin 'Ujrah said, "It was said, 'O Messenger of Allāh, with regard to sending Ṣalām upon you, we know about this, but how about Ṣalāh?' He ﷺ said:

«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ خَيْرُ مُجِدِّ، اللَّهُمَّ نَزِّكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا نَزَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ خَيْرُ مُجِدِّ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»⁽³⁾

Imām Ahmad recorded that Ibn Abī Laylā said that Ka'b bin 'Ujrah met him and said, "Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said, 'O Messenger of Allāh! We know how to send Ṣalām upon you, but how can we send Ṣalāh?' He ﷺ said:

«قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ»

[1] *Fath Al-Bārī* 8:392.

[2] *Tuḥfat Al-Aḥwadhī* 2:610.

[3] *Fath Al-Bārī* 8:392

يَا أَيُّهَا خَيْرُ مَخْبُودٍ، سَلِّمْ تَارِكًا عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آدَمَ
إِبْرَاهِيمَ، إِنَّكَ خَيْرُ مَخْبُودٍ

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»

This Ḥadīth has been recorded by the Group in their books with different chains of narration.

Another Ḥadīth

Al Bukhārī recorded that Abu Saʿīd Al-Khudrī, may Allāh be pleased with him, said: "We said, 'O Messenger of Allāh, this is the Salām upon you, but how do we send Ṣalāh upon you?' He ﷺ said

«قُولُوا: (سَلِّمْ صَلَّ عَلَى مُحَمَّدٍ غَيْرًا وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آدَمَ إِبْرَاهِيمَ وَدَاوُدَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ)

«Say: 'O Allāh, send Your Ṣalāh upon Muḥammad, Your servant and Messenger, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm'»

Abu Salih narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آدَمَ إِبْرَاهِيمَ»

«Upon Muḥammad and upon the family of Muḥammad as You sent Your blessings upon the family of Ibrāhīm.»

Ibrāhīm bin Ḥamzah told that, Ibn Abī Hāzīm and Ad-Darāwardī told, that Yazīd, . e., Ibn Al-Hād said

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَتَارِكًا عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ»

«As You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and the family of Muḥammad, as

You sent Your blessings upon Ibrāhīm and the family of Ibrāhīm.^[1]

This was also recorded by An-Nasā'ī and Ibn Mājah.^[2]

Another Ḥadīth

Imām Aḥmad recorded from Abu Ḥumayd As-Sā'idi that they said: "O Messenger of Allāh, how can we send Ṣalāh upon you?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَوُفْدِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَوُفْدِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ خَبِيرٌ مَجِيدٌ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and his wives and offspring, as You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and his wives and offspring, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»^[3]

It was also recorded by the rest of the Group, apart from At-Tirmidhī.^[4]

Another Ḥadīth

Muslim recorded that Abu Mas'ūd Al-Anṣārī said: "We came to the Messenger of Allāh ﷺ and we were with Sa'd bin 'Ubadāh. Bashir bin Sa'd said to him, 'Allāh has commanded us to send Ṣalāh upon you, O Messenger of Allāh. How can we send Ṣalāh upon you?' The Messenger of Allāh ﷺ remained quiet for so long that we wished that he had not asked him, then the Messenger of Allāh ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ خَبِيرٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

[1] *Fath Al-Bāri* 8:392

[2] *An-Nasā'ī* 3:49, *Ibn Mājah* 1:292.

[3] *Aḥmad* 5:424.

[4] *Fath Al-Bāri* 11:157, *Muslim* 1:306, *Abu Dāwūd* 1:600, *An-Nasā'ī* 3:49, *Ibn Mājah* 1:293.

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm among all people, verily You are Most Praiseworthy, Most Glorious." And the Ṣalām is as you know.»^[1]

This was also recorded by Abu Dāwud, An-Nasa'ī, At-Tirmidhi and Ibn Jarīr. At-Tirmidhi said, "It is *Hasan Ṣaḥīḥ*."^[2]

Saying Ṣalāh upon the Prophet ﷺ before the Supplication

Imam Aḥmad, Abu Dawud and At-Tirmidhi reported the following *Ḥadīth* and graded it *Ṣaḥīḥ*; An-Nasa'ī, Ibn Khuzaymah and Ibn Hibbān recorded in their *Ṣaḥīḥs* that Faḍālān bin 'Ubayd, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ heard a man making supplication in his prayer when he had not praised Allāh or said Ṣalāh upon the Prophet ﷺ. The Messenger of Allāh ﷺ said:

«عجل فدا»

«This man is rushing.» Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَتَنَبَّأْ عَنَّا عَزُّوهُ وَتَعَالَى عَلَيْهِ، ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لْيَدْعُ بِدُعَايِهِ»

«When any one of you supplicates, let him start by praising and glorifying Allāh, may He be exalted, then let him send Ṣalāh upon the Prophet, and after that let him make supplication as he wishes.»^[3]

[1] Muslim 1:305.

[2] Abu Dāwud 1:600, *Tuhfat Al-Aḥwadh* 9:84, An-Nasa'ī in *Al-Kubrā* 6:436, At-Ṭabarān 20:321.

[3] Aḥmad 6:18, Abu Dāwud 2:162, *Tuhfat Al-Aḥwadh* 9:430, An-Nasa'ī 3:44, Ibn Khuzaymah 1:351, Ibn Hibbān 3:306.

The Virtue of saying Ṣalāh upon the Prophet ﷺ

Another Ḥadīth

At-Tirmidhī recorded that Ubayy bin Ka'b said: "When two thirds of the night had passed, the Messenger of Allāh ﷺ would get up and say,

«يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ، ذُكِّرُوا اللَّهَ، خَابَتِ الرَّحْمَةُ تَتَّبِعُهَا الرَّابِدَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»

‘O people, remember Allāh, remember Allāh, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.’

Ubayy said, "I said, 'O Messenger of Allāh, I send a lot of Ṣalāh upon you, how much of my prayer should be Ṣalāh upon you?' He said,

«مَا شِئْتَ»

‘Whatever you want.’ I said, 'A quarter?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

‘Whatever you want, but if you increase it, it will be better for you.’

I said, 'Half?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

‘Whatever you want, but if you increase it, it will be better for you.’

I said, 'Two thirds?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

‘Whatever you want, but if you increase it, it will be better for you.’

I said, 'Should I make my whole prayer for you?' He said,

«إِنَّكَ تَكْفِي هُمًّا، وَيَغْفِرُ لَكَ ذَنْبًا»

‘This would be sufficient to relieve your distress and earn you forgiveness of your sins.’

Then he said: "This is a *Hasan Hadith*."^[1]

Another Hadith

Imām Ahmad recorded that Abu Talhah said that the Messenger of Allāh ﷺ came one day looking happy. They said, "O Messenger of Allāh, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ يَا مُحَمَّدُ! أَمَا يُرْسِلُكَ أَنْ رُبْتُ غَرْ وَجَلَ يَقُولُ. إِنَّهُ لَا يُصْنِي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّاتُكَ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمَ عَلَيْكَ عَشْرًا، نَلْتُ. بَلَى»

‘The angel came to me and told me, “O Muhammad, would it not please you if your Lord, may He be glorified, says: ‘No member of your Ummah sends *Ṣalāh* upon you but I send *Ṣalāh* upon him tenfold, and no member of your Ummah sends greetings of *Salām* upon you but I send greetings of *Salām* upon him tenfold?’” I said, “Of course.”’^[2]

This was also recorded by An-Nasā’i.^[3]

Another Chain of Narration

Imām Ahmad recorded that Abu Talhah Al-Anṣārī said: “One morning the Messenger of Allāh ﷺ was in a cheerful mood and looked happy. They said, ‘O Messenger of Allāh, this morning you are in a cheerful mood and look happy.’ He said,

«أَعْرَأْتَانِي آتَى مِنْ رَبِّي غَرْ وَجَلَ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ بِمِثْلِهَا»

‘Of course just now someone [an angel] came to me from my Lord and said, “Whoever among your Ummah sends *Ṣalāh* upon you, Allāh will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.”’^[4]

This is also a good chain, although they (Al-Bukhārī and

[1] *Tuhfat Al-Aḥwadhī* 7:152.

[2] Ahmad 4:30.

[3] An-Nasā’i 3:44.

[4] Ahmad 4:29.

Muslim) did not report it.

Another Ḥadīth

Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاجِدَهُ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

«Whoever sends one Ṣalāh upon me, Allāh will send ten upon him.»

At-Tirmidhi said: "This is a *Ṣaḥīḥ Ḥasan Ḥadīth*. On the same topic, narrations come from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rab'ah, 'Ammār, Abu Talḥah, Anas and Ubayy bin Ka'b."^[1]

Another Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَصَلُّوا اللَّهَ لِي الرَّبِيبَةَ، فَإِنَّهَا حَرَجَةٌ فِي أَعْلَى الْجَنَّةِ.
لَا يَنْتَلِهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا مُرَّةً»

«Send Ṣalāh upon me, for this is Zakāh for you, and ask Allāh to grant me Al-Wasīlah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.»

This was recorded only by Aḥmad.^[2]

Another Ḥadīth

Imām Aḥmad recorded that Al-Ḥusayn bin 'Alī said that the Messenger of Allāh ﷺ said:

«الْبَخِيلُ مَنْ ذُكِرْتُ بَعْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

«The miser is the one in whose presence I am mentioned, then he does not send Ṣalāh upon me.»

Abu Sa'īd said:

^[1] Muslim 1:306, Abu Dāwud 2:184, *Tuhfat Al-Aḥwadhī* 2:608, An-Nasā'ī 3:50.

^[2] Aḥmad 2:365. See also Muslim no. 384.

وَمَا يَرْسَلْ عَلَيَّ

... and he does not send Ṣalāh upon me.^[1]

This was also recorded by At Tirmidhi, who then said: "This Hadith is Ḥasan Gharīb, Sahih."^[2]

Another Hadith

At Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

مَنْ عِمَّ أَنْتَ رَجُلٍ ذَكَرْتُ بِهِ قَلَمَ يُصَلِّ عَلَيَّ، وَرَعِمَ أَنْتَ رَجُلٍ دَحِنَ عَلَيَّ شَوْرُ
رَمَضَانَ ثُمَّ تَشْنَعُ قَتْلَ مَنْ تُعَمِّرُهُ، وَرَعِمَ أَنْتَ رَجُلٍ أَذْرَكَ جِدَّةً أَوْهُ الْكَثْرَ فَلَهُ
بِذِيْلَةِ الْحَقَّةِ

"May he be humiliated, the man in whose presence I am mentioned and he does not send Ṣalāh upon me; may he be humiliated, the man who sees the month of Ramadān come and go, and he is not forgiven, may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise."^[3]

Then he (At-Tirmidhi) said "Ḥasan Gharīb."^[3]

Occasions for saying Ṣalāh upon Him ﷺ

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Hadith recorded by Imām Aḥmad from 'Abdullāh bin 'Amr bin Al-'Ās, who said that he heard the Messenger of Allāh ﷺ say

«إِذَا سَمِعْتُمْ مُؤَدِّمًا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً
عَلَيَّ بِهَا عَشْرًا، ثُمَّ سَأَلَ لِي الْوَسِيلَةَ، فَبُيِّنَ مَرَّةً فِي لَحْدِي لَا تَبْقَى
مِنْ عَذَابِي، وَرَجُو أَنْ أَكُونَ أَنَا مُرَّةٌ مِنْ شَأْنِ لِي الْوَسِيلَةَ حَلَّتْ عَلَيَّ الشَّفَاعَةُ

"When you hear the Mu'adhḥim, repeat what he says, then send Ṣalāh upon me, for whoever sends Ṣalāh upon me, Allāh will send Ṣalāh upon him tenfold. Then ask Allāh to grant me Al-Wasīlah, which is a status in Paradise to which only one of

[1] Aḥmad 1:201

[2] Tuḥfat Al-Aḥwadhi 9:531.

[3] Tuḥfat Al-Aḥwadhi 9:530.

the servants of Allāh will be entitled, and I hope that I will be the one Whoever asks Allāh for Al-Wasīlah for me, it will be permitted for me to intercede for him ^[1]

This was recorded by Muslim, Abu Dāwūd, At Tirmidhī and An-Nasā'ī. ^[2]

Other occasions when we should send *Salāh* upon the Prophet ﷺ include when entering or exiting the *Masjid*, because of the *Hadīth* recorded by Imām Aḥmad from Fāṭimah, the daughter of the Messenger of Allāh ﷺ who said: "When the Messenger of Allāh ﷺ entered the *Masjid*, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

«O Allāh, forgive me my sins and open for me the gates of Your mercy»

When he exited, he would send *Salāh* and *Salām* upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»

«O Allāh, forgive me my sins and open for me the gates of Your bounty» ^[3]

We should also send *Ṣalāh* upon him during the Funeral prayer. The Sunnah is to recite *Sūrat Al-Fāṭḥah* following the first *Takbīr*, to send *Salāh* upon the Prophet ﷺ during the second *Takbīr*, to make supplication for the deceased during the third *Takbīr*, and in the fourth *Takbīr* to say, "O Allāh, do not deprive us of his reward, and do not test us after him "

Ash-Shāfi'ī, may Allāh have mercy on him, recorded that Abu Umāmah bin Saḥl bin Hunayf was told by one of the Companions of the Prophet ﷺ that the Sunnah in the funeral prayer is for the Imām to pronounce the *Takbīr*, then to recite *Sūrat Al-Fāṭḥah* silently after the first *Takbīr*, then to send *Ṣalāh* upon the Prophet ﷺ then to offer sincere supplication for the deceased, but not to recite any Qur'ān in any of the

[1] Aḥmad 2:168

[2] Muslim 1:288, Abu Dāwūd 1:359 *Tuḥfat Al-Aḥwadḥi* 1:83, An-Nasā'ī 2 25.

[3] Aḥmad 6:282.

Takbīr, then to conclude by saying *Salām* silently.^[1] An-Nasā'ī also recorded this from Abu Umānah, who said, "This is from the Sunnah," and he mentioned it.^[2] According to the correct view, such a statement reported from a Companion carries the ruling of *Marfū*.^[3]

It is recommended to conclude supplications with *Salāh* upon the Prophet ﷺ. At-Tirmidhī recorded that 'Umar bin Al-Khaṭṭāb said, "A supplication remains suspended between heaven and earth and does not ascend any further until you send *Salāh* upon your Prophet."^[4]

This was also narrated by Mu'adh bin Al Ḥārith from Abu Qurrah from Sa'īd bin Al Musayyib from 'Umar, as a saying of the Prophet ﷺ.^[5] It was also recorded by Razīn bin Mu'āwiyah in his book, where he also attributed it to the Prophet ﷺ reporting that he said.

«الدُّعَاءُ مَوْفُوقُ سِنِّ السَّمَاءِ وَالْأَرْضِ، لَا يَصْنَعُ حَتَّى يَضِلَّ عَلَيَّ. فَلَا تُجْعَلُونِي كَقَدَحِ الزَّائِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَرْسَطَهُ»

"A supplication remains suspended between heaven and earth and does not ascend any further until a person sends *Salāh* on me. Do not treat me like a spare water container, send *Salāh* upon me at the beginning of your supplication, at the end and in the middle."^[6]

Sending *Salāh* upon the Prophet ﷺ is even more strongly encouraged in the *Qunūt* supplication. Ahmad, the *Sunan* compilers, Ibn Khuzaymah, Ibn Hibbān and Al-Ḥākim recorded that Al-Ḥasan bin 'Alī, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ taught me some words to say during *Al Witr*:

«اللَّهُمَّ اغْنِنِي فِيمَنْ خَدَعْتُ، وَغَانِي فِيمَنْ غَايَبْتُ، وَتَوَلَّيْ فِيمَنْ تَوَلَّيْتُ، وَارْكُ لِي

[1] *Musnad Ash-Shāfi'ī* p. 210

[2] An-Nasā'ī 4:75.

[3] Here the meaning is that the statement; "this is the Sunnah" coming from a Companion means that it carries the ruling of having come from the Prophet ﷺ himself.

[4] *Tuhfat Al-Aḥwadhī* 2:610.

[5] *Takhrīj Al-Kashshaf* by Ibn Hajar p. 137.

[6] *Jamī' Al-Uṣal* 4:155.

فِيْمَا أَعْطَيْتَ، وَفِي شَرِّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ، وَإِنَّهُ لَا يَدْرُ
مَنْ وَالَيْتَ، وَلَا يَبْزُغُ مَنْ غَاذَبْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

“O Allāh, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You.”¹

In his *Sunan*, An-Nasāʾī has the addition,

«وَصَلَّىٰ اللَّهُ عَلَىٰ مُحَمَّدٍ»

“and may Allāh bless Muḥammad.”² at the end of this Qunūt¹

It is also recommended to say plenty of Ṣalāh upon him on Friday and on the eve of Friday^[2] Imām Aḥmad recorded that Aws bin Aws Ath-Thaqafī, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ نَبِيُّ رَبِّي قُفْرًا، وَيَوْمَ الْبَتَّةِ، وَيَوْمِ
الْفَتْحَةِ، فَأَتَمَّرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَرْغُوبَةٌ عَلَيَّ»

“One of the best of your days is Friday; on this day Adam was created and died, on this day the Trumpet (Ṣūr) will be blown and all will have swoon away. So on this day send plenty of Ṣalāh upon me, for your Ṣalāh will be presented to me.”

They said, ‘O Messenger of Allāh, how will they be shown to you after your body has dispersed into the earth?’ He said,

«إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ جَسَادَ الْأَنْبِيَاءِ»

“Allāh has forbidden the earth to consume the bodies of the

[1] Aḥmad 1:199, Abu Dāwūd 2:133, *Tuḥfat Al-Aḥwadhī* 2:562, An-Nasāʾī 3:248, Ibn Mājah 1:372, Ibn Khuzaymah 2:151 Ibn Hibbān 2:148, Al-Hākim 3:172.

[2] Thursday night.

Prophets. ۱۱۱

This was also recorded by Abu Dāwud, An-Nasa'i and Ibn Majah, and it was graded Ṣaḥīḥ by Ibn Khuzaymah, Ibn Hibbān, Ad-Daraqutni and An-Nawawī in Al-Adhkār.^[2]

﴿يَا أَيُّهَا الَّذِينَ يُزِيدُونَ اللَّهَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا
وَالَّذِينَ يُزِيدُونَ الْفَجْرِينَ وَالْمُنْتَهِي يَتَوَلَّوْا مَا انْتَهَوْا فَقَدْ فَخَرُوا رُؤُسًا ثَمِينًا﴾

﴿57. Verily, those who annoy Allāh and His Messenger, Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.﴾

﴿58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.﴾

Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter

Here, Allāh warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger ﷺ by accusing him of having faults or shortcomings – Allāh forbid. Tkrimah said that the Āyah:

﴿يَا أَيُّهَا الَّذِينَ يُزِيدُونَ اللَّهَ رَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾

was revealed concerning those who make pictures or images.^[3]

In The Two Ṣaḥīḥs, it is reported that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

﴿يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِيهِ ابْنُ آدَمَ، يَسُبُّ الدُّهْرَ وَآلَا الدُّهْرِ أَفَلَا يَكْفُؤُا لِيَلَهُ وَنَهَارُهُ،

﴿Allāh says: "The son of Adam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day."﴾^[4]

The meaning of this Ḥadīth is that in the Jāhiliyyah they used

[1] Aḥmad 4:8.

[2] Abu Dāwud 1:635, An-Nasa'i 3:91, Ibn Majah 1:524, Ibn Khuzaymah 3:118, Ibn Hibbān 2:132, An-Nawawī 97.

[3] Aṭ-Ṭabarī 20:322.

[4] Fath Al-Bārī 8:437, Mushm 4:1762.

to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allāh to time, and inveigh against it, but the One Who did that was Allāh, may He be exalted. So, He forbade them from this. Al-'Awfi reported that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾

was revealed about those who slandered the Prophet ﷺ over his marriage to Safiyyah bint Huyay bin Akhtab.^[1]

The *Āyah* appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allāh, just as whoever obeys him obeys Allāh.

The Threat to Those Who fabricate Slander

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَدْعًا إِتَابُوا﴾

﴿And those who annoy believing men and women undeservedly,﴾

means, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿بَدْعًا كَبَرًا لَّهِمْ وَإِنَّا كَاشِفَا الْعَذَابِ﴾

﴿they bear the crime of slander and plain sin.﴾

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allāh and His Messengers, followed by the Rāfidites who accuse the Companions of shortcomings and faults of which Allāh has stated that they are innocent, and describe them as the opposite of what Allāh has said about them. Allāh, may He be exalted, has told us that He is pleased with the Migrants and Anṣār, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say

^[1] Al-Ṭabarān 20:323. See the section on reports at the beginning of this book

things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dāwud recorded that Abu Hurayrah said that it was said: "O Messenger of Allāh, what is backbiting (Ghibah)?" He said,

يَذْكُرُ أَخَاكَ بِمَا يَكْرَهُ

‘It is when you mention something about your brother that he dislikes.’

It was asked, "But what if what I say about my brother is true?" He said,

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَتْ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ نَهَتْ

‘If it is true, then you have committed backbiting (Ghibah) about him, and if it is not true, then you have slandered him.’^[1]

This was also recorded by At-Tirmidhi, who said, "Hasan Sahih."^[2]

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَقُلْ لِلْمُؤْمِنِينَ يَذْكُرْ عَنِّي مِنْ حَتِّيمِهِمْ ذَلِكَ أَذَقُ أَنْ
سَرَقَ فَلَا يُوَدُّ رَكَاتُ اللَّهِ عَفْوَاً رَجَساً﴾ لَنْ تُرَى بَيْنَهُ السُّتُورُ وَالَّذِينَ يَظَاهَرُونَ
نَرَضَ وَالْمُرْغِفُونَ فِي لَهَيْئَةِ لَمَنَ بَيْنَهُمْ شَرٌّ لَّا يَجْعَلُكَ بَيْنَهُ إِلَّا قِيلًا سَمِعْتُ
أَبَا نُعَيْمًا أَوْثَرًا وَقِيلُوا تَتَبَلَّغُوا سَعَةً اللَّهُ فِي أَلْبَابِكُمْ عَفْوَاً مِنْ قَبْلِ وَلَنْ يَمُنَّ
بِسُنَّةِ اللَّهِ تَعَالَى

459 O Prophet! Tell your wives and your daughters and the women of the believers to draw their jalābīb over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft Forgiving, Most Merciful

460. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a

[1] Abu Dāwud 5:192.

[2] Muslim no. 2589, Tuhfat Al Ahwadhī 6:63.

little while.﴾

﴿61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.﴾

﴿62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.﴾

The Command of *Ḥijāb*

Here Allāh tells His Messenger ﷺ to command the believing women – especially his wives and daughters, because of their position of honor – to draw their *Jilbābs* over their bodies, so that they will be distinct in their appearance from the women of the *Jāhūlyyah* and from slave women. The *Jilbāb* is a *Riddā'*, worn over the *Khimār*. This was the view of Ibn Mas'ūd, 'Ubaydah, Qatādah, Al-Ḥasan Al-Baṣrī, Sa'īd bin Jubayr, Ibrahim An-Nakha'i, 'Aṭā' Al-Khurāsānī and others. It is like the *Izār* used today. Al-Jawhārī said: "The *Jilbāb* is the outer wrapper."

'Alī bin Abī Ṭalhah reported that Ibn 'Abbās said that Allāh commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the *Jilbāb*, leaving only one eye showing.^[1] Muḥammad bin Sīrīn said, "I asked 'Ubaydah As-Salmānī about the *Āyah*:

﴿يَذَرْنَ عَيْنَ يَمِينِهِمْ﴾

﴿to draw their *Jilbāb* over their bodies.﴾ He covered his face and head, with just his left eye showing."^[2]

﴿وَكَيْفَ تَعْلَمُونَ أَنَّهُمْ عَفْوٌ وَلَا يُؤْذُونَ﴾

﴿That will be better that they should be known so as not to be annoyed﴾

means, if they do that, it will be known that they are free, and that they are not servants or whores.

﴿وَكَيْفَ تَعْلَمُونَ أَنَّهُمْ عَفْوٌ وَلَا يُؤْذُونَ﴾

[1] At-Ṭabārī 20:324.

[2] At-Ṭabārī 20:325.

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

means, with regard to what happened previously during the days of *Jāhiliyyah*, when they did not have any knowledge about this

A Stern Warning to the Evil Hypocrites

Then Allāh issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

﴿وَالَّذِينَ فِي نُفُوسِهِمْ مَّرَضٌ﴾

﴿those in whose hearts is a disease,﴾ 'Krimah and others said that this refers to adulterers in this instance.^[1]

﴿وَالْمُحْضُونَ إِلَى الْمَيْمَةِ﴾

﴿and those who spread false news among the people in Al-Madīnah﴾

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

﴿لَنَجْزِيَنَّكَ بِهِمْ﴾

﴿We shall certainly let you overpower them,﴾

'Alī bin Abi Talhah reported that Ibn 'Abbās said, "We will give you power over them."^[2] Qatadah said: "We will incite you against them."^[3] As-Suddī said: "We will inform you about them."

﴿نَنْتَزِلْ بِكُمْ فِيهَا﴾

﴿then they will not be able to stay in it﴾ means, in Al-Madīnah,

﴿إِلَّا قَلِيلًا مِّنْهَا﴾

﴿but a little while. Accursed...﴾

This describes their state while they are in Al Madīnah for this short time before they are expelled and sent far away.'

[1] At-Tabari 20:326.

[2] At-Tabari 20:328.

[3] At-Tabari 20:328.

سورة الاحزاب

٤٧٧

مكية

﴿إِنَّمَا تُعْمِرُوا بَعْدَ﴾

يَسْتَلِكُ النَّاسُ عَنِ السَّاعَةِ قُلُوبَهُمْ عِلْمُهَا عِنْدَ اللَّهِ وَمَا يَدْرِيكَ
 لَمَلُ السَّاعَةِ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَمَنَّ الْكَافِرِينَ وَأَعَدَّ
 لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَلَا يَجِدُونَ وَلِيًّا وَلَا يُصِيرُ
 ﴿٦٥﴾ يَوْمَ تُغْلَبُ رُجُومُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ
 وَأَطَعْنَا الرُّسُلَ أَتَا أَطَعْنَا سَادَنَا وَكُنَّا لَهَا
 فَاعِلِينَ السَّيْلَ ﴿٦٦﴾ رَبَّنَا عَلَيْنَا مِثْقَلُ مِنَ الْعَذَابِ
 وَالْعَنَمُ لَعَنَ كَيْدًا ﴿٦٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
 ءَاتُوا مَوْسَىٰ وَفَرَّاهُ اللَّهُ وَمَا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا ﴿٦٨﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٩﴾ يُصْلِحْ
 لَكُمْ أَسْلَاحَكُمْ وَيَعْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
 فَقَدَرَ رُفُوزًا عَظِيمًا ﴿٧٠﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
 وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
 الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا حَقِيرًا ﴿٧١﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ
 وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَالْكُفْرَانَ وَالْكُفْرَانَ
 عَلَىٰ أَسْرُسٍ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٢﴾

﴿they shall be seized
 wherever found,﴾
 means, 'they will be
 attacked, because
 they are so weak and
 so few,'

﴿وَقَتْلُوا قَتِيلًا﴾

﴿and killed with a
 (terrible) slaughter.﴾
 Then Allāh says:

﴿سَمِعَ اللَّهُ فِي السَّمَوَاتِ مَا
 قَالُوا﴾

﴿That was the way of
 Allāh in the case of those
 who passed away of
 old,﴾

meaning, this is how
 Allāh dealt with the
 hypocrites when they
 persisted in hypocrisy
 and disbelief and did

not give it up; He incited the believers against them and
 caused them to prevail over them.

﴿وَلَنْ تَجِدَ لِسْمَ اللَّهِ تَبِيلًا﴾

﴿and you will not find any change in the way of Allāh.﴾

means, the way in which Allāh deals with this does not alter
 or change.

﴿يَسْتَلِكُ النَّاسُ عَنِ السَّاعَةِ قُلُوبَهُمْ عِلْمُهَا عِنْدَ اللَّهِ وَمَا يَدْرِيكَ
 لَمَلُ السَّاعَةِ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَمَنَّ الْكَافِرِينَ وَأَعَدَّ
 لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَلَا يَجِدُونَ وَلِيًّا وَلَا يُصِيرُ
 ﴿٦٥﴾ يَوْمَ تُغْلَبُ رُجُومُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ
 وَأَطَعْنَا الرُّسُلَ أَتَا أَطَعْنَا سَادَنَا وَكُنَّا لَهَا
 فَاعِلِينَ السَّيْلَ ﴿٦٦﴾ رَبَّنَا عَلَيْنَا مِثْقَلُ مِنَ الْعَذَابِ
 وَالْعَنَمُ لَعَنَ كَيْدًا ﴿٦٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
 ءَاتُوا مَوْسَىٰ وَفَرَّاهُ اللَّهُ وَمَا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا ﴿٦٨﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٩﴾ يُصْلِحْ
 لَكُمْ أَسْلَاحَكُمْ وَيَعْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
 فَقَدَرَ رُفُوزًا عَظِيمًا ﴿٧٠﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
 وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
 الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا حَقِيرًا ﴿٧١﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ
 وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَالْكُفْرَانَ وَالْكُفْرَانَ
 عَلَىٰ أَسْرُسٍ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٢﴾﴾

﴿63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"﴾

﴿64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire ﴾

﴿65. Wherein they will abide forever, and they will find neither a protector nor a helper.﴾

﴿66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾

﴿67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

﴿68. "Our Lord! Give them double torment and curse them with a mighty curse!"﴾

No One knows when the Day of Resurrection will come except Allāh

Here Allāh tells His Messenger ﷺ that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allāh, may He be exalted, as Allāh says in Sūrat Al-A'rāf, even though that was revealed in Makkah and this Sūrah was revealed in Al-Madīnah. Allāh continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

﴿وَمَا بِكَ مِنْ شَيْءٍ أَنْتَ تُكْرَهُ﴾

﴿What do you know? It may be that the Hour is near!﴾

This is like the Ayāt:

﴿التَّوْبَتِ السَّاعَةُ وَاقْطَعِ الْقَمَرُ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder.﴾ [54:1]

﴿تَقَرَّبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضِينَ﴾

﴿Draws near for mankind their reckoning, while they turn away in heedlessness.﴾ [21:1]

﴿And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger! Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter in the hour of need."﴾ (25:27-29)

﴿يَا يَرُدُّ قَلْبُ كَفَرًا يَوْمَ كَانُوا مُسْلِمِينَ﴾

﴿How much would those who disbelieved wish that they had been Muslims.﴾ (15:2)

And here too, Allāh tells us that when they are in this state, they will wish that they had obeyed Allāh and His Messenger ﷺ in this world.

﴿وَقَالُوا رَبَّنَا آمَنَّا بِمَا كُنَّا تَكْفُرُونَ فَاسْمِعْنَا نَسْتَبِيعَ﴾

﴿And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

Tāwūs said: " 'Our chiefs' means their nobles and 'our great ones' means their scholars."

﴿رَبَّنَا إِنَّهُمْ صَفَّوْا بَيْنَ يَدَيْكَ الْقَذَابِ﴾

﴿Our Lord! Give them double torment﴾ means, 'for their disbelief and because they mislead us '

Abu Al-Qasim At-Ṭabarānī recorded from Abu Rafī' that among the names of those who fought with 'Alī, may Allāh be pleased with him, was Al-Hajjāj bin 'Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Anṣār! Do you want to say when we meet our Lord:

﴿رَبَّنَا إِنَّا أَطَعْنَا مَا كُنَّا تَكْفُرُونَ فَاسْمِعُوا نَسْتَبِيعَ﴾ رَبَّنَا إِنَّهُمْ صَفَّوْا بَيْنَ يَدَيْكَ الْقَذَابِ
وَاللَّعْنَةُ لَنَا كِبَرًا﴾

﴿Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!﴾"

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَانُوا يُدْعَوْنَ إِلَى اللَّهِ بِمَا كَانُوا يَكْفُرُونَ﴾
رَبَّنَا

﴿69. O you who believe! Be not like those who annoyed Mūsa,

but Allāh cleared him of that which they alleged, and he was honorable before Allāh.►

The Fabrications of the Jews against Mūsā

Al-Bukhārī recorded in the Book of Ḥadīths about the Prophets, that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَتِيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاهُ بِهِ، فَأَدَاهُ مِنْ آدَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَسْتُرُ هَذَا الشَّيْءَ إِلَّا مِنْ غَيْبٍ فِي جِلْدِهِ، مَا تَرَوْهُ وَإِنَّمَا أَذَرُهُ وَإِنَّمَا آتَاهُ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يَبْرُكَهُ بِمَا فَعَلُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَحَلَا يَوْمًا وَخَذَهُ فَخَلَعَ ثِيَابَهُ عَلَى خَبَرٍ نَمَّ اعْتَصَلَ، فَلَمَّا فَرَغَ أَتَيْنَاهُ إِلَى ثِيَابِهِ لِتَأْخُذَهَا، وَإِنَّ لِحَمَرٍ عَدَا يَنْزِيهِ فَأَخَذَ مُوسَى غَضَاهُ وَطَلَبَ الْحَمَرَ فَجَعَلَ يَقُولُ: تَوْبَى خَبَرٍ، تَوْبَى حَمَرٍ، خَتَّى انْتَهَى إِلَى ثِيَابِهِ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خُلِقَ اللَّهُ عَزَّ وَجَلَّ، وَأَتَرَاهُ مَسًا تَشْرُقُونَ، وَقَامَ الْحَمَرُ، فَأَخَذَ تَوْبَةً بَلِيَّةً، وَطَافَ بِالنَّحْجَرِ ضَرْبًا بِغَضَاهُ، فَوَاللَّهِ إِنْ دَانَحَجَرَ لَفَدْنَا مِنْ أَمْرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ حَسْبًا - قَالَ - مَذْلِكُ نُوْهُ نَعَالِي: «يَكَايَا النَّبِيِّينَ! اسْتَوْا لَا تَكُونُوا كَالَّذِينَ: إِذَا مَرَسَ قَدْرَهُ اللَّهُ بِمَا قَالُوا وَكَانَ عِنْدَ اللَّهِ رَحِيمًا» ﴿١٠﴾»

«Mūsā, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allāh, may He be glorified, wanted to clear Mūsā, peace be upon him, of what they were saying. One day Mūsā was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allāh had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allāh, the marks of that beating were left

on the rock, three or four or five. This is what is referred to in the Āyah: *‘O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.’*^[1]

This *Hadīth* is one of those which were recorded by Al-Bukhārī but not Muslim.

Imām Aḥmad recorded that ‘Abdullāh (bin Mas‘ūd) said: ‘One day, the Messenger of Allāh ﷺ distributed some booty and a man among the Anṣār said, ‘This division was not done for the sake of Allāh.’ I said, ‘O enemy of Allāh! I am going to tell the Messenger of Allāh ﷺ what you have said.’ So, I told the Prophet ﷺ about it. His face reddened and he said,

رَحْمَةُ اللَّهِ عَلَى مُوسَى أَقْدُ. وَذِي يَأْتُرُ مِنْ هَذَا نَصِيرٌ

‘May Allāh have mercy on Mūsā. He was annoyed with worse than this, yet he remained patient.’

This was recorded in the Two *Ṣaḥīḥs*.^[2]

﴿وَكَانَ عِندَ اللَّهِ وَبِيًّا﴾

﴿and he was honorable before Allāh﴾ means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Hasan Al-Baṣrī said: ‘His supplications would be answered by Allāh.’^[3] Some of them said that part of his great standing before Allāh was that he interceded for his brother Hārūn, asking Allāh to send him with him as a Messenger, and Allāh granted his request and said:

﴿وَرَوَّاهُ كَيْفَ يَرِيحًا لَمْ يَرْوَكَ يَحْيَى﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾ (19:53)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا فِرَاقَ سِبْطِكُمْ﴾ يَجْعَلْ لَكُمْ أَمْرًا وَبَيِّنًا لَكُمْ
﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴿70. O you who believe! Have Taqwā of Allāh and speak (always) the truth﴾

[1] Fath Al-Bārī 6:302.

[2] Aḥmad 1:380, Al-Bukhārī no. 3405, Muslim no. 1062.

[3] Al-Baghawī 3:545

﴿71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

The Command to the Believers to have Taqwā and speak the Truth

Here Allāh commands His servants to have Taqwā of Him, worshipping Him as if they can see Him, and to

﴿قُلْ سَيِّدَا﴾

﴿speak (always) the truth﴾ meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴿And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights [in Paradise].

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَلْفَتْنَ فِيهَا وَالنَّاسُ كَذِبُونَ ۚ فَلَوْ أَنَّهُ ظَنُّوا كَذِبًا لَّكَانَ عَلَيْهِمْ آلَاءُ اللَّهِ تَنْزِيلًا ۚ إِنَّهُمْ قَدْ كَفَرُوا ۚ إِنَّ اللَّهَ عَلِيمٌ خَفِيٍّ ۚ إِنَّ اللَّهَ لَكَنُ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿72. Truly, We did offer the Amana^[1] to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.﴾

﴿73. So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators. And Allāh will pardon the believers, men and women. And Allāh is Ever Oft Forgiving, Most Merciful.﴾

[1] Amdnah means trust. Here we see that there are reports that give particular explanations for it in this context.

How Man bore the *Amānah*

Al-'Awfī reported that Ibn 'Abbās said, "*Al-Amanah* means obedience. This was offered to them before it was offered to Ādam, and they could not bear it. Then Allāh said to Ādam: I have offered the *Amānah* to the heavens and the earth and the mountains, and they could not bear it. Will you take it on?' He said, 'O Lord, what does it involve?' He said, 'If you do good, you will be rewarded, and if you do evil, you will be punished.' So Ādam took the *Amānah* and bore it, and this is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا سُعُورًا﴾

﴿But man bore it. Verily, he was unjust and ignorant.﴾^[1]

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said, "*Al-Amānah* means *Al-Farā'id* (the obligatory duties). Allāh offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allāh, in case they could not fulfill the obligations involved. Then Allāh offered it to Ādam, and he accepted it with all that it entailed. This is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا سُعُورًا﴾

﴿But man bore it. Verily, he was unjust and ignorant.﴾

meaning, he underestimated the command of Allāh.^[2]

This was also the view of Mujāhid, Sa'īd bin Jubayr, Ad-Ḍaḥḥāk, Al-Ḥasan Al-Basri and others that *Al-Amanah* means *Al-Farā'id*.^[3] Others said that it meant obedience. Al-A'mash narrated from Abu Aq-Ḍuḥā from Masrūq that Ubayy bin Ka'b said: "Part of *Al-Amānah* means that woman was entrusted with her own chastity."^[4] Qatādah said: "*Al-Amānah* means religion, obligatory duties and prescribed punishments."^[5]

[1] At-Ṭabari 20:338.

[2] At-Ṭabari 20:337.

[3] At-Ṭabari 20:337.

[4] At-Ṭabari 20:338.

[5] At-Ṭabari 20:339.

Malik narrated that Zayd bin Aslam said: "Al-Amānah means three things: prayer, fasting and performing Ghusl to cleanse oneself from sexual impurity."

There is no contradiction between all of these views, they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust - except for those whom Allāh helps, and Allāh is the One Whose help we seek.

One of the reports which deal with Al-Amānah is the *Hadīth* recorded by Imām Ahmad from Hudhayfah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ told us two *Hadīths*, one of which I have seen and the other I am still waiting to see. He told us that Al-Amānah is deeply rooted in the heart of man, then the Qur'an was revealed and they know it from the Qur'an and from the Sunnah. Then he told us that Al-Amānah will be taken away. He said,

«يَأْتِي الرَّجُلُ التُّؤَمَةَ فَتَقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَقْطُلُ أَتْرَمًا يَبْقَى أَثَرُ الْمَجْلِ نَجْمًا
ذَخَرْتَهُ عَلَى وَجْهِهِ، قَرَأَ مُتَبَرًّا وَلَيْسَ فِيهِ شَيْءٌ»

«A man may sleep and Al-Amānah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg - you will see it protruding but there is nothing inside.»

Then he took a pebble and rolled it over his leg, then he said:

«يَقْبَضُ النَّاسُ يَتَّبِعُونَ لَا يَتَكَاذِبُونَ الْأَمَانَةَ حَتَّى يَمُوتَ إِنْ فِي بَنِي قَلَابٍ رَجُلًا
أَمِينًا، حَتَّى يَقَالَ لِلرَّجُلِ مَا أَخْلَدَهُ وَأَعَزَّتْهُ وَأَعْفَلَهُ! وَمَا فِي فُلَيْهِ حَتَّى تَرَوْهُ مِنْ إِنْسَانٍ»

«Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amānah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will be said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.»

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islām would compel him to pay me what is due to

me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you."^[1] It was also recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Al-A'mash.^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أَرْبَعٌ إِنَّا كُنْ فِيكَ فَلَا عَيْنَ مَا نَأْتِكَ مِنَ الذُّبِّ: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَخُسْرُ حَيْفَةٍ، وَجَمْعٌ طَفِيفَةٍ»

‘There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.’^[3]

The Result of taking on the *Amānah*

﴿يَمْحُوبُ اللَّهُ الْمُؤْمِنِينَ وَالْمُتَّقِينَ وَالْمُؤْمِنَاتِ وَالْمُتَّقَاتِ﴾

‘So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators’

means, because the sons of Ādam have undertaken to fulfil the *Amānah*, which means duties, Allāh will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

﴿وَالْمُتَشَبِّهِينَ وَالْمُنَافِقِينَ﴾

‘and the men and women who are idolators.’

these are the ones who both outwardly and inwardly associate others in worship with Allāh and go against His Messengers.

﴿وَيُؤْتِي اللَّهُ عَلَى الْمُؤْمِنِينَ رِزْقًا غَيْرَ غَالٍ﴾

‘And Allāh will pardon the believers, men and women.’

means, He will show mercy to the believers among mankind, who believe in Allāh and in His angels, Books and Messengers,

[1] Ahmad 5:383.

[2] *Fath Al-Bari* 11:341, Muslim 1:126

[3] Ahmad 2:177.

and who obey Him.

﴿ذَكَرَ اللَّهُ لَكُمْ ذِكْرًا﴾

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

This is end of the Tafsir of Sūrat Al-Aḥzāb, Allāh's is the praise and thanks.

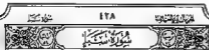
The Tafsīr of Sūrah Saba'

(Chapter - 34)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ
 فِي الْآخِرَةِ وَهُوَ الْعَلِيمُ الْحَكِيمُ ① يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ
 وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
 الرَّحِيمُ الْغَفُورُ ② وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ
 قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْيَوْمِ لَا يَعُزُّ عَنْهُ شَيْءٌ
 نَذَرْتُ السَّمَوَاتِ وَالْأَرْضِ وَالْأَرْضِ وَلَا أَصْغُرُ مِنْ ذَلِكَ
 وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ③ لِيَجْزِيَ الَّذِينَ
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَجْرَهُمْ وَلِيُكَفِّرَ عَنْهُمْ تَغْفِيرًا وَرَبِّي
 كَرِيمٌ ④ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ
 لَهُمْ عَذَابٌ مِنْ رَجْزِ آيَةِ ⑤ وَرَبِّي الَّذِينَ أَوْثَرُوا آلِهَتَهُمْ
 الْأُولَى أَنْزَلَ إِلَهُكَ مِنَ الْفُجَاءِ هُوَ الْحَقُّ وَهُدًى عَلَى صِرَاطٍ
 الْمُبِينِ الْحَمِيدُ ⑥ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَحْنُ عَلَى صِرَاطٍ
 يُبَيِّنُكُمْ لِمَا مَرَقْتُمْ لَكُمْ فَذَرْهُمْ إِنَّهُمْ لَخِلَافُ جُنُودٍ

لِلْحَمْدِ لِلَّهِ الَّذِي لَهُ مَا فِي
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ
 فِي الْآخِرَةِ وَهُوَ الْعَلِيمُ
 الْحَكِيمُ ① يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ
 وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
 السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
 الرَّحِيمُ الْغَفُورُ ②

①. All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware. ﴿

②. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is

the Most Merciful, the Oft-Forgiving. ﴿

All Praise and the Knowledge of the Unseen belong to Allāh Alone

Allāh tells us that all praise belongs to Him alone in this world

and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allāh says:

﴿وَمَنْ أَغْنَىٰ عَنْهُ إِلَّا هُوَ ۚ لَهُ الْخَلْقُ وَالْآخِرُ ۚ لَهُ الْعِلْمُ وَبِهِ تُشْعَرُونَ﴾

«And He is Allāh; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.» (28:70)

Allāh says:

﴿لَهُ الْحَمْدُ يَوْمَ الْآزِمِ ۚ لِمَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ﴾

«All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is in the earth.»

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allāh says:

﴿وَبِذِكْرِ رَبِّهِ لَا فَخْرَ وَلَا ذِكْرَ ۚ﴾

«And truly, unto Us (belong) the last (Hereafter) and the first (this world)» (92:13).

Then Allāh says:

﴿وَلَهُ الْحَمْدُ فِي الْآخِرِ﴾

«His is all praise in the Hereafter.»

for He is the One Who will be worshipped forever and praised for eternity.

﴿وَقَرَّ لَكَبِيرُ﴾

«and He is the All-Wise,» means, in all that He says and does, legislates and decrees.

﴿الْقَبِيرُ﴾

«the All-Aware» from Whom nothing at all is hidden or concealed. Mālik narrated that Az Zuhri said, "He is All Aware of His creation, All-Wise in His commands." Allāh says.

﴿يَعْلَمُ مَا بَيْنَ يَدَيْهِ مِنَ الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا﴾

«He knows that which goes into the earth and that which comes forth from it,»

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

﴿وَمَا يَزِلُّ مِنَ السَّمَاءِ﴾

﴿and that which descends from the heaven﴾

means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

﴿وَهُوَ الرَّحِيمُ الْغَفُورُ﴾

﴿And He is the Most Merciful, the Oft-Forgiving.﴾

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِي السَّمَاءُ قُلُوبًا وَرَبِّي لَتَأْتِيَخُنَّ عَلَى السَّعَةِ لَا يُعْزِيهِمْ عَنْهُ شَيْءٌ
مَّا يَكُونُ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ وَلَا أَصْنَعُ مِنْ ذَلِكَ وَلَا أُصْنَعُ إِلَّا فِي كِتَابٍ
مُبِينٍ ۚ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۚ
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُنْجِبِينَ أُولَئِكَ لَهُمْ عَذَابٌ يَنْصَبُ ۚ أَلَيْسَ بِرَبِّ الْوَالِدِينَ أَوْثَرُ
الْعِلْمِ الْيَقِينِ ۚ أُولَئِكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ مُبِينٍ ۚ﴾

43. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book."﴾

44. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.﴾

45. But those who strive against Our Āyât to frustrate them - those, for them will be a severe painful torment.﴾

46. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise﴾

The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three *Āyāt* – there is no fourth – where Allāh commands His Messenger ﷺ to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these *Āyāt* is in *Sūrah Yūnus*, where Allāh says:

﴿وَيَسْأَلُونَكَ عَنْهُ قُلْ إِنَّهُ لَمَعْلُومٌ وَمَا أَنَا بِمُتَّبِعِينَ﴾

﴿And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"﴾ (10:53).

The second of these *Āyāt* is this one:

﴿وَقُلْ أَتَىٰ كُمُوعًا لَا تَأْتِي السَّاعَةُ قُلٌّ مِّنْ رَبِّي لَتَأْتِيَنَّكُمُ﴾

﴿Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."﴾.

And the third of them appears in *Sūrat At-Taghābun*, where Allāh says:

﴿وَقَمِ يَكْفُرُوا لَكَ رَبُّ نَعْتًا قُلْ مَن رَّبِّيَ لَأُتَوَّكَ ثُمَّ لَتَقَنَّ بِنَ عَذَابٍ وَعَقْدٍ عَلَىٰ لِقَايَ يَبِئْسَ مَا يَكْفُرُونَ﴾

﴿The disbelievers pretend that they will never be resurrected (for reckoning) Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allāh"﴾ (64:7).

And Allāh says here:

﴿قُلْ بَلَّ وَرَبِّي لَتَأْتِيَنَّكُمُ﴾

﴿Say: "Yes, by my Lord, it will come to you..."﴾

Then Allāh is described in a manner that affirms that:

﴿عَلِيمٌ لَّتَبَّ لَا يَرَىٰ مِمَّا يَشْفَاكَ دَرَجَاتٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

﴿the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.﴾

Mujāhid and Qatādah said, "Nothing is hidden or concealed

from Him.¹¹¹ In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allāh tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

﴿إِن جِئْتُمُ الَّذِينَ آمَنُوا وَتَلَاوَا الصُّلُوحَ الْأَوْثَقَ لَمْ تَكُنْ مِنْهُمْ وَكَرِهْتُمْ ۚ وَالَّذِينَ
سَعَوْا بِآيَاتِنَا سَنَجِدُهُمْ

﴿That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Āyāt to frustrate them﴾

meaning, those who try to turn others away from the path of Allāh and who disbelieve His Messengers,

﴿أَوْثَقَتْ لَهُمْ عَذَابٌ مِنْ رَحْمَةِ اللَّهِ﴾

﴿those, for them will be a severe painful torment.﴾

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the Āyah

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾ (59:20)

﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَفَعِلُوا الصَّالِحَاتِ كَالْمُسْرِى وَالَّذِينَ كَانُوا يُكَذِّبُونَ
كَالْمُفْسِدِينَ﴾

﴿Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth? Or shall We treat those who have Taqwā as the evildoers?﴾ (38:28)

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ﴾

﴿And those who have been given knowledge see that what is revealed to you from your Lord is the truth.﴾

¹¹¹ At-Tabari 20:350

تَبَارَكَ

١٢٩

الْقُرْآنِ الْمَجِيدِ

أَفَرَأَيْتَ عَلَى كُلِّ وَكْرٍ بَآءٌ بِمَا جَعَلَ لِي الْأَيُّمَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
 فِي الْقَدَرِ وَالصَّدَقِ الْعِيدِ ﴿٨﴾ أَفَرَأَيْتَ إِنْ مَاتَ جَدُّكَ
 وَمَا خَلْفَهُمْ مِنْ النَّسَاءِ وَالْأَرْضِ إِنْ نَحْنُ نَحْضِبُ بِهِمْ
 الْأَرْضَ أَوْ نَسُطُّ عَلَيْهَا كَفَاً مِنْ سَمَاءٍ أَوْ مِنْ
 لَأِيٍّ لِكُلِّ غَيْرٍ يُنَبِّئُ ﴿٩﴾ وَقَدْ مَنَّ اللَّهُ عَلَى الْمُتَّقِينَ
 بِنَحْلٍ وَبِهِمُ الْعَقْبُ وَالنَّهْلُ وَالْحَبْدُ ﴿١٠﴾ أَيْ أَعْمَلُ
 سَيِّئَةٍ وَقَدْ رَفَعُوا أَعْيُنَهُمْ إِلَى رَبِّهِمْ فَنَظَرُوا
 بَصِيرَةً ﴿١١﴾ وَلَسْتَ مِنْ رَبِّهِمْ غَافِلٌ وَرِوَاغُهُمْ
 وَأَسْلَمُ مِنْ أَعْيُنِ الْفَظِيرِ وَمِنْ أَلْحَى مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
 رَبِّهِ وَمَنْ يَرِجْ مِنْهُمْ عَنْ رَبِّهِ فَعَزَّ مِنْهُ عَذَابُ السَّعِيرِ ﴿١٢﴾
 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْنُوبٍ وَفَتَنَّاكَ فُتُونًا
 وَقَدُومِ رَاسِيبٍ أَعْمَلُوا مَا لَكُمْ دَاوُدَ وَزَكَرِيَّا إِذْ
 نُكِرُوا ﴿١٣﴾ فَلَمَّا أَصْبَحْنَا عَلَيْنَا الْمَوْتَ مَدَدْنَاهُمْ عَلَى
 أَيْدِيهِمْ وَأَنَّا نَبِّئُ الْمُنِيبِينَ ﴿١٤﴾
 أَلَمْ نَكُنْ مِنْكُمْ نَبِيًّا فِي الْقَدِيمِ وَمَا يَتَّبِعُ إِلَّا مَا يُرَى
 أَلَمْ نَكُنْ مِنْكُمْ نَبِيًّا فِي الْقَدِيمِ وَمَا يَتَّبِعُ إِلَّا مَا يُرَى

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allāh and which they are now seeing with their own eyes, they will say:

﴿إِنَّا كُنَّا مِنْكُمْ نَبِيًّا﴾

«Indeed, the Messengers of our Lord did come with the truth» (7:43).

And it will be said:

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

«This is what the Most Gracious had promised, and the Messengers spoke truth» [36:52]

﴿مَعَدَّ يُنْتَذَرُ فِي كِتَابٍ مَعْدُومٍ إِلَى يَوْمِ الْوَعْدِ﴾

«Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection, so this is the Day of Resurrection» (30:56).

﴿وَرَبِّكَ مِنْ أَمْرِ الْأَمْرِ الْقَرِيبِ﴾

«And those who have been given knowledge see that what is

revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴾

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted

﴿وَقَالَ الَّذِينَ كَفَرُوا هَذَا نَحْنُ نُنشِئُكُمْ وَإِنَّا مُرْسِلُونَ كَلَّا قُلْ حَتَّىٰ يَأْتِيَ الْوَعْدَ الَّذِي لَكُمْ لَا تَنفِرُوا بِالْأَجْرِ فِي الْقَصَابِ وَالصَّالِبِ
الْيَعْبُدُونَ إِلَّا اللَّهَ لَقَدْ مَنَّ اللَّهُ عَلَى الَّذِينَ هَدَىٰ لَهُمْ دِينَهُمْ وَمَا تَدْرِي لَئِنْ لَمْ يَنْزِلْ بِهِ الْوَعْدُ لَفُتِنًا لَهُمْ وَأَلْهَا لَهُمْ أَفَلَا يُعْقِلُونَ ۚ﴾

﴿7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"﴾

﴿8 Has he invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error ﴾

﴿9. See they not what is before them and what is behind them of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them Verily, in this is a sign for every servant who turns (to Allāh) in repentance ﴾

The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allāh tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger ﷺ for speaking of it

﴿وَقَالَ الَّذِينَ كَفَرُوا هَذَا نَحْنُ نُنشِئُكُمْ وَإِنَّا مُرْسِلُونَ﴾

﴿Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...?"﴾

means, when your bodies have disintegrated into the earth

and dispersed without a trace,

﴿يُنْتَمِ﴾

«then you» means, after this has happened,

﴿أَنْ يَخْلُقَ خَلْقًا جَدِيدًا﴾

«will be created (again) anew»

means, you will be restored to life and will receive provision anew. By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allāh has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

﴿أَتَدْعُنَا عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ﴾

«Has he invented a lie against Allāh, or is there a madness in him?»

Allāh said, refuting their words:

﴿بَلَى الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالْعَذَابِ الْعَمِيمِ﴾

«Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.»

meaning, the matter is not as they claim or as they think; on the contrary, Muḥammad ﷺ is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

﴿بَلَى الْعَذَابِ﴾

«are themselves) in a torment,» means, their disbelief, which will lead them to the torment of Allāh.

﴿وَالْعَذَابِ الْعَمِيمِ﴾

«and in far error.» far from the truth in this world.

Then Allāh warns them of His power in the creation of heavens and earth, as He says:

﴿أَفَلَمْ يَرَوْا إِلَى مَا يَلِيهِمْ وَمَا لَهُمْ مِنْ شَيْءٍ أَلَمَّا يَخْلَقُوا﴾

«See they not what is before them and what is behind them, of the heaven and the earth?»

meaning, wherever they go, in whatever direction, the heavens

are above them and the earth is beneath them. This is like the Āyāt:

﴿رَأْسًا بَيْنَهُمَا يَبْتَهِرُ فَرْغًا فَعِيدُونَ ۚ وَالْأَرْضُ فَرَقْنَاهَا بَيْنَهُمْ نَخْلًا لَّيْسَ﴾

﴿With Hands did We construct the heaven Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth, how Excellent Spreader (thereof) are We!﴾ (51:47-48)

﴿إِنَّا نَنزِلُهَا فِي الْقُرْآنِ لِتَتَذَكَّرَ ۚ وَأَن تَقْبَلَ إِلَهُمُ الْأَرْضُ أَوْ شَيْعُ عَلَيْهِمْ كَيْفًا يَشَاءُ﴾

﴿If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them﴾

means, 'if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allāh says

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ﴾

﴿Verily, in this is a sign for every Munib servant.﴾

Ma'mar narrating from Qatadah, said that *Al-Munib* means every one who repents.¹ Sufyān narrated from Qatādah, that *Al-Munib* is the one who turns to Allāh.² This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allāh. There is a sign of the Allāh's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens – with their vast reaches of space, and this earth, as deep and vast as it is – is able to recreate bodies and revive decayed bones. This is like the Āyāt:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ ۚ أَلَمْ يَخْلُقْ يَوْمَئِذٍ﴾

﴿Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!﴾ (36:81)

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّفْسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا﴾

﴿يَعْلَمُونَ﴾

^[1] 'Abdur-Razzāq 3:126

^[2] At Tabari 20:356

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.»
(40:57)

﴿وَلَقَدْ مَنَّا دَاوُدَ إِذْ أَعَدَّ يُجَاوِزُ أَنْفُسَ مَعْمٍ وَأَلَّا هَ الْغَالِيَةِ لِي أَتَمَّ سَبْحَتُو
وَقَدَّرَ فِي الْأَرْضِ وَأَعْمَرُوا مَسَاجِدًا إِلَىٰ بِمَا كَانُوا يَمِيلُونَ﴾

«10. And indeed We bestowed grace on Dāwud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him."»

«11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor [Sard], and work you (men) righteousness. Truly, I am All-Seer of what you do."»

The Favors which Allāh bestowed upon Dāwud

Here Allāh tells us how He blessed His servant and Messenger Dāwud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allāh, the firm, solid, high mountains joined him in glorifying Allāh, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages.

In the *Sahih* it is recorded that the Messenger of Allāh ﷺ heard the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أَوْنَيْتُ هَذَا مِزْمَارًا مِنْ مَرَامِيرِ آلِ دَاوُدَ»

«This man has been given one of the sweet melodious voices of the Prophet Dāwud.»^[1]

Abu 'Uthmān An-Nahdi said, "I never heard any cymbal, strunged instrument or chord that was more beautiful than the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him."^[2]

^[1] Muslim 1:546.

^[2] Faḍā'il Al-Qur'ān by Abu 'Ubayd p. 79.

﴿يُذِىرُ﴾

﴿Glorify﴾ means, glorify Allāh. This was the view of Ibn 'Abbās, Mujāhid and others.^[1] The root of this word [Ta'wīḥ] means to repeat or respond, so the mountains and birds were commanded to repeat after him.

﴿وَأَنَّا لَهُ الْخَبِيرُ﴾

﴿And We made the iron soft for him.﴾ Al-Ḥasan Al-Basri, Qatadah, Al-A'mash and others said, "He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread."^[2] Allāh said:

﴿لِيَأْخُذَ سَيْفَتَهُ﴾

﴿Saying, "Make you perfect coats of mail..."﴾, which means chain mail. Qatadah said, "He was the first person ever to make chain mail; before that, they used to wear plated armor."^[3]

﴿وَقَفَّزْ فِي السَّرَدِ﴾

﴿and balance well the rings of chain armor [Sard],﴾

This is how Allāh taught His Prophet Dāwūd, peace be upon him, to make coats of mail. Mujāhid said concerning the *Ayah*:

﴿وَقَفَّزْ فِي السَّرَدِ﴾

﴿and balance well the rings of chain armor [Sard],﴾

"Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right."^[4] 'Alī bin Abi Ṭalhah reported that Ibn 'Abbās said, "Sard refers to a ring of iron." Some of them said, "Chain mail is called *Masrud* if it is held together with rivets."

﴿وَأَعْمَلُوا سَبِيلاً﴾

﴿and work you (men, righteousness.﴾ means, with regard to what

^[1] At-Ṭabari 20:357.

^[2] At-Ṭabari 20:359.

^[3] At-Ṭabari 20:359.

^[4] At-Ṭabari 20:361.

Allāh has given you of blessings.

﴿إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«Truly, I am All-Seer of what you do» means, watching you and seeing all that you do and say; nothing of that is hidden at all.

﴿وَلَكِنَّ الْبَرْقَ عَرُودًا شَهْرًا وَرَوَّاحَهَا شَهْرًا وَأَمَّا لَمْ يَكُنِ الْفَيْطَرُ مِنَ الْجِبْرِ مَرَّ تَعْمَلُ مَن
يَدْعُو بِرَبِّهِ. وَمَنْ رَجَعَ مِنْهُمْ عَنْ أَمْرِ يَوْمِهِ مِنْ عَذَابِ النَّجْرِ.": يَسْتَلُونَ لَمْ مَا يَكُنْ؟
يَنْ تَحْمِيهِ وَتُخْزِلُ رَحْمَتِي كَلْبُومٍ وَقَدْ رُبَّ رُسَيْمَةٍ أَتَعْمَلُونَ أَلْ دَاوُدَ شُكْرًا وَفِيَّ مِنْ
يَدْرِفَا لَنْكُور. ١١﴾

﴿12 And to Sulayman (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey) And We caused a fount of Qitr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire﴾

﴿13 They worked for him as he desired on Maljārib, Tamāthīl, large basins like Jawāb and Qudūr Kasiyat. 'Work you, O family of Dāwūd, with thanks!' But few of My servants are grateful.﴾

The Favors which Allāh bestowed upon Sulaymān

Having mentioned the blessings with which He favored Dāwūd, Allāh follows this by mentioning what He gave to Dāwūd's son Sulayman (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Hasan Al-Basri said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kābil."¹ Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kābul is an entire month's travel for a swift rider.

﴿وَأَمَّا لَمْ يَكُنِ الْفَيْطَرُ﴾

«And We caused a fount Qitr to flow for him,»

[1] At-Tabari 20.362.

Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, 'Atā' Al-Khurāsāni, Qatādah, As-Suddi, Mālik from Zayd bin Aslam, 'Abdur-Rahmān bin Zayd bin Aslam and others said, "Qīṭr means copper."^[1] Qatādah said, "It was in Yemen."^[2] Allāh brought forth all the things that people make for Sulaymān, peace be upon him.

﴿وَمِنَ الْجِنِّ مَن يَتَّبِعُ يَن يَتَّبِعُوهُ يَذْنُوهُ﴾

﴿and there were Jinn that worked in front of him, by the leave of his Lord.﴾

means, 'We subjugated the Jinn to work in front of him,' by the permission of his Lord, i.e., by Allāh's decree and subjugation, they built whatever constructions he wanted, and did other work as well.

﴿وَمَن يَخْرِجْ يَتَّخِذْ عَنْ أَمْرِنَا﴾

﴿And whosoever of them turned aside from Our command,﴾

means, whoever among them tried to rebel and disobey,

﴿يُذِقْهُ مِن عَذَابِ الْعَذِيبِ﴾

﴿We shall cause him to taste of the torment of the blazing Fire.﴾

which means, burning.

﴿يَعْمَلُونَ لَهَا مَا يَشَاءُونَ مِنْ حُجُرٍ مَّشَابِدٍ﴾

﴿They worked for him as he desired on Mahārīb, Tamāthīl,﴾

Mahārīb refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, "This means dwellings."^[3] With regard to "Tamāthīl," 'Aṭiyah Al-'Awfi, Aḍ-Ḍaḥḥāk and As-Suddi said that Tamāthīl means pictures.^[4]

﴿وَجَنَّاتٍ كَأَنْوَافٍ كَالْقُدُورِ رَاسِيَّاتٍ﴾

﴿large basins like Jawāb and Qudūr Rāsiyāt.﴾

Jawāb, the plural form of Jabiyah, refers to cisterns or tanks

[1] Aṭ-Ṭabari 20:363, 364.

[2] Aṭ-Ṭabari 20:363.

[3] Aṭ-Ṭabari 20:365.

[4] Aṭ-Ṭabari 20:366.

in which water is held, and *Qudūr Rāsiyāt* are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujahid, Ad Ḍaḥḥāk and others.^[1]

﴿تَقُولُوا مَالِ دَاوُدَ شُكْرًا﴾

﴿Work you, O family of Dāwūd, with thanks!﴾

means, 'We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu 'Abdur-Raḥmān Al Ḥubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allāh is thanks, and the best of thanks is praise." This was recorded by Ibn Jarīr.^[2] In the Two *Ṣaḥīḥs*, it is reported that the Messenger of Allāh ﷺ said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، كَانَ يَنَامُ يَضِفُ الْبَيْلَ، وَيُحَرِّمُ نَفْسَهُ،
وَيَنَامُ شِدْقَهُ، وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ
يَوْمًا، وَلَا يَبْرُؤُ ذَا لَأَنَرٍ»

«The most beloved of prayer to Allāh is the prayer of Dāwūd. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allāh is the fasting of Dāwūd. He used to fast for a day then not fast for a day, and he never fled the battlefield.»^[3]

Ibn Abi Ḥatīm narrated that Fuḍayl said concerning the *Āyah*:

﴿تَقُولُوا مَالِ دَاوُدَ شُكْرًا﴾

﴿Work you, O family of Dāwūd, with thanks!﴾

Dāwūd said, "O Lord! How can I thank you when thanks itself is a blessing from You?" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."^[4]

^[1] Al-Ṭabarī 20:367

^[2] Al-Ṭabarī 20:369

^[3] *Faḥḥ Al-Bārī* 6:525, *Muṣṣilīm* 2:816

^[4] *Ad-Durr Al-Manthūr* 6.680

His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allāh willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allāh wills. In Him we put our trust.

Ibn Jarīr recorded that Farwah bin Musayk Al-Ghutayfi, may Allāh be pleased with him, said, "A man said, 'O Messenger of Allāh! Tell me about Saba' – what was it, a land or a woman?' He ﷺ said:

«لَبِنٌ بَازُحِي وَلَا امْرَأٌ، وَلِكَيْتَ رَجُلٌ رُلِدَ لَهُ عَشْرَةٌ مِنْ أَوْلَادِهِ، فَيَأْتِيَن سِتَّةٌ وَسِتُّاءُ
أَرْبَعَةٍ، فَأَمَّا ثَلَاثٌ نَشَأُوا. فَلَحِمٌ وَخَدَامٌ وَغَابِلَةٌ وَعَسَائِدٌ، وَأَمَّا الَّذِينَ نَشَأُوا
فَكَيْتَةُ وَالْأَشْمُيُونُ وَالْأَزْدُ وَمَذْحِجٌ وَجَمِيرٌ وَنَسَارٌ»

«It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Shām. Those who went Ash Shām were Lakhm, Judhām, 'Āmilah and Ghassān. Those who went south were Kindah, Al-Ash'ariyyūn, Al-Azd, Madhij, Hinyar and Anmār.»

A man asked, 'Who are Anmār?' He ﷺ said:

«الَّذِينَ مِنْهُمْ خَنْفٌ وَبَحِيلَةٌ»

«Those among whom are Khath'am and Bajilah.»^[1]

This was recorded by At Tirmidhi in his *Jāmi'* [*Sunan*] in more detail than this; then he said, "This is a *Ḥasan Gharīb Ḥadīth*."^[2]

The genealogists – including Muḥammed bin Ishāq – said, "The name of Saba' was 'Abd Shams bin Yashjub bin Ya'rūb bin Qahtan; he was called Saba' because he was the first Arab tribe to disperse. He was also known as *Ar-Rā'ish*, because he was the first one to take booty in war and give it to his people, so he was called *Ar-Rā'ish*, because the Arabs call wealth *Rīsh* or *Riyāsh*."

They differ over Qahtān, about whom there were three views. (The first) he descended from the line of Iram bin Sām bin

[1] At-Ṭabarī 20:375.

[2] *Tuhfat Al-Aḥwadhī* 9:88.

Nūh, then there were three different views over how he descended from him. (The second) was that he was descended from 'Ābir, another name for Hūd, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Ismā'īl bin Ibrāhīm Al-Khalīl, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imām Al-Hāfiẓ Abu 'Umar bin 'Abdul-Barr An-Namari, may Allāh have mercy on him, in his book *Al-Musammā Al-Inbāh 'Alā Dhikr Uṣūl Al-Qabā'il Ar-Ruwāt*.

The meaning of the Prophet's words,

«كَانَ رَجُلًا مِنْ الْأَرَبِ»

«He was a man among the Arabs.»^[1]

means that he was one of the original Arabs, who were before Ibrāhīm, peace be upon him, and were descendants of Sām bin Nūh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrāhīm, peace be upon him, but this was not a well-known view among them. And Allāh knows best. But in *Ṣaḥīḥ Al-Bukhārī*, it is reported that the Messenger of Allāh ﷺ passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَايَا»

«Shoot, O sons of Ismā'īl, for your father was an archer.»^[2]

Aslam was a tribe of the Ansār, and the Ansār – both Aws and Khazraj – were from Ghassān, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allāh sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassān for the name of the water beside which they camped. It was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassān bin Thābit, may Allāh be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd

[1] Aṭ-Ṭabarī no. 28782

[2] *Fath Al-Bārī* 6:261.

and our water is Ghassān."

وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَبِ

"He had ten sons among the Arabs."^[1]

means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.

The meaning of the words,

فَتَيَمَّنَ مِنْهُمْ سِتٌّ وَتَنَاقَضَ مِنْهُمْ أَرْبَعَةٌ

"Six of whom went south and four of whom went north."^[2]

is that after Allāh sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

The Dam of Ma'ārib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatādah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel – such as is used for gathering fruit – on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.^[3]

This was the dam of Ma'ārib, a land between which and San'a' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allāh took care of them so that they would single out and worship Him alone, as He says:

^[1] At-Ṭabari no. 28782.

^[2] At-Ṭabari no. 28782

^[3] At-Ṭabari 20:376.

﴿لَقَدْ كَانَ لِسُلَیْمَانَ سَیِّمٌ مِّنْهُ﴾

«indeed there was for Saba' (Sheba) a sign in their dwelling place»

Then He explains this by saying:

﴿جَنَّاتٍ عَیْنِ بَیْنٍ وَبَیْنٍ﴾

«two gardens on the right and on the left;»

meaning, the two sides where the mountains were, and their land was in between them.

﴿كُلُوا مِن نِّدَیْ رَبِّكُمْ وَاشْكُرُوا لَمْ يَلِدْهُ جَنَّةٌ وَرَبٌّ غَفُورٌ﴾

«(and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!»

means, 'He would forgive you if you continue to worship Him alone.'

﴿فَاصْرُؤْ﴾

«But they turned away.» means, from worshipping Allāh alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allāh, as the hoopoe told Sulayman, peace be upon him:

﴿وَجِئْتُكَ مِنْ سَبَإٍ بِنْتٍ رَّحْمَنِ بْنِ نَدَبٍ أَنزَلَهُمْ سَالِماً عَلَيْهِمْ وَأَنْزَلَتْ مِنْ كُلِّ قُفُوفٍ رَّحْمَةً
عَرْشٌ عَظِيمٌ وَجَدْتُهَا وَفُورَهَا يُسْجِدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَبِّ لَهُمُ الشَّجَرُونَ أَشْجَالُهُمْ
فَصَدَّقَهُمْ عَنِ الشَّيْطَانِ مُهُمْ لَا يَهْتَدُونَ﴾

«"I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance."» (27:22-24)

﴿فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْمَرْمِ﴾

«so We sent against them flood released from the dam.»

Some, including Ibn 'Abbās, Wahb bin Munabbih, Qatādah

and Ad-Ḍaḥḥāk said that when Allāh wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it ^[1] Wāḥḥ bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed."^[2] Qatādah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path – buildings, trees, etc."^[3]

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allāh says:

﴿وَبَدَّلْنَاهُمْ حَبَّتَيْ دَرَىٰ أُكُلِ حَمَظٍ﴾

﴿and We converted their two gardens into gardens producing bitter bad fruit (ukul khamṭ).﴾

Ibn 'Abbās, Mujahid, 'Ikrimah, 'Aṭā' Al-Khurasānī, Qatādah and As Suddi said, "It refers to Arāk (Zingiber officinale) and bitter bad fruit."^[4]

﴿وَأَثَلٍ﴾

﴿and Athl,﴾ 'Al-'Awfī and Ibn 'Abbās said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allāh knows best.

﴿وَرَقَاتٍ مِّنْ يَّبَرِّ يَلَيْسَ﴾

﴿and some few lote trees.﴾ Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them

[1] Aṭ-Ṭabarī 20:378, 380.

[2] Aṭ-Ṭabarī 20:381.

[3] Aṭ-Ṭabarī 20:381.

[4] Aṭ-Ṭabarī 20:382, 383.

﴿وَنَعَمْ فِي سَبَأٍ لَّيَالٍ﴾

«and some few lote trees » This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allah, and because they denied the truth and turned towards falsehood. Allah said:

﴿ذَلِكَ جَزَاءُ الْكَافِرِ وَهُوَ شَرُّ الْأَثَمِ﴾

«Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.»

meaning, 'We punished them for their disbelief.' Mujahid said, "He does not punish anyone except the disbelievers."^[1]

Al Hasan Al Basri said, "Allah the Almighty has spoken the truth, no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

﴿وَجَعَلْنَا سَبَإَ وَيَمَانَ الْقَرَىٰ أَلْفَىٰ سَرَحًا فِيهَا فُؤَىٰ طَهْرَةٌ وَقَدْ رَأَىٰ نَبَا السَّعْدِ سَمِئًا فِيهَا لَبَاقٍ وَلَقَدْ رَأَىٰ مَآبِينَ: ﴿١٨﴾ فَقَدْ رَأَىٰ بَيْنَ أَيْدِيهِمْ أَمْغَاسًا: ﴿١٩﴾ وَطَلَعُوا أَعْيُنَهُمْ فَجَنَّتُهُمْ: ﴿٢٠﴾ لَأَيِّتٌ لِّرَبِّهِمْ كُلُّ شَرْحٍ لَّهُ فِي ذَلِكَ لَآئِنٌ لِّكُلِّ صَبَّارٍ شَكُورٍ: ﴿٢١﴾﴾

«18 And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."»

«19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).»

The Trade of Saba' and Their Destruction

Allah tells us about the blessings which the people of Saba enjoyed, and the luxuries and plentiful provision which was

^[1] Al-Baghawi 3 555

theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey Allah says:

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي نُرْسِلُهُمْ فِيهَا﴾

﴿And We placed, between them and the towns which We had blessed,﴾

Mujahid, Al-Hasan, Sa'īd bin Jubayr and Mālik, who narrated it from Zayd bin Aslam, and Qatādah, Ad-Dahhāk, As-Suddī, Ibn Zayd and others – all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another ¹¹ Al-'Awfi reported that Ibn 'Abbās said, "The towns which We had blessed by putting Jerusalem among them."²¹

﴿فَرَىٰ ظُهُورَ﴾

﴿towns easy to be seen,﴾ meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allāh says:

﴿وَجَعَلْنَا بَيْنَ السَّجَرِ﴾

﴿and We made the stages (of journey) between them easy﴾

meaning, "We made it in a way that met the needs of the travelers."

﴿سَیْبِلًا يَّهَا يَّآلَیَ وَلَیْلًا وَنَیْنًا﴾

﴿Travel in them safely both by night and day﴾

means, those who travel in them will be safe both by night and by day.

﴿فَقَدَرُوا رَحْمَتَ رَبِّهِمْ إِنَّهُمْ لَا مُنَاقِبَةَ لَهُمْ﴾

﴿But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;﴾

¹¹ At-Tabari 20:386, 387.

²¹ At-Tabari 20:386.

They failed to appreciate this blessing, as Ibn 'Abbās, Mujāhid, Al-Hasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

﴿نَجَّلْنَاهُمْ لَعَابَتِ أَعْيُنِهِمْ فَذَرْنَاهُمْ عَلَىٰ مَقَرٍّ﴾

﴿so We made them as tales (in the land), and We dispersed them all totally.﴾

means, 'We made them something for people to talk about when they converse in the evening, how Allāh plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

﴿بَلَدٌ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴿Verily, in this are indeed signs for every steadfast, grateful.﴾

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«عَجِبْتُ مِنْ قَدَرِ اللَّهِ تَعَالَى لِلْمُؤْمِنِ إِذَا أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ، لَا تَزُولُ الْمُؤْمِنُ لِي كُلِّ شَيْءٍ حَتَّى يَلْقَى الْفِتْنَةَ يَرْفَعَهَا إِلَى فِيهِ»^[1]

'I am amazed at what Allāh has decreed for the believer, if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.'^[1]

This was also recorded by An-Nasā'ī in *Al-Yawm wal-*

^[1] Aḥmad 1:173.

Laylah.^[1] There is a corroborating report in the Two *Sahīhs*, where a *Ḥadīth* narrated by Abu Hurayrah, may Allāh be pleased with him, says:

عَجِبَ الْمُؤْمِنُ لَا يَقْضِي اللَّهُ شَيْئًا إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ شَرٌّ شَكَرَ
لَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ شَرٌّ صَبَرَ فَكَانَ خَيْرًا لَهُ. وَلَيْسَ ذَلِكَ إِلَّا
لِلْمُؤْمِنِ

«How amazing is the affair of the believer! Allāh does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.»^[2]

It was reported that Qatādah said:

﴿بِكَ فِي ذَلِكَ لَآيَاتٌ لِكُلِّ صَبَّارٍ شَكُورٍ﴾

«Verily, in this are indeed signs for every steadfast, grateful.»

It was Muṭarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."^[3]

﴿رَفَعْنَا سَعْدَ عَيْنٍ بِإِيشَ عَسَىٰ فَاتِمَّةٌ إِلَّا فَيْفَا بَيْنَ التَّوْبَتَيْنِ﴾ وَبَا حَقَّ لَا مَكْرَهُ
بَيْنَ شَاغِلِي إِلَّا لِمَلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ وَمَنْ قَرَّ مِنْهَا فِي شَاغِلٍ وَتَوَكَّلْ عَلَىٰ كُلِّ شَيْءٍ
حُكْمًا

«20. And indeed Iblis did prove true his thought about them, and they followed him, all except a group of true believers.»

«21. And he had no authority over them, - except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.»

How Iblis' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the *Shayṭān*, Allāh tells us about their counterparts

[1] An-Nasā'ī in *Al-Kubrā* 6:263.

[2] *Fath Al-Bārī* 10:107.

[3] *Muslim* 4:1992.

among those who follow Iblis and their own desires, and who go against wisdom and true guidance. Allāh says:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ﴾

﴿And indeed Iblis did prove true his thought about them,﴾

Ibn 'Abbās, may Allāh be pleased with him, and others^[1] said that this Āyāt is like the Āyah where Allāh tells us about how Iblis refused to prostrate to Adam, peace be upon him, then said.

﴿أَنِّي بَدَأْتُ خَلْقَ آدَمَ مِن نَّارٍ فَكُنَّ لَهُ مِن سُلَالَةٍ مِّن نَّارٍ فَبَعَثَ اللَّهُ طُوفَانًا مِّنَ الْمَاءِ وَجَعَلَ رِجَالَهُم ذُرِّيَّةً مِن سُلَالَةٍ مِّن مَّاءٍ فَتَعَفَّتْ زُرْقَاهُم مِّنَ الْمَاءِ وَابْنَاعُوا فِيهِ فَاتَعَفَّى عَن زُرْقِهِمْ وَأَسَدَّى الْأُفُفَ مِثْلَ طُنَاجٍ فَجَاءَهَا مِنَ الْمَوْتِ أَفْئِدَةٌ مُّسْتَسِيغٌ فَأَنفَخَ فِيهَا مِنِّي رُوحًا فَأَمَّا إِبْلِيسُ فَتَفَضَّلَ عَنْهَا وَأَعْتَصَمَ لَا تَهْتَكُهَا فَمَنَعَهُ آدَمُ النَّظَرَ هَلْ يَبْعَثُ يُفِثُ فَلَمْ يُغْنِ عَنْهَا وَاعْتَرَاهُ حَسَدٌ مِّنْ أَمْرِ اللَّهِ فَاخْرَجَهُ مِنْهَا مُسَبِّحًا وَمُعَظِّمًا أَهْلَ الْبَيْتِ فَتَوَلَّىٰ وَجْهَهُ الْفُتُورَ﴾

﴿See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!﴾ (17:62)

﴿ثُمَّ أَفْتَدِيهِمْ مِنْ تَحْتِ الْأَرْضِ وَمِنْ بَيْنِ يَدَيْهِمْ وَمِنْ خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِندِي إِلَّا بِالَّذِي إِنِّي مِنَ الْعَالَمِينَ خَبِيرٌ﴾

﴿Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.﴾ (7:17)

And there are many Āyāt which refer to this matter

﴿وَمَا كَانَ لَهُ عَلَيْهِمُ الْاُتَىٰ﴾

﴿And he (Iblis) had no authority over them,﴾

Ibn 'Abbās, may Allāh be pleased with him said, "This means, he had no proof."

﴿لَا يَتْلُمَنَّ مِنْ يَمِينٍ وَلَا شِمَالٍ﴾

﴿except that We might test him who believes in the Hereafter, from him who is in doubt about it.﴾

means, 'We gave him power over them only to show who believes in the Hereafter and that it will come to pass' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world - and to distinguish these believers from those who are in doubt about the Hereafter

^[1] At-Ṭabarī 20/392.

وَلَا تَنْفَعُ

۱۴۱

الْأَلْبَانِ

﴿وَيَذَرُ عَلَى كُلِّ شَيْءٍ حَافِظًا﴾

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَافِظٌ إِدَارِجٌ عَنْ
 قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ
 ﴿٢٢﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنْ السَّمَوَاتِ وَالْأَرْضِ فَلْيَاثِقُوا
 وَلَنَا أُولِيَانَا كَمْ لَمْ يَهْدِ أَتَوْنِي ضَلَالٍ مُبِينٍ ﴿٢٣﴾ قُلْ
 لَا تَسْتَوُونَ عِنْدَ اللَّهِ مَنْ عَمِلَ صَالِحًا وَلَا تَسْتَوُونَ عِنْدَ الْمُؤْمِنِينَ ﴿٢٤﴾ قُلْ
 يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا وَالْعَلِيِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ
 ﴿٢٥﴾ قُلْ لِرَبِّي الدِّينُ الْحَقُّ وَرَبُّكَ أَكْبَرُ ۚ كُلَّا بَلْ هُوَ اللَّهُ
 الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِنَاسٍ
 بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾
 قُلْ لَكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَعِزُّونَ عَنْهُ سَاعَةً وَلَا تَسْتَنْفِذُونَ
 ﴿٢٩﴾ قُلْ قَالَ الدِّينُ كُنْزُوا أَن تَقُولُوا بِهِذَا الْقُرْآنِ وَلَا
 بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الْعَالَمِينَ الْمُؤْمِنُونَ عِنْدَ
 رَبِّهِمْ يُرْجَعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ بِشَؤْلِ الْيَوْمِ
 أَنْتُمْ تَعْبَهُونَ الَّذِينَ اسْتَكْبَرُوا وَلَآ أَنْتُمْ لَكُمُ الْمُؤْمِنِينَ ﴿٣٠﴾

﴿And your Lord is a Watchful over everything.﴾

means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

﴿قُلْ لَرَبِّي الدِّينُ الْحَقُّ وَرَبُّكَ أَكْبَرُ ۚ كُلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾
 ﴿٢٥﴾ قُلْ لِرَبِّي الدِّينُ الْحَقُّ وَرَبُّكَ أَكْبَرُ ۚ كُلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
 ﴿٢٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِنَاسٍ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
 ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ لَكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَعِزُّونَ عَنْهُ سَاعَةً وَلَا تَسْتَنْفِذُونَ
 ﴿٢٩﴾ قُلْ قَالَ الدِّينُ كُنْزُوا أَن تَقُولُوا بِهِذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الْعَالَمِينَ الْمُؤْمِنُونَ عِنْدَ رَبِّهِمْ يُرْجَعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ بِشَؤْلِ الْيَوْمِ أَنْتُمْ تَعْبَهُونَ الَّذِينَ اسْتَكْبَرُوا وَلَآ أَنْتُمْ لَكُمُ الْمُؤْمِنِينَ
 ﴿٣٠﴾

﴿22. Say: "Call upon those whom you assert besides Allāh, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."﴾

﴿23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth. And He is the Most High, the Most Great.﴾

The Helplessness of the gods of the Idolators

Here Allāh states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can

share or dispute with Him in that, or overturn His command. So, He says:

﴿قُلِ اتَّبِعُوا أَمْرَ رَبِّكُمْ وَمَنْ تَزَكُّوا فَسَبِّحُوا لِلَّهِ فِي الْبُكُورِ وَالْآخِرِ وَالْأُصُولِ وَالْأُصُولِ﴾

﴿Say: "Call upon those whom you assert besides Allah..."﴾

meaning, the gods who are worshipped besides Allah.

﴿لَا يَسْتَكْبِرُونَ يَنْفَالُ نُورُ رَبِّكَ أَتَسْتَبْشِرُونَ بِالَّذِينَ لَا يَلْبِثُونَ فِي الْأَرْضِ﴾

﴿they possess not even the weight of a speck of dust, either in the heavens or on the earth.﴾

This is like the *Ayah*:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmir⁽¹⁾﴾ [35:13].

﴿وَمَا لَهُمْ فِيهِمْ مِنْ شَرِّهِ﴾

﴿nor have they any share in either,﴾ means, they do not possess anything, either independently or as partners.

﴿وَمَا لَهُمْ مِنْ شَرِّهِ﴾

﴿nor there is for Him any supporter from among them.﴾

means, nor does Allah have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.

Then Allah says:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾

meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allah says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255).

⁽¹⁾ The thin membrane over the date stone.

﴿رَكَعَ مِنْ مَلَائِكَةٍ فِي السَّمَوَاتِ لَا تُحِيطُ بِشَيْءٍ إِلَّا بِأَمْرٍ أَن يَأْتِيَ اللَّهُ بِشَيْءٍ
وَرَسُولٍ﴾

«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.» (53:26)

﴿وَلَا يَنْفَعُونَ إِلَّا لِمَنْ أَرَادَ اللَّهُ لَهُمْ مِنْ فَتْنٍ. سُبْحَانَ

«and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him» (21:28).

It was reported in the Two *Sahīhs* through more than one chain of narration that the Messenger of Allāh ﷺ, who is the leader of the sons of Ādam and the greatest intercessor before Allāh, will go to stand in *Al-Maqām Al-Mahmūd* (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He ﷺ said:

«فَأَسْجُدُ لِلَّهِ تَمْلِيًا فَيُلْعِنِي مَا شَاءَ اللَّهُ أَنْ يَدْعَنِي. وَيَفْتَحُ عَلَيَّ بِمَخَابَدَةٍ لَا أَحْصِيهَا
الآنَ، ثُمَّ يَقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَكُلْ تُشْبَعُ، وَسَلْ تُعْطَى، وَتُسَبِّحُ تُسْمَعُ،

«Then I will prostrate to Allāh, may He be exalted, and He will leave me (in that position), as long as Allāh wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted..."»^[1]

﴿حَقٌّ إِنْ فَرَجَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ

«So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.»

This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allāh) so much that they swoon. This was the view of Ibn Mas'ūd, may Allāh be pleased with him, Masrūq and others.^[2]

^[1] *Faḥṣ al-Bārī* 8:248, *Muslim* 1:185.

^[2] *Aḥ Ṭabarī* 20:396

﴿حَتَّىٰ يَمُوتَ عَنْ قُلُوبِهِمْ﴾

﴿So much so that when fear is banished from their hearts,﴾

means, when the fear leaves their hearts. Ibn 'Abbās, Ibn 'Umar, Abu 'Abdur-Rahmān As-Sulamī, Ash-Sha'bī, Ibrāhīm An-Nakha'ī, Ad-Dhahhāk, Al-Ḥasan and Qatādah said concerning the Āyah,

﴿حَتَّىٰ إِذْ فُرِجَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ﴾

﴿So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴾

"When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say?" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allāh says,

﴿قَالُوا الْحَقَّ﴾

﴿They say the truth.﴾ meaning, they report what He said, without adding or taking away anything.

﴿وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿And He is the Most High, the Most Great.﴾

In his Tafsir of this Āyah in his Sahih, Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him said, "The Prophet of Allāh ﷺ said:

«إِذَا قُضِيَ اللَّهُ تَعَالَى لَأَكْمَرُ فِي السَّمَاءِ صَرَبَتِ الْمَلَائِكَةُ بِأَجْنَحِيهَا خُضَعًا لِفَرْوِهِ، كَأَنَّهُ يَنْبُلُهُ عَلَى صُفُوفٍ، إِذَا فُرِجَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ؟ دَعَا لِلَّهِ قَالُوا الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهُ مُشْرِقُ الشَّمْعِ، وَمُشْرِقُ الشَّمْعِ مَكْنًا بَعْضُهُ فَوْقَ بَعْضٍ - وَوُضِعَ صُفْدَانُ بَيْنَهُ فَخَرَّعَهَا، وَنُشِرَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى سَابِ السَّاحِرِ أَوْ الْكَاهِنِ، فَوَيْتًا دَرَكَةَ الشَّهَاتِ قَبْلَ أَنْ يُلْقِيَهَا، وَوَيْتًا آخَرًا قَبْلَ أَنْ يَذَرَكُ، فَيَكْذِبُ نَعْمًا بَاءَةً كَذِبُهُ فَيَقَالُ أَتَيْتُمْ قَدْ نَأْتُوا نَوْمًا كَذَا وَكَذَا، نَعْمًا وَكَذَا؟ فَيَصْدُقُ بِئَظْكَ الْكَلِمَةُ الَّتِي سَمِعْتَ مِنَ السَّمَاءِ»

«When Allāh decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said?" They say the truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other» – Sufyān [one of the narrators] demonstrated with his hand, holding it vertically with the fingers outspread. «So he hears what is said and passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of the one thing which was heard from heaven.»

This was recorded by Al-Bukhārī, not by Muslim.^[1] Abu Dawūd, At-Tirmidhī and Ibn Mājah also recorded it.^[2] And Allāh knows best.

﴿فَمَنْ مِّنْكُمْ مَّنْ يَرْزُقُكَ مِنَ السَّمَاءِ وَالْأَرْضِ ثُمَّ قَدْ وَبَّأَ نَوْ بِنَاحِكُمْ لَمَّا هُم مِّنْ فِي
صَدَلٍ شِيبٍ ۚ قُلْ لَا تَتْلَوْكُم مَّا لَمْ يَكُنْ لَكُمْ بِهِ حَقٌّ ۚ قُلْ يَتَّبِعْ بَنِي
رَبِّكَ ثُمَّ يَتَّبِعْ بِمَا يَآتِيهِ مِنَ الْفَتْحِ الْعَلِيِّ ۚ قُلْ أَرْزُقُوا الْفَقِيرَ بِمِنْ شَرِكَا
كُلًّا بِمَا مَرَّ اللَّهُ الْمَسِيرَ الْعَلِيِّ ۚ﴾

﴿24. Say: "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error."﴾

﴿25. Say: "You will not be asked about our sins, nor shall we be asked of what you do."﴾

﴿26. Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the just Judge, the All-Knower of the true state of affairs."﴾

﴿27. Say: "Show me those whom you have joined with Him as

[1] Fath Al-Bārī 8:398.

[2] Abu Dawūd 4:288, Tuhfat Al-Ahwadhi, 9:90, Ibn Mājah 1:69.

partners. Nay! But He is Allāh, the Almighty, the All-Wise."﴾

Allāh has no partner in anything whatsoever

Allah tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

﴿وَلَا إِلَهَ إِلَّا أَنْتَ لَقَدْ كُنَّا مِنْ دُونِكَ مُشْرِكِينَ﴾

﴿And verily, (either) we or you are rightly guided or in plain error.﴾

'One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of *Tawhīd* which indicates that your *Shirk* must be false.' Allāh says:

﴿وَلَا إِلَهَ إِلَّا أَنْتَ لَقَدْ كُنَّا مِنْ دُونِكَ مُشْرِكِينَ﴾

﴿And verily, (either) we or you are rightly guided or in plain error.﴾

Qatadah said, "The Companions of Muḥammad ﷺ said this to the idolators: 'By Allāh, we and you cannot be following the same thing, only one of us can be truly guided.'^[1] 'Ikrimah and Ziyād bin Abi Maryam said, "It means: we are rightly guided and you are in plain error."^[2]

﴿قُلْ لَا تَسْأَلُونَنَا عَنْ آثَرِنَا وَلَا نُسْأَلُ عَنْ تَعْمَلُونَ﴾

﴿Say: "You will not be asked about our sins, nor shall we be asked of what you do."﴾

This indicates disowning them, saying, 'you do not belong to us and we do not belong to you, because we call people to Allah, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to

[1] Aṭ-Ṭabari 20.401.

[2] Aṭ-Ṭabari 20.401

you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the Āyat:

﴿وَلَا كَلُوفُ قُلٍّ لِي عَمِّي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ رِبِّزُونَ مِنَّا فَأَعَدُّ وَأَنَا بَرٌّ﴾ إِنَّا نَسْتُرُ

﴿١٠٤﴾

﴿And if they deny you, say, "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10.41)

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَّدْتُمْ وَلَا أَنتُمْ عَابِدُونَ مَا آفَكُوا لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

﴿Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship And I shall not worship that which you are worshipping. Nor will you worship that which I worship To you be your religion, and to me my religion."﴾ (104:1-6).

﴿قُلْ يَجْعَلُ رَبِّي﴾

﴿Say: "Our Lord will assemble us all together .."﴾

means, 'on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e. with justice' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allāh says.

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُرَوِّجُ بَنِيَّ يَمْشُونَ فِي الْأَرْضِ وَأَمَّا الَّذِينَ كَفَرُوا فَهُمْ فِي أَعْيُنِنَا قَدْ كُنَّا فِي الْأَفْئِدَةِ كَأَنَّا كَالْهَرَابِ﴾

﴿نَسْفَةٍ﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾ (30.14-16).

Allāh says.

﴿وَمَرَّ الْقَضَاءُ الْبَرُّ﴾

﴿And He is the Just Judge, the All-Knower of the true state of affairs﴾

﴿مَنْ رَدِّيَ إِلَيْكَ الْحَمْدَ بِهِ شَرَكَاكَ﴾

﴿Say "Show me those whom you have joined with Him as partners .."﴾

means, 'show me those gods whom you made as rivals and equals to Allāh.'

﴿لَا﴾

﴿Nay﴾ means, He has no peer, rival, partner or equal. Allāh says:

﴿لَمْ يَكُنْ لَهُ شَرِيكٌ﴾

﴿But He is Allāh,﴾ meaning, the One and Only God Who has no partner.

﴿الْعَزِيزُ الْغَفُورُ﴾

﴿the Almighty, the All-Wise﴾ means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Allāh knows best.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا حَكَاةً لِلَّذِينَ آمَنُوا وَلَذِكْرٌ لِّلْكَافِرِينَ لَا يُؤْمِنُونَ بِهِمْ وَلَا يَرْجُوا لِقَاءَهُمْ وَلَا يَتَّقُونَ اللَّهَ الَّذِي هُوَ أَعْلَمُ بِمَا يَصْنَعُونَ﴾

﴿28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.﴾

﴿29. And they say: "When is this promise if you are truthful?"﴾

﴿30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾

The Prophet ﷺ was sent to all of Mankind

Allāh says to His servant and Messenger Muḥammad ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا حَكَاةً لِلَّذِينَ آمَنُوا وَلَذِكْرٌ لِّلْكَافِرِينَ﴾

﴿And We have not sent you except as a giver of glad tidings and a warner to all mankind.﴾

i.e., to all of creation among those who are accountable for their deeds. This is like the *Āyah*:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِيئًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158)

﴿تَبَارَكَ الَّذِي مَزَجَ لِقَامَهُ عَلَى عَمْدٍ لِّنُكَرَ لِمَنِ يَخْلُقُ مَا يَشَاءُ﴾

﴿Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.﴾ (25:1)

﴿نَذِيرًا وَنَذِيرًا﴾

﴿a giver of glad tidings and a warner﴾ means, 'to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.' This is like the *Āyat*:

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿and most of men know not.﴾

﴿وَمَا أَحْكَمُ الْقَاسِ وَلَا تَرْضَى الْمُؤْمِنُونَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ (12:103)

﴿وَلَا يُلَاقُ أَكْثَرَهُمْ فِي الْأَرْضِ بِمَنْ يَسِيءُ إِلَيْهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾ (6:116).

Muhammad bin Ka'b said concerning the *Āyah*.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا قَلِيلًا مِّنَ النَّاسِ﴾

﴿And We have not sent you except to all mankind﴾

meaning, to all the people. Qatādah said concerning this *Āyah*, "Allāh, may He be exalted, sent Muhammad ﷺ to both the Arabs and the non-Arabs, so the most honored of them with Allāh is the one who is most obedient to Allāh."^[1]

[1] At-Ṭabari 20:405

In the Two *Ṣaḥīḥs* it was reported that Jābir, may Allāh be pleased with him said, "The Messenger of Allāh ﷺ said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَ لَهَا مِنْ الْأَنْبِيَاءِ قَبْلِي: نُفِزْتُ بِالرَّغَبِ مَبِيرَةً شَهْرًا، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَمُطَهَّرًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأَجِلْتُ لِي الْفَنَائِمُ وَلَمْ نَجُلْ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُعْتَصَمُ إِلَى قُرْبَى خَاصَّةٍ وَيُعْتَصَمُ إِلَى النَّاسِ خَاصَّةً»

"I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind."^[1]

It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«يُعْتَصَمُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

"I have been sent to the black and the red."

Mujāhid said, "This means to the Jinn and to mankind."^[2]

Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

How the Disbelievers asked about when the Resurrection would happen, and the Response to Them

Allāh tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

﴿وَقَالُوا مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾

«And they say: "When is this promise if you are truthful?"»

This is like the *Āyah*:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ نَسُوا مَا وَعَدُوا رَبَّهُمْ وَيَحْتَسِبُونَ أَنَّهُمْ لَغَوٌ

^[1] *Path Al-Bārī* 1:519, *Muslim* 1:370.

^[2] *Aḥmad* 5:145.

نوحاً

٤٢٢

ظُرِّفَ إِلَى الْعَذَابِ

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعُّوهُمُ نَحْنُ صَادِقُونَ
عَنِ الْهَدْيِ بَعْدَ إِذْ جَاءَ كُرْبًا كَثِيرًا ثُمَّ يَوْمِنَ ﴿٤٢١﴾ وَقَالَ الَّذِينَ
اسْتَضِعُّوهُمُ لِلَّذِينَ اسْتَكْبَرُوا لَمْ يَكُنْ الْبَيْتُ وَالنَّهَارُ بِإِذِ
تَأْمُرُونَنَا نَكْفُرَ بِاللَّهِ وَنَحْمَلُ لَهُهُ عَذَابًا وَآتَيْنَاهُمُ
لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَعْمَلُ فِي أَصْحَابِ الَّذِينَ كَفَرُوا
هَلْ يَجْعَلُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٤٢٢﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
مِنْ نَذِيرٍ إِلَّا قَالَ مُنْقَرِفُوا أَتَيْنَاهُمُ بِسُلْطَانٍ مُبِينٍ ﴿٤٢٣﴾
وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٤٢٤﴾
قُلْ إِنَّ رَبِّي بِسُلْطَانٍ زَوَّادٍ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ﴿٤٢٥﴾ أَوَمَا نَزَّلْنَا لَكَ آيَاتٍ تَقْرَأُ بِهَا عَذَابًا
وَلَقَدْ عَلِمْنَا الْأَمْنُ مِنْ أَمْنٍ وَعَمِلْ مَعْلُومًا فَآزِلْهُمْ خَالِدًا ضَعِيفًا
يَمَّا عَمِلُوا وَهُمْ فِي الْعَرَقَاتِ يَأْسُونَ ﴿٤٢٦﴾ وَالَّذِينَ يَسْعَوْنَ فِي
الْبَيْنَاتِ مُعْجِرِينَ أُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٤٢٧﴾ قُلْ
إِنَّ رَبِّي بِسُلْطَانٍ زَوَّادٍ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا
أَنْفَعُكُمْ مِنْ شَيْءٍ وَهُوَ يُخْلِقُ مَا يَشَاءُ وَهُوَ خَيْرُ الْخَارِقِينَ ﴿٤٢٨﴾

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth... ﴿42 18﴾

Then Allāh says.

قُلْ نَحْنُ صَادِقُونَ لَا
تَسْتَجِيبُونَ عَنْهُ سَأَلَهُ وَلَا
تَسْتَجِيبُونَ عَنْهُ

Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward."

meaning, 'you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as

Allāh says:

إِنَّ لِقَاءَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ﴿٤٢٩﴾

Verily, the term of Allāh when it comes, cannot be delayed ﴿71:4﴾.

وَمَنْ تَزَيَّرُوا إِلَّا لِحَاجَةٍ تَقْدِيرُ يَوْمَ تَأْتِي لَا تَسْأَلُكُمْ فِيهِ إِلَّا بِمَا كَانُوا يَفْعَلُونَ ﴿٤٣٠﴾

And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed ﴿11:104-105﴾.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَا بِمَا يَدْعُوا بِهَذَا

أَعْلِيُونَ مَوْثُورَاتٍ بِمَدَنِهِمْ رَجَعُ نَفْسُهُمْ إِلَيْكَ تَعْيِيرَ الْقَوْلِ سَقُولَ الَّذِينَ أُنْصَبُوا
 إِلَيْهِمْ أَسْتَكْبَرُوا لَوْلَا أُنْمَ لَكُمْ مَوْثُورَاتٍ. قَالَ الَّذِينَ أَسْتَكْبَرُوا لِلَّذِينَ أُنْصَبُوا تَعْيِيرَ
 مَكْرَهُكُمْ عِي الْقَدَمِ مَدَ إِذْ جَاءَكُمْ لَمْ كُنْتُمْ تُخْرِجُونَ. وَقَالَ الَّذِينَ أُنْصَبُوا لِلَّذِينَ
 أَسْتَكْبَرُوا لَمْ مَكْرُ الْبَيْتِ وَالنَّهَارِ إِذْ نَارُوتَا لَمْ تَكُنْ بَاهَقَ وَصَحْلٌ لَمْ لَدُنَا وَأَسْرُوا
 أَسَدَامَهُ لَمْ رَأَوْا الْقَنَابَ وَصَحْلًا الْأَعْدَلُ فِي الْقَدَمِ الَّذِينَ كَفَرُوا هَلْ يَحْزَنُونَ إِلَّا مَا كَانُوا
 يَفْعَلُونَ. ﴿٣١﴾

431. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: 'Had it not been for you, we should certainly have been believers!'

432. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals."

433. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allah tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'an and what it tells them about the Resurrection. Allah says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ﴾

﴿And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it."﴾

Allah threatens them and warns them of the humiliating

position they will be in before Him, arguing and disputing with one another

﴿يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَفُولُونَ أَيُّسَّرَ تَتَّبِعُونَ﴾

how they will cast the (blaming) word one to another. Those who were deemed weak

this refers to the followers -

﴿يَذَرُونَ الْمَأْكُورَ﴾

to those who were arrogant this refers to the leaders and masters -

﴿لَوْلَا نِعْمَ لَكَ مَوْلَاكَ﴾

Had it not been for you, we should certainly have been believers!

meaning 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant will say to them:

﴿أَفَرَأَيْتُمْ كَذَّبَكُمُ عَنْ قَادِسَتِكُمْ بَعْدَ مَا كُنْتُمْ﴾

Did we keep you back from guidance after it had come to you?

meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires, it was your own choice.' They will say:

﴿يَرْكَبُكُمْ شُرَافِيكُمْ ۖ وَفَآءُ أَيُّسَّرَ تَتَّبِعُونَ ۚ أَتَسْتَبِينُوا لِلَّذِينَ أَنْتُمْ كَرِهْتُمْ بِالْغَيْبِ وَالشَّهَارِ﴾

"Nay, but you were criminals" Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day"

meaning, 'you used to plot against us night and day tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies' Qatadah and Ibn Zayd said:

﴿يَمْكُرُ بِالْغَيْبِ وَالشَّهَارِ﴾

﴿Nay, but it was your plotting by night and day.﴾

means, "You plotted by night and day"^[1] Mālik narrated something similar from Zayd bin Aslam.^[2]

﴿يَا مُؤْمِنُونَ إِنَّا كُنَّا بِمَا كُفَرْتُمْ بِاللَّهِ وَرَحْمَتِهِ قَدْ عَلِمْنَا﴾

﴿when you ordered us to disbelieve in Allah and set up rivals to Him:﴾

means, 'to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

﴿وَنَسُوا نِعْمَةَ اللَّهِ الَّتِي رَأَوْا تَنَادُّوا﴾

﴿And each of them (parties) will conceal their own regrets, when they behold the torment.﴾

means, both the leaders and the followers will feel regret for what they did previously.

﴿وَنَحْنُ أَهْلُ الْاِعْتَدَالِ فِي أَمَانٍ آلِهَةٌ كَسِرَّةٌ﴾

﴿And We shall put iron collars round the necks of those who disbelieved.﴾

This is a chain which will tie their hands to their necks

﴿مَنْ يَمْزِزْكَ، وَلَا تَكُ كَاوُوا يَتَسَلَّتْ﴾

﴿Are they requested aught except what they used to do?﴾

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

﴿قَالَ يَكْفِيْ بَيْنِيْ وَبَيْنَكَ لَا تَعْلَمُونَ﴾

﴿He will say: "For each one there is double (torment), but you know not."﴾ (7.38).

Ibn Abi Hātim recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنْ خِفْتُمْ نِعْمَ سَيِّئِ إِلَهِيْ أَهْلِيْ تَلْقَاكُمْ لَهَا، ثُمَّ لَتَحْتَهُمْ لَعْنَةُ ظَنِّ بَيْنِ لَحْمٍ إِلَّا سَقَطَ عَنِ الْغُرُوبِ»

[1] At-Tabari 20.408.

[2] At-Tabari 20.408.

follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nūḥ, peace be upon him, said to him:

﴿إِنَّا لَنَرِيكَ لَكَّ وَلَتَعَكَّ الْأَرْذَلُونَ﴾

«Shall we believe in you, when the weakest (of the people) follow you?» (26:110)

﴿وَمَا مَلَكَتْ إِيَّاهُ الْأَيْدِي هُمْ أَكْثَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

«nor do we see any follow you but the meanest among us and they (too) followed you without thinking» (11:27).

The leaders among the people of Sāliḥ said:

﴿إِلَیْهِمْ نُسْتَعِیْزُ إِنَّهُمْ آمَنُوا بِكُمْ أَنْ سَکَنَّا مِنْ رَبِّهِمْ قَالُوا إِنَّا بِمَا

أُرْسِلَ بِهِ مُؤْمِنُونَ ۚ قَالَ أَلَمْ يَأْتِ الْبَیِّنَاتُ إِنَّا بِالَّذِي آمَنُومٌ ۚ كَبُرَتْ

«to those who were counted weak – to such of them as believed. "Know you that Sāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: Verily, we disbelieve in that which you believe in.» (7:75-76).

And Allāh said:

﴿وَصَدَقْنَا قُلُوبَهُمْ بِمَنَاحٍ يَخَوِّفُهُمْ إِنْ شَاءَ اللَّهُ فَكُلُّهُمْ لَنَا يَوْمَئِذٍ آتُونَ

بِأَعْيُنِنَا ۚ﴾

«Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from among us?" Does not Allāh know best those who are grateful?» (6:53),

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِينَ ۚ﴾

«And thus We have set up in every town great ones of its wicked people to plot therein» (6:123), and

﴿وَيَوْمَ نَأْتِي الْقُرْيَةَ آمُرًا مُّزِيدًا فَمَنْ مِّنْهَا أَفْقَرُ فَدَمَّرْنَاهَا كَمَا

«And when We decide to destroy a town (population), We (first, send a definite order to those among them who lead a life

of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction» (17:16).

And Allāh says here.

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ﴾

«And We did not send a warner to a township» meaning a Prophet or a Messenger,

﴿إِلَّا مَالٌ مَّن مَّالُهُمْ﴾

«but those who were given the worldly wealth and luxuries among them»

means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatādah said, "They are their tyrants, chiefs and leaders in evil."¹¹

﴿يَايَا مَعْشَرَ الْقُرَيْشِ أَكِيدُوكُمُوهَآ﴾

«We believe not in the (Message) with which you have been sent.»

means, 'we do not believe in it and we will not follow it.'

Allāh tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said.

﴿وَقَالُوا نَحْنُ أَكْثَرُ ثَلَاثًا وَأَوْلَدْنَا وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

«And they say: "We are more in wealth and in children, and we are not going to be punished."»

meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allāh loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far fetched. Allāh says:

﴿إِنِ احْتَسِبُونَ أَنَّهُم مُّدَّةٌ مِّنْ عَمَلٍ بَشَرٍ مَّا كَانَتْ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

«Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things Nay, but they perceive not.» (23:55-56)

¹¹ At Tabari 20.409

﴿لَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّا أَوَدُّهُمْ إِنَّا لَنَعْلَمُ الْغَيْبُ الْأُنْثَى وَزَعْنَى
أَنفُسُهُمْ وَهُمْ كَافِرُونَ﴾

«So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.» (9:55), and

﴿وَرَبِّ وَمَنْ عَلَّمْتُ وَمِثْلَكَ لَمْ يَكُنْ مَسْئُورًا وَإِنِّي شَهِيدٌ وَتَوَدَّعْتُ لَمْ
تُهَيِّئْ لِي مَرْجِعًا لِي لِيَدِهِ كَلَّا إِنَّهُ كَلَّا إِنَّكَ فَعْدَاؤُنَا وَمَنْؤُنَا﴾

«Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment!» (74:11-17)

And Allāh has told us about the story of the owner of these two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allāh says here:

﴿قُلْ بِرَبِّ يَسْتَخِرُ الْإِزْدَاقِ إِنِّي بَيْنَ يَدَيْهِ﴾

«Say: "Verily, my Lord expands the provision to whom He wills and restricts..."»

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

﴿وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

«but most men know not.»

Then Allāh says:

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِأَتَى تُجِزُّنَا عَنْهُ زُلْفَى﴾

«And it is not your wealth, nor your children that bring you nearer to Us.»

meaning, 'these things are not a sign that We love you or care

for you.' Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said.

«إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى صَوْرَتِكُمْ وَأَمْوَالِكُمْ. وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

‘Allāh does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.’¹¹

Muslim and Ibn Majah also recorded this.¹² Allāh says

﴿لَا مَنْ مَرَّ وَعَمِلَ صَالِحًا﴾

﴿but only he who believes, and does righteous deeds,﴾

meaning, ‘only faith and righteous deeds will bring you closer to Us’

﴿فَأُولَئِكَ هُمْ حَرَّةٌ غُلَامًا أَسْتَفْتَىٰ مَا عَمِلُوا﴾

﴿as for such, there will be multiple rewards for what they did,﴾

means, the reward will be multiplied for them between ten and seven hundred times.

﴿وَهُمْ فِي الْعَرْشِ مُكْرَمُونَ﴾

﴿and they will reside in the high dwellings in peace and security﴾

means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Hatim recorded that ‘Alī, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said

«إِنَّ فِي الْجَنَّةِ لَعَرَفَ تُرَىٰ صُفُوفُهَا مِنْ طُفُوفِهَا. وَتُحُوتُ مِنْ طُفُوفِهَا»

‘In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.’

A bedouin asked, “Who are they for?” He ﷺ said:

«يَنْتَرِ حَتَّىٰ يَكَلَّمَ، وَأَطْعَمَ مَطْعَامًا، وَأَدَامَ الصَّيَامَ، وَصَلَّىٰ بِالنَّاسِ نِيَامًا»

‘For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.’¹³

¹¹ Aḥmad 2:539.

¹² Muslim 4:1987, Ibn Majah 2:1388

¹³ Ibn Abi Shaybah 8:437.

﴿وَالَّذِينَ سَعَوْا عَلَيْنَا آيَاتِنَا نُجِيبُهُمْ﴾

﴿And those who strive against Our *Āyāt*, to frustrate them,﴾

means, those who try to block people from the path of Allāh and from following His Messengers and believing in His signs,

﴿فَأَرْسَلْنَاكَ فِي الْعَذَابِ مُخْتَصِرًا﴾

﴿they will be brought to the torment.﴾ means, they will all be punished for their deeds, each one accordingly.

﴿قُلْ إِنَّ رَبِّي بَسِطُ الرِّزْقِ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لَهُ﴾

﴿Say "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him..."﴾

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the *Āyah*:

﴿نُظَرُ كَيْفَ نَمْلًا تَتَّبِعُهُمْ عَنْ بَنِي وَكَأَكْبَرُ تَتَّبِعُونَ﴾

﴿See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.﴾ (17:21).

This means that just as there are differences between them in this world – where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty – so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet ﷺ said, describing the best of people in this world:

﴿لَا أَفْلَحَ مَنْ أَسْنَمَ وَزُرُقَ كُفْأًا وَتَمَتَّعَ بِمَا آتَاهُ﴾

﴿He truly succeeds who becomes Muslim and is given just enough provision and Allah makes him content with what He has given.﴾

It was recorded by Muslim.^[1]

﴿وَمَا أَمْشَقْتُهُ بَيْنَ يَدَيْهِ مَهْرَ بَحْرَةٍ﴾

﴿and whatsoever you spend of anything, He will replace it.﴾

^[1] Muslim 2·730.

﴿40. And (remember) the Day when He will gather them all together, then He will say to the angels: 'Was it you that these people used to worship?'﴾

﴿41. They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn, most of them were believers in them."﴾

﴿42. So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny."﴾

The Angels will disown Their Worshipers on the Day of Resurrection

Allāh tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allāh. He will ask the angels

﴿أَمْثَلَكُمْ يَا كُفْرًا بَدَّدَ﴾

﴿Was it you that these people used to worship?﴾

meaning, 'did you command them to worship you?' Allāh says in Sūrat Al-Furqān:

﴿أَمْثَلَكُمْ أَنْتُمْ كُفْرًا بَدَّدَ﴾

﴿Was it you who misled these My servants or did they (themselves) stray from the (right) path?﴾ (25:17).

And He will say to 'Isa, peace be upon him:

﴿أَنْتَ قُلْ لِلنَّاسِ إِنِّي رَسُولُ اللَّهِ مِنْ دُونِ آلِهَةٍ مَا يَكُونُ لِي أَنْ أُولَى مَا يَكُونُ لِي بِشَيْءٍ﴾

﴿Did you say unto men: "Worship me and my mother as two gods besides Allāh?, He will say: "Glory be to You! It was not for me to say what I had no right (to say).">﴾ (5:116).

Similarly, the angels will say:

﴿مُسَبَّحٌ﴾

﴿Glorified be You!﴾ meaning, 'exalted and sanctified be You above the notion that there could be any god besides You'

﴿لَنْتَ وَنَحْنُ مِنْ قَوْمِهِمْ﴾

﴿You are our Protector instead of them﴾ means, 'we are Your servants and we disown these people before You'

﴿بَلْ كَانُوا يَعْبُدُونَ الْغَدَّ﴾

﴿Nay, but they used to worship the jinn﴾

meaning, the Shayāfīn, because they are the ones who made idol worship attractive to them and who misguided them

﴿اَكْثَرُهُمْ يَوْمَ قَوْمِنَ﴾

﴿most of them were believers in them﴾ This is like the Āyah.

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّا وَإِنْ يَدْعُونَ لَا سَمِيْعًا لَهُمْ﴾

﴿They invoke nothing but females besides Him, and they invoke nothing but Shayṭān, a persistent rebel! Allāh! cursed him﴾
[4:117-118]

Allāh says:

﴿فَالْيَوْمَ لَا يَنْفَعُكُمْ شَيْءٌ بَعْضُكُمْ لِبَعْضٍ فَمَّا وَلَا صِرَافٌ﴾

﴿So Today, none of you can profit or harm one another﴾

means, 'none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

﴿وَنَقُولُ لِلَّذِينَ ظَلَمُوا﴾

﴿And We shall say to those who did wrong﴾ - meaning the idolators -

﴿تُؤْتُوا عَذَابَ الْآلِ كُنتُمْ بِهَا تَكْبِرُونَ﴾

﴿"Taste the torment of the Fire which you used to deny."﴾

meaning, this will be said to them by way of rebuke.

﴿وَلَوْ أَن تَرَىٰ عَلَيْهِمْ مِنْكُمْ شَيْئًا قَالُوا مَا هَٰذَا إِلَّا رَحْمٌ يُرِيدُ أَنْ يُصَلِّتَكُمْ عَنْ دَارٍ سَدَّ أَبْوَابَكُمْ﴾

﴿وَقَالُوا مَا هَٰذَا إِلَّا إِلهٌ مُّتَعَفِّفٌ وَقَالَ الْغَائِبُونَ كَفَرُوا بِالْحَقِّ لَنْ جَاءَهُمْ بِهِ فَتَا إِلَّا سِوَرٌ﴾

﴿مُتَبَدِّلٌ وَمَا يَلْقَاهُمْ فِيهِ كُتُبٌ بَدِيسَةٌ وَمَا أَرْسَلْنَا إِلَيْهِمْ قُلُودًا مِنْ نَبِيِّ ۖ وَكَذَّبَ﴾

﴿الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَنُّوا بِمُتَعَفِّفٍ أَن يَنْصُرَهُمْ مَكِيدًا رُسُلًا فَجَعَلَ لَهُ نَجْمٌ﴾

﴿43 And when Our Clear Verses are recited to them, they say: 'This is naught but a man who wishes to hinder you from that which your fathers used to worship.' And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them, "This is nothing but evident magic!"﴾

﴿44. And We had not given them Scriptures that they could study, nor sent to them before you any warner.﴾

﴿45 And those before them denied, these have not received even a tenth of what We had granted to those (of old), yet they denied My Messengers. Then how (terrible) was My denial!﴾

The Saying of the Disbelievers about the Prophets, and its refutation

Allāh tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger ﷺ, they said:

﴿قُلُوا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ دِينِ آبَائِكُمْ﴾

﴿They say "This is naught but a man who wishes to hinder you from that which your fathers used to worship."﴾

meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false - may the curse of Allāh be upon them and their fathers!

﴿قَالُوا مَا هَذَا إِلَّا آيَاتُ مُشْرِكٍ﴾

﴿And they say "This is nothing but an invented lie."﴾

referring to the Qur'ān.

﴿وَالَّذِينَ كَفَرُوا يَقُولُ لَنَا جَاءَهُمْ بِهَا فَمَا إِلَّا إِلَهُنَّ مُشْرِكٌ﴾

﴿And those who disbelieve say of the truth when it has come to them, "This is nothing but evident magic!"﴾

Allāh says:

﴿وَمَا يَنْفَعُهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا رَحِمْنَا إِلَهُهُمْ فَلَنْ يَكْفُرُوا بِنِعْمَتِ رَبِّهِمْ﴾

﴿And We had not given them Scriptures that they could study, nor sent to them before you any warner﴾

meaning, Allāh did not reveal any Book to the Arabs before the Qur'ān, and He did not send any Prophet to them before Muḥammad ﷺ. They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allāh blessed them with that, they disbelieved him and stubbornly rejected him.

Then Allāh says.

﴿وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿And those before them denied;﴾ meaning, other nations.

﴿وَمَا بَلَّغُوا يَمْعَكَ مَا آتَيْنَاهُمْ﴾

﴿these have not received even a tenth of what We had granted to those (of old);﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Of the power of this world."^[1] This was also the view of Qatādah, As-Suddī and Ibn Zayd.^[2] This is like the Āyāt:

﴿وَلَقَدْ مَكَّنَّهُمْ بَيْنَا إِنْ شِئْنَا بِرَبِّهِمْ رَحْمَةً وَمَا آتَيْنَاهُمْ سَمْعَهُمْ وَلَا أَبْصَارَهُمْ وَلَا أَفْئِدَتَهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَحْضَدُونَ يَتَأْتَى اللَّهَ رَحْمَةً مِنْهُمْ كَانُوا بِهِ يَنْتَهِيُونَ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts, but their hearing, seeing and their hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to mock at!﴾ (46:26)

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَنَبُّوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ زِينَةً وَأَنْدَرُ قُوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

but that did not protect them from the punishment of Allāh,

[1] At-Ṭabari 20.416.

[2] At-Ṭabari 20.416, 417.

and Allāh destroyed them because they denied His Messengers. Allāh says:

﴿كَذَّبُوا رُسُلِيْ فَكَفَىٰ لَهُمْ لَكِبْرٌ﴾

‘yet they denied My Messengers. Then how (terrible) was My denial!’

meaning, ‘how severe was My wrath and how great was My avenging of My Messengers.’

﴿قُلْ إِنَّمَا أَوْفَيْتُكُمْ بِرَحْمَةٍ أَوْ نَذَرْتُكُمْ عَذَابًا ۖ بَلَىٰ يُذَكِّرُ أَكْثَرُهُمْ وَلَٰكِن لَّا يُؤْمِرُوْنَ إِلَّا بِأَمْرِ رَبِّهِمْ ۚ﴾

446. Say: “I exhort you to one (thing) only, that you stand up for Allāh’s sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.”

Refutation of Their Accusation that the Prophet ﷺ was Insane

Allāh says. ‘Say, O Muhammad, to these disbelievers who claim that you are crazy,’

﴿إِنَّمَا أَوْفَيْتُكُمْ بِرَحْمَةٍ﴾

‘I exhort you to one (thing) only,’ meaning, ‘I am only telling you to one thing,’ and that is:

﴿أَنْ تَقُومُوا لِلَّهِ مِثْلَ خُثْلٍ بَازِلٍ ۚ﴾

‘that you stand up for Allāh’s sake in pairs and singly, and reflect, there is no madness in your companion’

meaning, ‘stand sincerely before Allāh, without being influenced by your own desires or tribal feelings, and ask one another, is Muhammad crazy? Advise one another,’

﴿ثُمَّ تَفَكَّرُوا﴾

‘and reflect’ means, let each person look within himself concerning the matter of Muhammad ﷺ, and ask other people about him if he is still confused, then let him think about the matter. Allāh says:

﴿أَنْ تَقُومُوا لِلَّهِ مِثْلَ خُثْلٍ بَازِلٍ ۚ﴾

﴿that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.﴾

This meaning was stated by Mujaḥid, Muḥammad bin Ka'b, As-Suddi, Qatādah and others.^[1] This is what is meant by the Āyah.

﴿إِنْ مَوْ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

﴿He is only a warner to you in face of a severe torment.﴾

Al-Bukhari recorded that Ibn 'Abbas, may Allāh be pleased with him, commented on this Āyah: "One day, the Prophet ﷺ climbed up Aṣ-Ṣalā' and shouted,

«يَا ضَبَاحًا»

«O people!» The Quraysh gathered around him, and said, 'What is the matter with you?' He said,

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يَمُصُّكُمْ أَوْ يَمْسِكُكُمْ أَمَا تَكْتُمُ تُصَدَّقُونِ»

«What do you think? If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me?»

They said, 'Of course.' He ﷺ said:

«بَيْنِي بَيْنَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«I am a warner to you in the face of a severe punishment.»

Abu Lahab said, 'May you perish! You have called us together only to tell us this?' Then Allāh revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

﴿Perish the two hands of Abū Lahab and perish he!﴾ (111:1)

We have already discussed this in our Tafsīr of the Āyah:

﴿وَلْيُذَكِّرْ غَيْرُكَ الْأَقْرَبَ﴾

﴿And warn your tribe of near kindred﴾^[2] (26:214).

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَمْرِ لَهَوٍ لَّكُمْ فِي أَمْرِي إِلَّا عَلَى اللَّهِ وَرَوْعِي كُلُّ شَيْءٍ شَيْءٌ قُلْ لِي رَحْمَةُ رَبِّي يَتَذَكَّرُ الْعَلَمُ الْغَيْبِ﴾ قُلْ سَاءَ الْفَقْرُ وَمَا يَنْبَغُ وَمَا يَنْبَغُ قُلْ لِي خَلْقٌ فَإِنَّا أَمَلٌ

^[1] At-Ṭabarī 20:418

^[2] Fath Al-Bārī 8:400

قُلْ

[٤٧]

قُلْ لِلَّهِ الشَّهَادَةُ

قُلْ حَاشَ الْحَقُّ وَمَا بَدِئَ السَّطُوطِ وَمَا يُعْبَدُ ﴿٤٧﴾ قُلْ إِن سَأَلْتُ
فَإِنَّهُ أَجْلٌ عَلَى نَفْسِي وَإِنْ فَتَدَيْتُ فِيمَا يُرِجِي رَأْيَ رَبِّهِ إِنَّهُ
سَمِيعٌ قَرِيبٌ ﴿٤٨﴾ وَلَوْ تَرَىٰ ذُعُرًا عَلَىٰ أُنُوفٍ وَاعْتَادُوا
مَكَارِفَ رَسُولٍ ﴿٤٩﴾ وَقَالُوا مَا مَسَّاهُ وَأَنَّىٰ لَهُمُ اشْتَاؤُكُمْ مِنْ
مَكَانٍ بَعِيدٍ ﴿٥٠﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذُفُونَ
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥١﴾ وَرَجُلٌ يَلْعَنُكُمْ وَيَسْأَلُكُمْ مَا يَشْتَهُونَ
كَفَعِلَ بِأَسْمَاءَ عَنْهُمْ مِنْ قَبْلِ أَنَّهُمْ كَانُوا فِي شَكٍّ مُّشْرِيبٍ ﴿٥٢﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَلْعَنُكُمْ بِطَائِفٍ مِنَ الْأَنْعَامِ وَالْأَرْضِ جَاعِلٍ لِّمَلَكِكُمْ رَسُولًا أَنِ
أَعِزُّوهُمُ فَقُلْتُ وَرَبِّكَ بِرَيْدِي لِحَافِي مَا يَشَاءُ مِنْ اللَّهِ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١﴾ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ وَلَا مَكْرٍ لَهُمْ
وَمَا يُمْسِكُ إِلَّا بِرِئَاسِ اللَّهِ عَلَيْهِمْ وَهُوَ الْعَزِيزُ الْقَدِيمُ ﴿٢﴾ بَاتِلُوا
الْأَسْمَاءَ أَذْكُرُوا نَعَسَ اللَّهُ عَنْكُمْ هَٰذِهِ مِنْ خَلْقِي عَنِ اللَّهِ يَرْزُقُكُمْ
مِنْ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تُؤْفِكُونَ ﴿٣﴾

عَنْ نَفْسِي وَلِي أَفْتَدَيْتُ فِيمَا يُرِجِي
إِنَّهُ دَيْتُ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٨﴾

447. Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." ﴿

448. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen." ﴿

449. Say: "The truth has come, and the falsehood can neither create anything nor resurrect." ﴿

450 Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer,

Ever Near." ﴿

I do not ask for any Reward for conveying the Message

Allāh commands His Messenger ﷺ to say to the idolators:

﴿وَمَا سَأَلْتُكُمْ مِنْ شَيْءٍ فَهُوَ لَكُمْ﴾

﴿Whatever wage I might have asked of you is yours.﴾

meaning, 'I do not want anything for conveying the Message of Allāh to you, advising you and telling you to worship Allāh.'

﴿إِنَّهُ لَنَرَىٰ إِلَّا عَلَىٰ لَوْ﴾

﴿My wage is from Allāh only,﴾ means, 'rather I will seek the reward for that with Allāh'

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

«and He is a Witness over all things.» means, 'He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.'

﴿قُلْ إِنَّ رَبِّي يَأْتِيهِ الْحَقُّ سَاعَ الْمُنُوبِ﴾

«Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."» This is like the Āyah

﴿يُنَزِّلُ الْمَلَأِخَ مِنْ أَمْرِ مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

«He sends the Revelation by His command to any of His servants He wills» (40:15).

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِلُ مَا يُفْسِدُ﴾

«Say: "The truth has come, and the falsehood can neither create anything nor resurrect."»

means, truth and the great Law have come from Allāh, and falsehood has gone and has perished and vanished. This is like the Āyah:

﴿قُلْ يَدْرِي إِلَهِي عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished» (21:18).

When the Messenger of Allāh ﷺ entered Al-Masjid Al-Harām on the day of the conquest of Makkah, and found those idols standing around the Ka'bah, he started to hit the idols with his bow, reciting,

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

«And say: 'The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish.'» (17:81), and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِلُ مَا يُفْسِدُ﴾

﴿51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.﴾

﴿52. And they will say: "We do believe (now);" but how could they receive (Tanāwush) from a place so far off ﴾

﴿53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.﴾

﴿54. And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. Verily, they have been in grave doubt.﴾

Here Allāh says: 'If only you could see, O Muḥammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

﴿وَلَيُذَذَّرْنَ مِنْ مَّكَانٍ قَرِيبٍ﴾

﴿and they will be seized from a near place.﴾

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Ḥasan Al-Baṣrī said: "When they come forth from their graves."^[1]

﴿وَلَا تَزَالُ تَطَّلُوا﴾

﴿And they will say: "We do believe (now);"﴾

means, on the Day of Resurrection, they will say, 'we believe in Allāh and His angels, Books and Messengers.' This is like the Āyah

﴿وَلَا تَزَالُ تَطَّلُوا عَلَى الْقَتْلِينَ لَأَكُونُوا لَهُمْ عِيْدٌ رَبَّنَا أَفْرِغْ عَلَيْنَا مِائِدَكَ﴾
﴿سُبْحَانَكَ يَا مَوْجِدُ﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying). "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."﴾ (32:12)

Allāh says:

﴿وَلَا تَزَالُ تَطَّلُوا عَلَى الْقَتْلِينَ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿but how could they receive from a place so far off?﴾

[1] At-Ṭabari 20:423.

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing? If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujahid said:

﴿وَأَنَّى لَهُمُ اتِّخَافُ﴾

﴿but how could they At-Tanāwush?﴾ means, "How could they attain that?"^[1] Az-Zuhri said, "They will wish to attain faith when they have reached the Hereafter and are cut off from this world." Al-Hasan Al-Basri said, "They will seek something when they have no way of attaining it, they will seek faith from a distant place."

﴿وَقَدْ كَفَرُوا مِن قَبْلُ﴾

﴿Indeed they did disbelieve before,﴾ means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

﴿رَفَقُوا بِالْحَقِّ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿and they (used to) conjecture about the Unseen from a far place.﴾

Mālik narrated from Zayd bin Aslam that he said:

﴿رَفَقُوا بِالْحَقِّ﴾

﴿and they (used to) conjecture about the Unseen,﴾

means, "By guessing." as Allāh says,

﴿وَمَا بِالْحَقِّ﴾

﴿guessing at the Unseen﴾ (18:22). Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

﴿إِن نُّظُنُّ إِلَّا عَمَّا تَعْمَلُ وَمَا نَحْنُ بِمُتَّبِعِينَ﴾

^[1] Ad-Durr Al-Manthur 6:714

﴿we do not think it but as a conjecture, and we have no firm convincing belief﴾ (45.32).

Qatādah and Mujāhid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."^[1]

﴿وَجِبِلٌ بَيْنَهُمُ دَيْنٌ مَّا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

Al-Ḥasan Al-Baṣrī, Aḍ-Ḍaḥḥāk and others, "This means faith."^[2] As-Suddī said:

﴿وَجِبِلٌ بَيْنَهُمُ دَيْنٌ مَّا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means "Repentance"^[3] This was also the view of Ibn Jarīr, may Allāh have mercy on him. Mujāhid said:

﴿وَجِبِلٌ بَيْنَهُمُ دَيْنٌ مَّا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means, "This world and its wealth, luxuries and people"^[4] Something similar was narrated from Ibn 'Umar, Ibn 'Abbas and Ar-Rabī' bin Anas, may Allāh be pleased with him. It is also the opinion of Al-Bukhārī and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

﴿كَذَٰلِكَ فُتِنَ بَنِي إِسْرَٰءِيلَ مِن قَبْلُ﴾

﴿as was done in the past with the people of their kind.﴾

means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allāh came upon

^[1] At-Tabarī 20.429

^[2] At-Tabarī 20.430

^[3] Ad-Durr Al-Manthūr 6:715.

^[4] At-Tabarī 20.431.

them, they wished that they had believed, but this was not accepted from them.

﴿فَإِذَا رَأَوْا بُعْدَ عَذَابِنَا إِذْ هُمْ يُنْزَكُونَ ﴿٨٤﴾ فَلَمْ يَكُنْ لَهُمْ بَعْدَهُمُ يَمِينٌ ۚ وَلَوْ أَنَّ لِرَاوِدَافَهُمْ آلِهَةً فَقَدْ عَلِمُوا أَنَّهُمْ إِذْ يُنْزَكُونَ ﴿٨٥﴾﴾

«So, when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants And there the disbelievers lost utterly.» (40:84-85).

﴿يَمْ يَمْ كَانُوا فِي شَكٍّ شَبِيهِ﴾

«Verily, they have been in grave doubt.» means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes Qatadah said, "Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty."

This is the end of the Tafsir of Sūrah Saba'. Allāh, may He be glorified and exalted, is the Guide to the right way.

The Tafsīr of Sūrah Fāṭir (Chapter - 35)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿مَلَكُهُ يَوْمَ يَأْتِي السَّمَاءُ دُخَانًا وَيَأْتِي السَّمَاءُ سَائِبِ الْمَلَائِكَةِ وَمَا أَرَادَ لِيُخَوِّضَ عَنْكَ رَحْمَتُكَ وَرَبُّكَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿1. All praise is due to Allāh, Fāṭir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

The Power of Allāh

Ibn 'Abbās, may Allāh be pleased with him, said, "I did not know what Fāṭir As-Samawāti wal-Ard meant until two bedouins came to me disputing over a well. One of them said to his companion, 'Ana Faṭartuhā,' meaning, 'I started it.'⁽¹⁾ Ibn 'Abbās, may Allāh be pleased with him, also said,

﴿يَأْتِي السَّمَاءُ وَالْأَرْضَ﴾

﴿Fāṭir of the heavens and the earth,﴾

means, "The Originator of the heavens and the earth."⁽²⁾ Ad-Dahhāk said, "Every time the phrase Fāṭir As Samawāti wal-Ard is used in the Qur'ān, it means the Creator of the heavens and the earth."⁽³⁾

﴿يَأْتِي الْمَلَائِكَةَ وَمَا أَرَادَ﴾

﴿Who made the angels messengers﴾ means, between Him and His Prophets.

[1] Ad-Durr Al-Manthūr 7:3.

[2] Ad-Durr Al-Manthūr 7:3.

[3] Ad-Durr Al-Manthūr 7:3.

﴿أَرْكَنَ أَيْمَنَهُ﴾

﴿with wings﴾ means, with which they fly to convey quickly that which they have been commanded to convey.

﴿ثَلَاثَ وَرُبْعَ﴾

﴿two or three or four﴾ means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the *Hadīth* mentioning that the Messenger of Allāh ﷺ saw Jibrīl, peace be upon him, on the Night of the *Isrā'* with six hundred wings. Between each pair of wings was a distance like that between the east and the west.^[1] Allāh says:

﴿يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ فِي لَيْلَةٍ عَنْ كَمَلِ خَلْقِهِ فَتَرْوُهَا﴾

﴿He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

As-Suddi said, "He increases their wings and creates them as He wills."^[2]

﴿مَا يَفْتَحُ اللَّهُ فَهُوَ مِنْ رَحْمَتِهِ لَا تُحِيطُ بِهِ وَلَا تَصِفُ لَهُ شَيْئًا مِنْ رَحْمَتِهِ وَهُوَ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿2 Whatever of mercy, Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.﴾

None can withhold the Mercy of Allāh

Allāh tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imām Ahmad recorded that Warrād, the freed slave of Al-Mughīrah bin Shu'bah, said, "Mu'āwiyah wrote to Al-Mughīrah bin Shu'bah, saying, 'Write for me what you heard from the Messenger of Allāh ﷺ.' So Al-Mughīrah called me and I wrote for him: 'I heard the Messenger of Allāh ﷺ say when he finished praying,

^[1] *Fath Al-Bārī* 6:361.

^[2] *Ad-Durr Al-Manthūr* 7:4.

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْخِزْيَانُ، يُهَوِّجُ عَلَى مَنْ يَشَاءُ وَيُعْذِرُ مَنْ يَشَاءُ. اللَّهُ لَا يَأْخُذُ بِدِينِ النَّاسِ إِذَا هُمْ يُنْفِقُونَ. وَلَا يَنْفَعُ ذَا الْجَنْدِ يَنْتَ الْجَدُّ»

‘There is no god (worthy of worship) except Allāh alone, with no partner or associate To Him be praise and dominion, and He is able to do all things O Allāh, there is none who can withhold what You give, and none can give what You withhold, and and good fortune and richness in anything cannot benefit one against Your will.’

‘And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one’s mother, and withholding from others while asking from them.’^[1] This was also recorded by Al-Bukhārī and Muslim, with several chain of narration.^[2]

It was recorded in *Ṣaḥīḥ Muslim* that Abu Sa’id Al-Khudri, may Allāh be pleased with him, said, “When the Messenger of Allāh ﷺ raised his head from bowing, he would say

«سُبْحَانَ اللَّهِ لِمَنْ خِيعَ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ بَرَاءَ السَّمَاءِ وَالْأَرْضِ، وَمِثْلُ مَا بَيْنَ مِنْ شَيْءٍ نَعْدُ، اللَّهُمَّ أَهْلُ لُتَاءٍ وَالْمَجْدِ، أَعَزُّ مَا نَالِ الْعَبْدُ وَكُلُّكَ لَكَ عِنْدَ، اللَّهُمَّ لَا مَدِيحَ لِمَا أَعْطَيْتَ وَلَا مُغْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَنْدِ يَنْتَ الْجَدُّ»

‘Allāh hears those who praise Him. O Allāh, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allāh, the One deserving praise and glory. The truest words that any servant says – and all of us are Your servants – are: O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.’^[3]

This Āyah is like the Āyah:

«رَبِّكَ يَسْتَنْدِقُ اللَّهُ بِشَيْءٍ وَلَا يَكْتَفِيكَ لَهُ، إِلَّا هُوَ وَلَيْتَ يُرَدِّكَ بِخَيْرٍ وَلَا رَدَّكَ لِيُفْلِحَ»

‘And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His favor’ (10:107).

[1] Ahmad 4:250.

[2] *Faḥ Al-Bān* 2:378 11-137, S21, Muslim 1:414, 415

[3] Muslim 1:347

الْقُرْآنُ

١٣٥

الْقُرْآنُ

وَيُنذِرُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١﴾ يَا أَيُّهَا الْمُسْلِمُونَ وَعَدَايُكُمْ لِلَّهِ وَالَّذِينَ لَهُ الْحَيَاةُ الدِّينِيَّةُ لَا يَمُرُّ بَكُمُ اللَّهُ بِالْفِتْنَةِ إِلَّا أَنْ تُقِطُوا لَهَا عَاقِدَةً فَمَعْدُودٌ عَذَابُ الْغَاوِينَ ﴿٢﴾ إِنْ أَنْتُمْ إِلَّا قِطْطَانٌ مَشْحُونٌ ﴿٣﴾ لَيْسَ كَمِثْلِهِ شَيْءٌ يَعْرِضُهُمْ إِلَّا جَهَنَّمَ جَدِيدُ الْعَذَابِ شَدِيدٌ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ ﴿٤﴾ أَفَنْسَى لِمَنْ يُسَوِّدُ عَمَلَهُ فَمَادْحَسَبُ فَإِنَّ اللَّهَ يُمْسِكُ مَنْ يُشَاءُ وَيُهْزِلُ مَنْ يَشَاءُ فَلَا تَدْبِرُ بَصَرًا عَنْهُمْ حَسْرَةً إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٥﴾ وَأَسْأَلُكَ يَا رَبُّ الْأَرْضِ أَنْ تَرْجِعَ فَيْتَرُهَا فَتَقْضِيَهُ الْإِنْسَانُ بِمَا كَانَتْ تَقْضِيهِ الْأَرْضُ بِمَا مَوْهَا كَذَلِكَ الْقُورُ ﴿٦﴾ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلْيَتَّخِذْهَا مِنْ عَمَلِهِ كَذَلِكَ الْقُورُ ﴿٧﴾ إِنْ يَنْصَرِفْ لَكُمْ نَظِيرٌ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ النَّجْتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ ﴿٨﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ يُعْطِيهِمْ نُطْقًا ثُمَّ يَجْعَلُكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْمِرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٩﴾

And there are many similar Ayāt.

﴿يَا أَيُّهَا النَّاسُ أَتُكْفِرُونَ بَعْدَ مَا بَرَّكُمْ مِنْ أَنْتُمْ أَنْتُمْ وَالْآرِضُ لَا إِلَهَ إِلَّا هُوَ فَاتَّقُوا اللَّهَ﴾

﴿3. O mankind! Remember the grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa. How then are you turning away (from Him)?﴾

The Evidence of Tawhid

Allah shows His servants that they

should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allah says:

﴿لَا إِلَهَ إِلَّا هُوَ فَاتَّقُوا اللَّهَ﴾

﴿La ilaha illa Huwa. How then are you turning away (from Him)?﴾

meaning, 'how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods?' And Allah knows best.

﴿وَيُنذِرُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

عَدُوًّا لَّكُمْ بِمَا كُنتُمْ تَكْفُرُونَ إِنَّ أَنْصَابَ الْمُبْرِكِينَ ﴿٤٤﴾

44. And if they deny you, so were Messengers denied before you. And to Allāh return all matters.﴾

45. O mankind! Verily, the promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allāh.﴾

46. Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.﴾

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allāh says: 'Even if these idolators who associate others with Allāh disbelieve in you, O Muḥammad, and go against the Message of Tawḥīd that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allāh alone, but their people denied them and went against them.

وَلِلَّهِ أَمْرٌ رَبِّيعُ الْآلَمِينَ ﴿٤٥﴾

﴿And to Allāh return all matters (for decision).﴾

means, 'We will requite them for that in full.' Then Allāh says:

يَا أَيُّهَا النَّاسُ إِنِّي وَعْدٌ أَوْفَى ﴿٤٦﴾

﴿O mankind! Verily, the promise of Allāh is true.﴾

meaning the Resurrection will undoubtedly come to pass.

فَلَا تُغْنِيَنَّكُمْ الْحَيَاةُ الدُّنْيَا ﴿٤٧﴾

﴿So, let not this present life deceive you,﴾

means, 'this life is as nothing in compare to the great good that Allāh has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

وَلَا يَفْرَحُكُمْ أَهْلُ الْأَرْوَاحِ ﴿٤٨﴾

﴿and let not the chief deceiver deceive you about Allāh.﴾

This refers to *Shayṭān*, as stated by Ibn 'Abbās,^[1] may Allāh be pleased with him. Meaning, do not let the *Shayṭān* tempt you and divert you away from following the Messengers of Allāh and believing what they say, for he is the chief deceiver and arch-liar. This *Āyah* is like the *Āyah* that appears at the end of *Sūrah Luqmān*:

﴿لَا تَمُرُّنَّكُمْ لُتُورُهُ الْاِنْسِ وَلَا تَمُرَّنَّكُمْ بِاَوَّلِ السَّوْرِ﴾

«let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allāh» (31:33).

Then Allāh tells us of the enmity of Iblīs towards the sons of Adam:

﴿إِنَّ الشَّيْطَانَ لَكُمْ يَدُوٌّ فَاجْعَدُوا مَضْرَ﴾

«Surely, *Shayṭān* is an enemy to you, so take (treat) him as an enemy.»

meaning, 'he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

﴿يَسَّاءِ يَدْعُوا بِهِمْ لِيَكُونُوا مِنْ أَهْلِ السَّعِيرِ﴾

«He only invites his followers that they may become the dwellers of the blazing Fire.»

means, 'he only wants to misguide you so that you will enter the blazing Fire with him.' This is a manifest enemy, and we ask Allāh, the All Powerful and Almighty to make us enemies of *Shayṭān* and to make us followers of the Book of Allāh and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the *Āyah*:

﴿وَلَمَّا قُلْنَا لِمَآئِكَتِكَ اِسْمُكَ اٰدَمَ فَسَجَدُوْا اِلَّا اِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهِ

اَفَتَتَّبِعُوْهُ وَذُرِّيَّتَهُ اَوْ اَمْرًا مِّنْ دُوْنِ وَهْمٍ لَّكُمْ عَذَابٌ يَّسَّرُ لِمَنْ يَّشَاءُ لِّلْفَٰئِيزِیْنَ ذٰلِكَ ۝ۙ﴾

«And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." So they prostrated themselves except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as

[1] At-Tabari 20:438.

protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers ﴿18:50﴾

﴿تَذَرُونَ كَثِيرًا مَّمَّنَ عَبْدُ اللَّهِ بَيْنَهُ وَالَّذِينَ آمَنُوا وَنُعَذِّبُهُم مُّعَذِّبَةً وَأَنزَلْنَا كِتَابًا فِيهِ آيَاتٍ لِّقَوْمٍ يَعْلَمُونَ﴾
 ﴿رَبِّ لَمْ يَأْمُرْ بِالْعَبَى﴾ وَرَبَّهُ حَسَنًا إِنَّ اللَّهَ يَصْلُحُ مَن يَشَاءُ وَهِيَ مَن يَشَاءُ فَلَا تَغْشَى حَسَنًا
 عَلَيْهِمْ حَسْرَتًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

﴿7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.﴾

﴿8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allāh is the All-Knower of what they do﴾

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblis will be the blazing Fire, Allāh then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the Shayṭān and disobeyed Ar-Rahmān. And He tells us that those who believed in Allāh and His Messengers

﴿وَعَصَوْا أَمْرًا كَبِيرًا﴾

﴿and do righteous good deeds, theirs will be forgiveness﴾

meaning, from whatever sins they did,

﴿وَأَنزَلْنَا كِتَابًا﴾

﴿and a great reward.﴾ for the good deeds that they did. Then Allāh says:

﴿أَفَمَن رَّبَّنَا لَمْ يَأْمُرْ بِالْعَبَى﴾

﴿Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?﴾

meaning, 'such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allāh, so what

can you do for him? You cannot help him at all.'

﴿لَقَدْ أَرْسَلْنَا مِنْ بَنِي إِدْرِيسَ بِنَصِيحَةٍ﴾

«Verily, Allah sends astray whom He wills and guides whom He wills.» means according to His decree.

﴿لَا تَقْرَأُ عَلَيْهِمْ حَرْبٌ﴾

«So destroy not yourself in sorrow for them.»

means, do not grieve about that, for Allāh is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allāh says:

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾

«Truly, Allah is the All-Knower of what they do!»

﴿وَاللَّهُ الَّذِي أَوْسَدَ الْبَحْرَ فَتَبَدُّرًا مُنْفَعًا إِلَى الْفَوْزِ فَلَمَّا مَسَّهُ مِنَ الْأَرْضِ بَدَّ مَوْبِقًا كَذَلِكَ فَتَنُوهُ ۖ مَنْ كَانَ يُرِيدُ الْإِزَارَةَ فَهُوَ الْوَرَاءُ جِهًا إِلَى يَسْمَدٍ الْكَلْبُ وَالْمَلَأَ السَّنْبُلُ بَرَسْمًا وَاللَّيْلُ بِسَكْرَةٍ أَنْتَابًا ثُمَّ عَدَّكَ سَبِيحًا وَنَكَّرَ أَرْزَاقَهُ ثُمَّ بَيَّنَّ ۖ وَاللَّهُ خَلَقَكَ مِنْ تَرْكِبٍ ثُمَّ مِنْ لُطْفِهِ لَمْ يَجْعَلْكَ أَرْزَاقًا وَمَا تَحْمِلُ مِنْ ثَقَلٍ وَلَا تَنْفَعُ إِلَّا يَلْبِسُ ۖ وَمَا يَمُرُّ مِنْ لَمَسٍ وَلَا يَنْفَعُ مِنْ عُسْرِهِ إِلَّا فِي كِتَابٍ إِنَّ رَبَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝﴾

﴿9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!﴾

﴿10. Whosoever desires Al-'Izzah then to Allah belongs Al-'Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.﴾

411. And Allāh did create you from dust, then from Nutfah,^[1] then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh. ▶

(1) See volume six, the explanation of *Sūrat Al-Hajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13 in volume six.

Evidence of Life after Death

Often Allāh refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of *Sūrat Al-Ḥajj*, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

﴿أَعْرَبَتْ وَبَثَّتْ رَأْسَيْتَ مِنْ كُلِّ دَوْعٍ يَهْبِجُ﴾

«it is stirred (to life), and it swells and puts forth every lovely kind (of growth)» (22:5).

So too, when Allāh wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the *Ṣaḥīḥ*:

«كُلُّ ابْنِ آدَمَ يَلْقَى إِلَّا فُحْبُ الذَّنْبِ، يَتَّخِذُ خُلُقَ دُمِهِ يَوْمَهُ»

«Every part of the son of Ādam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.»⁽¹⁾

Allāh says:

﴿كَذَٰلِكَ نُنشِئُ﴾

«As such (will be) the Resurrection!» According to the *Ḥadīth* of Abu Razīn: "I said, 'O Messenger of Allāh, how will Allāh bring the dead back to life? What is the sign of that in His creation?' He ﷺ said,

«يَا أَبَا رَازِيٍّ أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُنْجَلًا ثُمَّ مَرَرْتَ بِهِ يَهْبِزُ خُضْرًا»

«O Abu Razīn, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green?»

I said, 'Yes.' He ﷺ said:

«كَذَٰلِكَ يُنْشِئُ اللَّهُ النَّوْصَى»

«Thus will Allāh bring the dead back to life.»⁽²⁾

(1) Muslim 4:2271.

(2) Aḥmad 4:12.

Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ مِنَ اللَّهِ فَلْيَعْبُدْهُ﴾

﴿Whosoever desires Al-'Izzah then to Allāh belongs all Al-'Izzah﴾

means, whoever desires honor power and glory in this world and the next, let him be obedient towards Allāh, may He be exalted This will help him reach his goal, for Allāh is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory This is like the Ayāt:

﴿لَا يَتَّخِذُونَ الْكَافِرِينَ وَالْمُشْرِكِينَ بَدَلًا لِلَّذِينَ آمَنُوا بِاللَّهِ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلِيمٌ بِالظَّالِمِينَ﴾
 ﴿تَبٰرَكَ الَّذِي يَخْلُقُ مَا يَشَاءُ ۚ يَخْتَارُ ۚ﴾

﴿Those who take disbelievers for protectors instead of believers, do they seek Al-'Izzah with them? Verily, then to Allāh belongs all honor, power and glory.﴾ (4:139)

﴿وَلَا يَحْزَنْكَ قَوْلُهُمْ إِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿And let not their speech grieve you, for all Al-'Izzah belongs to Allāh﴾ (10:65).

﴿وَالَّذِي إِلَهِهُ إِلَّا اللَّهُ ۚ وَهُوَ يَهْدِي مَن يَشَاءُ ۚ إِنَّ الْمُنَافِقِينَ كَانُوا كَذِبًا﴾

﴿But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not﴾ (63:8).

Mujāhid said:

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ﴾

﴿Whosoever desires Al 'Izzah﴾ means, by worshipping idols,

﴿فَإِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿then to Allāh belong Al-'Izzah﴾.¹¹

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ مِنَ اللَّهِ فَلْيَعْبُدْهُ﴾

﴿Whosoever desires Al 'Izzah then to Allāh belongs Al-'Izzah﴾ means, let him seek honor, power and glory through obeying

^[11] At-Tabari 20:443.

Allāh, may He be glorified.^[1]

Righteous Deeds ascend to Allāh

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

«To Him ascend the good words,» means, words of remembrance, recitation of Qur'ān, and supplications. This was the view of more than one of the Salaf.

Ibn Jarīr recorded that Al-Mukhāriq bin Sulaym said that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said to them, "If we tell you a *Ḥadīth*, we will bring you proof of it from the Book of Allāh. When the Muslim servants says, 'Glory and praise be to Allāh, there is no god worthy of worship except Allāh, Allāh is Most Great and blessed be Allāh,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allāh, may He be glorified." Then 'Abdullāh, may Allāh be pleased with him, recited:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

«To Him ascend the good words, and the righteous deeds exalt it».^[2]

Imām Ahmad recorded that An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ جَلَالِ اللَّهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَنَاطَفَعْنَ خَوْلَ الْعَرْشِ لَهْرٌ قَدْوِي الْقُدْوِي السَّحْلِي، يَذْكُرُونَ بِصَاحِبِهِمْ، أَلَا يُجِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللَّهِ شَيْءٌ يَذْكُرُهُ»

«Those who remember Allāh and glory Allāh by saying, 'Glory be to Allāh, Allāh is most Great, all praise is due to Allāh and La ilāha illallāh, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allāh mentioning him?»^[3]

[1] Aṭ-Ṭabari 20:444.

[2] Aṭ-Ṭabari 20:444.

[3] Ahmad 4:268.

This was also recorded by Ibn Mājah.^[1]

﴿وَالْعَمَلُ السَّيِّئُ يَرْفَعُهُ﴾

And the righteous deeds exalt it. 'Alī bin Abī Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "The good word is the remembrance of Allāh, may He be exalted, which is taken up to Allāh, and the righteous deed is the performance of obligatory duties. Whoever remembers Allāh when doing an obligatory duty, his deed carries his remembrance of Allāh and takes it up to Allāh, may He be exalted. Whoever remembers Allāh and does not perform the obligatory duties, his words will be rejected, as will his deed."^[2]

﴿وَالَّذِينَ يَمْكُرُونَ أَسْمَانًا﴾

But those who plot evils, Mujāhid, Sa'īd bin Jubayr and Shahr bin Hawshab said, "This refers to those who show off by their actions,"^[3] i.e., they deceive the people by giving the impression that they are obeying Allāh, when in fact they are hated by Allāh for showing off. Allāh says:

﴿فَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُرَدُّ﴾

their soul be severe torment. And the plotting of such will perish.

meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allāh will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allāh).

[1] Ibn Mājah 2:1252.

[2] At-Tabari 20:445.

[3] At-Tabari 20:447.

Allāh is the Creator and Knower of the Unseen

﴿وَلَقَدْ خَلَقْنَا مِنْ تُرَابٍ نَفْسًا﴾

﴿And Allāh did create you from dust, then from Nutfah,﴾

means, He initiated the creation of your father Ādam from dust, then He created his offspring from semen of worthless water.

﴿ثُمَّ جَعَلْنَا أَنْثًا﴾

﴿then He made you pairs.﴾ means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

﴿وَمَا يَحْصِلُ مِنْ أَثَقٍ وَلَا تَخَعُّ إِلَّا بِإِذْنِهِ﴾

﴿And no female conceives or gives birth but with His knowledge.﴾

means, He knows about that and nothing is hidden from Him at all, but,

﴿وَمَا تَسْقُطُ مِنْ وَرْدَةٍ إِلَّا بِأَمْرٍ وَلَا تَنْبُتُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (6:59)

We have already discussed in this respect in the Āyah:

﴿إِنَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَرْزُقُ وَلَا تَرْزُقُ وَحَكْمٌ مُبِينٌ﴾
﴿يَسْتَكْبِرُ عَنْ رُؤُوسِهِ وَالْأَعْيُنُ الْكَافِرَةُ الْتَمَاسًا﴾

﴿Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Grant, the Most High.﴾ (13:8-9).

﴿وَمَا يُمْسَرُ مِنْ نَسْرٍ وَلَا يُنْقَضُ مِنْ عُمْرٍ إِلَّا فِي كِتَابٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.﴾

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

﴿وَلَا يُنْقَضُ مِنْ عُمرِهِ﴾

﴿nor is a part cut off from his life,﴾ Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allāh will not be cut off. It was reported via Al-'Awfi that Ibn 'Abbās said concerning the *Āyah*,

﴿وَمَا يُعْمَرُ مِنْ مُعْمَرٍ وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

There is no one for whom Allāh has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allāh has decreed a short life but it will end when he reaches the age that has been decreed for him. Allāh says:

﴿وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

He said, "That is recorded in a Book with Him."^[1] This was also the view of Aḍ-Ḍaḥḥāk bin Muzahim. On the other hand, some of them said, "The phrase

﴿وَمَا يُعْمَرُ مِنْ مُعْمَرٍ﴾

﴿And no aged man is granted a length of life﴾

means, what He decrees for him of life, and

﴿وَلَا يُنْقَضُ مِنْ عُمرِهِ﴾

﴿nor is a part cut off from his life﴾ means, his time is constantly decreasing. All of this is known to Allāh year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allāh in His Book." This was reported by Ibn Jarīr from Abu Mālik,^[2] and was also the view of As-

[1] Aṭ-Ṭabarī 20:447.

[2] Aṭ-Ṭabarī 20:447.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا
 يَلُحُّ لِحَاحٌ رِبِّهِ كُلٌّ نَجَسٌ لَوْ لَمْ يَكُن لَّهُمَا بَارَكٌ أَوْ تَنْخِيعُونَ
 عَلَيْهِمْ تَلْبَسُونَهَا وَرَى الْمَلِكُ فِيهِ مَوَازِيرَ لِنَعْمٍ مِنْ فَضْلِهِ
 وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ بُولِغَ الْإِنْدِ فِي الْفَهَامِ وَبُولِغَ
 النَّهَارِ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
 لِأَجَلٍ مُسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ
 تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ فِطْمٍ ﴿١٣﴾ إِنْ
 تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَهُمْ يُحْمَلُونَ مِمَّا اكْتَبُوا وَلَكُمُ
 وَيَوْمَ الْقِيَامَةِ بِكُفْرٍ بِشِرْكِكُمْ وَلَا يُنَبِّتُكَ مِنْ خَيْرٍ
 ﴿١٤﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
 الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾
 وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ
 تَدْعُ مُثْقَلَةٌ إِلَىٰ جُنْدٍ لَّا يُحْمِلُ مِنْهُ شَيْءًا وَلَوْ كَانَ ذَا قُرْبَىٰ
 إِنَّمَا تُنَادِرُ الَّذِينَ يُخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَفْهَمُوا الصَّلَاةَ
 وَمَنْ تَرَكُ فَإِنَّمَا يَرْكُؤُا لِنَفْسِهِ ۚ إِنَّ اللَّهَ الْغَفِيرُ ﴿١٨﴾

Suddi and 'Ata' Al-Khurasāni.

In the Tafsīr of this Āyah, An-Nasā'i recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَنْ شَرِبَ أَنْ يَسْتَطِيعَ لَهُ فِي رِزْقِهِ
 رَيْسًا لَهُ نَبِيٌّ أَتَاهُ فَلْيُجِبْ
 رَجْمَةً»

«Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.»^[11]

It was also recorded by Al-Bukhari, Muslim and Abu Dāwud.^[12]

﴿إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«Surely, that is easy for Allāh.» means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا يَلُحُّ لِحَاحٌ رِبِّهِ كُلٌّ نَجَسٌ لَوْ لَمْ يَكُن لَّهُمَا بَارَكٌ أَوْ تَنْخِيعُونَ عَلَيْهِمْ تَلْبَسُونَهَا وَرَى الْمَلِكُ فِيهِ مَوَازِيرَ لِنَعْمٍ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿12 And the two seas (kinds of water) are not alike. This is palatable, sweet and pleasant to drink, and that is salty and

[11] An-Nasā'i in Al-Kubrā 6:438.

[12] Fath Al-Bāri 4:553, Muslim 4:1982, Abu Dāwud 2 321

bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.﴾

The Blessings and Signs of Allāh

Allāh says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

﴿وَمِنْ يَلْعَ لَبَاحٌ﴾

﴿and that is salty and bitter.﴾ means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allāh says:

﴿وَمِنْ يَلْعَ لَبَاحٌ﴾

﴿and that is salty and bitter.﴾

Then Allah says:

﴿وَمِنْ لَمْ نَأْكُلْ لَحْمًا طَرِيًّا﴾

﴿And from them both you eat fresh tender meat,﴾ meaning, fish.

﴿وَلَا تَسْغُرُونَ بِهَا﴾

﴿and derive the ornaments that you wear.﴾ This is like the Ayah.

﴿يَخْرُجُ مِنْهَا الْكُورُ وَالزُّبُرُ وَاللَّيْلِ نَافِثَاتُ الْفُجَارِ﴾

﴿Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny?﴾ (55:22-23).

﴿وَرَأَى الْفُلَ فِيهِ مَوَاصِرَ﴾

﴿And you see the ships cleaving﴾ means, they travel through it, plowing through the water with their beak-shaped bows. Mujāhid said, "The wind drives the ships, and the wind cannot drive any ships except the big ones.

﴿وَلْيَسْتَفْزِفُوا مِنْ فَتْنِهِ﴾

«that you may seek of His bounty,» means, through your journeys to engage in trade from one land to another.

﴿وَلْيَكُنْكُمْ تَنَكُّرٌ﴾

«and that you may give thanks.» means, that you may give thanks to your Lord for subjugating this mighty creation – the sea – to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

﴿يَوْمَاجْعُ الْيَلُّ بِالنَّهَارِ وَالنَّهَارُ بِالْيَلِّ وَسَخَّرَ الشَّمْسُ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكُمْ فَكْرٌ لَكَ الْقَائِلُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۚ إِنْ تَدْعُوهُمْ لَا يَسْتَمِعُوا دَعْوَكُمْ وَهُوَ بِمَا اسْتَعَاثُوا لَكُمْ يَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِنِيعَتِكُمْ وَلَا يَتَّبِعُكَ مِنْهَا خَافِرٌ﴾

«13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmīr.»

«14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.»

The gods of the Idolators do not even own a Qitmīr

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

﴿وَسَخَّرَ الشَّمْسُ وَالْقَمَرَ﴾

«And He has subjected the sun and the moon,»

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All Knowing.

﴿كُلٌّ غَرَىٰ لِأَجَلٍ مُّسَمًّى﴾

«each runs its course for a term appointed.» means, until the Day of Resurrection.

﴿ذَلِكُمْ أَنَّهُ رَبُّكُمْ﴾

«Such is Allah, your Lord?» means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

﴿وَالَّذِينَ تَدْعُونَ مِن دُونِهِ﴾

«And those, whom you invoke or call upon instead of Him,»

means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allāh.'

﴿مَا يَسْأَلُونَكَ مِنْ قِيمَةٍ﴾

«own not even a Qimr.» Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Tirmah, 'Ata', 'Atiyah Al-'Awfi, Al-Hasan, Qatādah and others said, "This is the thread that is attached to the pit of a date"^[1] In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this Qimr. Then Allāh says:

﴿إِلَىٰ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكَ﴾

«If you invoke them, they hear not your call,»

means, 'the gods upon whom you call instead of Allāh, do not hear your supplication, because they are inanimate and have no soul in them.'

﴿وَلَوْ سَمِعُوا مَا أُنتَجَبُوا لَكَ﴾

«and if (in case, they were to hear, they could not grant it to you »

means, 'they are not able to do any of the things that you ask them for.'

﴿وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِنُوحِكُمْ﴾

[1] At-Tabari 20.453.

418. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Ṣalāh. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allāh is the Return (of all).﴾

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection

Allāh tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

﴿يَا أَيُّهَا النَّاسُ أَنْتُمْ تَعْبُدُونَ إِلَهًا﴾

﴿O mankind! it is you who stand in need of Allāh.﴾

meaning, they need Him in all that they do, but He has no need of them at all. Allāh says:

﴿رَأَاهُ كَرَّانًا﴾

﴿But Allāh is the Rich, Worthy of all praise.﴾ meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

﴿وَيُنَادِ بِأَمْرٍ جَدِيدٍ﴾

﴿If He willed, He could destroy you and bring about a new creation.﴾

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

﴿وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴿And that is not hard for Allāh.﴾

Allāh's saying:

﴿وَلَا يُدْرِكُهُ الْبَصَرُ وَلَا يُدْرِكُهُ الْحِسُّ﴾

﴿And no bearer of burdens shall bear another's burden;﴾

means, on the Day of Resurrection

the dead This is like the Āyat

﴿أَوَلَمْ يَكُنْ لَكَ بَآئِنَةٌ رَّبِّكَ إِذْ نُورًا بَنَيْنَا لَهُ فِجَاجًا فَمِنْ أَهْلِ قَرْيَةٍ إِذْ مَكَانًا مَحْجُوزًا وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَانَ غَرَقًا وَقَدِ احْبَرْنَا بِالنَّاجِيَةِ﴾

﴿Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men - like him who is in the (depths of, darkness from which he can never come out?) (6:122),

﴿مَنْ أَعْرَضَ عَنْ آيَاتِنَا وَسَبَّحْتَ فِي عَرْشِنَا وَأَنذَرْنَا قُرُونًا أَنزَلَ عَلَيْهَا مِنَ السَّمَاءِ مَاءً فَسَالَتْ مَوَاطِنَ فَتَالَتْ أَوَّلَ حَرٍّ كَرِهُوا أَوْ يَخْتَفُونَ﴾

﴿The parable of the two parties is as that of the blind and the deaf and the seer and the hearer Are they equal when compared? (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

﴿قَدْ نَرَىٰ تَوَلَّيَ بَآئِنًا﴾

﴿Verily, Allāh makes whom He wills to hear,﴾

means. He guides them to listen to the proof and accept it and adhere to it.

﴿وَمَا أَنتَ بِمُعِزٍّ لَّهُمْ﴾

﴿but you cannot make hear those who are in graves.﴾

means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

﴿فَإِنِ اتَّخَذَتِ الْأُمَمُ لَهْزَاتٍ﴾

﴿You are only a warner﴾ means, 'all you have to do is to convey the Message and warn them, and Allāh leaves astray whomsoever He wills and guides whomsoever He wills '

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا﴾

﴿Verily, We have sent you with the truth, a bearer of glad tidings and a warner.﴾

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

﴿وَمِنْ أُمَّةٍ أُمَّةٍ إِلَّا خَلَا يَبْ يَكِيَّةٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾

means, there was never any nation among the sons of Ādam but Allāh sent warners to them, and left them with no excuse. This is like the Āyāt:

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَرَبُّكُمُ وَرِيدٌ مَّاءٍ﴾

﴿You are only a warner, and to every people there is a guide﴾ (13:7).

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوبَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾ (16:36).

And there are many similar Āyāt.

﴿وَلَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَذَكَرْهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ﴾

﴿And if they deny you, those before them also denied. Their Messengers came to them with clear signs,﴾

means, clear miracles and definitive proofs.

﴿وَالْكِتَابِ﴾

﴿and with the Scriptures,﴾ means, the Books.

﴿وَالْكِتَابِ الْمُبِينِ﴾

﴿and with the Book giving light.﴾ means, clear and obvious.

﴿وَرَأَيْتُ الْآيِينَ كَرَارًا﴾

﴿Then I took hold of those who disbelieved,﴾

means, 'despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

﴿فَكَيْفَ كَانَتْ سَكِرَاتِهِ﴾

﴿and how terrible was My denial!﴾ means, 'how great and intense and terrible do you think My punishment was?' And Allāh knows best.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ
يَسْتَفِيضُ وَخَضِرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودَ ۚ وَفِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
وَلَوْ كَذَّبْتَ إِسَاءَ يَحْنَىٰ اللَّهُ مِنْ يَكْبُورِ ۚ تَلْعَلُوا أَنَّ اللَّهَ عَلَيْهِمْ عَمْرٌ ۚ﴾

﴿27 See you not that Allāh sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharābīb black.﴾

﴿28 And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allāh Verily, Allāh is Almighty, Oft-Forgiving.﴾

The Perfect Power of Allāh

Allah tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Āyah where Allāh says:

﴿وَالْأَرْضُ بِنَارٍ مُّشْبَوَاتٍ وَخَلَّتْ مِنْ أَعْنَبٍ وَرِجَّ وَنَجِيدٍ يَسْتَوَانِ وَغَيْرِ صَوَابٍ يَنْتَنِي يَسَوَا
وَجِوْرٍ وَنَجِيدٍ يَسَوَا عَلَىٰ تَبَعٍ فِي الْأَرْضِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۚ﴾

﴿And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the

people who understand.﴾ (13:4)

﴿وَمِنَ الْجِبَالِ جُدَدٌ أَحْمَرٌ وَجُدَدٌ أَبْيَضٌ﴾

﴿and among the mountains are Judad, white and red, of varying colors﴾

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn 'Abbās said *Al-Judad* means pathways. This was also the view of Abu Mālik, Al-Hasan, Qatadah and As-Suddi. And there are some mountains which are very black. Ikrimah said, "*Al-Gharābīb* means mountains which are high and black. This was also the view of Abu Mālik, 'Aṭā' Al-Khurasānī and Qatādah.^[1] Ibn Jarīr said, "When the Arabs describe something as being very black, they say *Ghurbīb*."

﴿وَمِنَ الْأَنْعَامِ وَالْقَوَائِمِ وَأَلْسِنَةٍ كَثَلَتْ أَلْوَانُهُمْ كَذَلِكَ﴾

﴿And likewise, men and moving creatures and cattle are of various colors.﴾

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians. Allāh says in another Āyah:

﴿وَأَشْبَهْتُ أَلْسِنَتَكُمْ وَالْوُكُوفَ بِذَلِكَ لَأَتَّبِعَ الْمُتَّبِعِينَ﴾

﴿and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge﴾ (30:22).

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allāh, the Best of creators.

Allāh then says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

[1] At-Ṭabari 20:461

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the Āyah:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُسْلِمُونَ﴾

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

those who know that Allāh is able to do all things.^[1] Ibn ‘Abbās said, "The one among His servants who knows about Ar-Rahmān, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa‘īd bin Jubayr said, "Fear is what stands between you and disobeying Allāh, may He be glorified." Al-Ḥasan Al-Baṣrī said, "The knowledgeable person is the one who fears Ar-Rahmān with regard to the Unseen, who likes that which Allāh wants him to like, and who shuns that which angers Allāh." Then Al-Ḥasan recited:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُسْلِمُونَ إِنَّكَ اللَّهُ غَفُورٌ

﴿It is only those among His servants who have knowledge that fear Allāh Verily, Allāh is Almighty, Oft-Forgiving.﴾

Sufyān Ath-Thawrī narrated from Abu Ḥayyān At-Taymī from a man who said, "It used to be said that the knowledgeable are of three types. (first) one who knows Allāh and the command of Allāh, (second) one who knows Allāh but does not know the command of Allāh, and (third) one who knows the command of Allāh but does not know Allāh. The one who knows Allāh and the command of Allāh is the one who fears

[1] Al-Ṭabarī 20:462.

Allāh and knows the limits (*Hudūd*) and the obligatory duties (*Farā'id*). The one who knows Allāh but does not know the command of Allāh is the one who fears Allāh but does not know the limits (*Hudūd*) and the obligatory duties (*Farā'id*). The one who knows the command of Allāh but does not know Allāh is the one who knows the limits (*Hudūd*) and the obligatory duties (*Farā'id*) but does not fear Allāh."

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
مِّمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۖ لِيُؤْتِيَهُمْ أَجْرَهُمْ وَرِزْقَهُمْ مِن فَضْلِنَا إِنَّهُمْ مُكْرَمُونَ﴾

﴿29. Verily, those who recite the Book of Allāh, and perform the Ṣalāh, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.﴾

﴿30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.﴾

The Muslims will be the Ones Who gain in the Hereafter

Here Allāh tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allāh has provided for them secretly and openly,

﴿يَرْجُونَ فَخْرًا لَّنْ كَسَبُوا﴾

﴿they hope for a (sure) trade-gain that will never perish.﴾

means, they hope for a reward from Allāh which will inevitably be theirs. Allāh says:

﴿لِيُؤْتِيَهُمْ أَجْرَهُمْ وَرِزْقَهُمْ مِن فَضْلِنَا﴾

﴿That He may pay them their wages in full, and give them (even) more, out of His grace.﴾

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

﴿إِنَّهُمْ مُكْرَمُونَ﴾

تِلْكَ

۳۳۸

الْأَنبِيَاءِ

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣٣٨﴾ ثُمَّ أَرْسَلْنَاكَ بِالْحَقِّ أَصْطَقَيْنَا مِنْ عِبَادِهِ فِمَنْ هُمْ ضَالُّوا مِنْ أَنْفُسِهِمْ وَفِيهِمْ مَقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهُ لَكُلِّ شَيْءٍ فَضْلًا كَثِيرٌ ﴿٣٣٩﴾ جَنَّتٌ عَنْ دِخْلِهَا يُدْخَلُونَ فِيهَا مِنْ أَسْوَارٍ مِنْ ذَهَبٍ وَلُزْزُوا فِيهَا مِنْ نَارٍ سَمِيمٍ ﴿٣٤٠﴾ وَتِلْكَ الْحَقْدُ الَّذِي أَذْهَبَ عَنْكَ الْغُرْنَازَ رَبَّنَا الْمَغْفُورُ شُكُورٌ ﴿٣٤١﴾ الَّذِي أَجْلَلْنَا رَأْسَهُ الْفَضْلُ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٤٢﴾ وَالَّذِينَ كَفَرُوا لَهُمْ مَارْجَهُمْ لَا يَقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٤٣﴾ وَهُمْ يَصْطَرِّفُونَ فِيهَا رَبِّ أَلْفِ رِجَالٍ تَعْمَلُ مِثْلَ مَا عَمِلُوا الَّذِي كُنَّا نَعْمَلُ أَوْ تَعْمَلُكُمْ مَا يَنْدَكُرُونَ مِنْ تَذَكُّرٍ رَحْمَةً لِّكُمُ التَّوْبَةُ فَذُوقُوا أَلَمَ الْفَاضِلِينَ مِنْ نَصِيرٍ ﴿٣٤٤﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ السَّعْدُوبِ وَالْأَرْصِ لَهُ عَلَيْهِ بِذَاتِ الصُّدُورِ ﴿٣٤٥﴾

﴿Verily, He is Off-Forgiving.﴾ means, He forgives their sins,

﴿تَكْوَرُ﴾

﴿Most Ready to appreciate.﴾ means, He appreciates even a little of their good deeds.

﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾

﴿31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allāh is indeed All-Aware and All-Seer of His servants.﴾

The Qur'an is The true Book of Allāh

﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿And what We have revealed to you﴾ - 'O Muḥammad, of the Book,' i.e., the Qur'ān,

﴿هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿it is the (very) truth confirming that which was (revealed) before it.﴾

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'ān and that it would be sent down from the Lord of the worlds.

﴿إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾

«Verily, Allāh is indeed All-Aware and All-Seer of His servants.»

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muḥammad ﷺ is higher than that of all the others, may the blessings and peace of Allāh be upon them all.

﴿ثُمَّ لَوْ أَنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا فَقَدِ احْتَمَلْتُمُ الْمَسْئَلَةَ لَكُنَّا مِن بَيْنِ الَّذِينَ يَكْتُمُونَ ۚ فَكَذَّبْتُمْ بِهَا وَكَانُوا بَعْدَ الْحَقِّ بِآيَاتِ اللَّهِ يُكَذِّبُونَ﴾

﴿32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That - that is indeed a great grace.﴾

The Inheritance of the Qur'ān is of three kinds

Allāh says: Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this Ummah, who are divided into three types.'

Allāh says:

﴿فَبَيْنَهُمْ طَائِفَةٌ لِّيَفْسِدُوا﴾

«Then of them are some who wrong themselves.»

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ تَقْتَصِدُونَ﴾

«and of them are some who follow a middle course,»

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَائِقٌ بِالْخَيْرَاتِ يُؤْتِي مَالًا﴾

«and of them are some who are, by Allāh's leave, foremost in good deeds.»

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the Āyah.

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

«Then We gave the Book as inheritance to such of Our servants whom We chose.»

“This refers to the *Ummah* of Muhammad ﷺ; Allāh caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account.”^[1] Abu Al Qāsim Aṭ Ṭabarānī reported from Ibn ‘Abbās that the Messenger of Allāh ﷺ said one day:

«سَتُدْغِي لِأَهْلِ الْكِبَايِرِ مِنْ أُمَّيِّ»

“My intercession will be for those among my *Ummah* who commit major sins.”

Ibn ‘Abbās, may Allāh be pleased with him, said, “Those who are foremost in good deeds will enter Paradise without being brought to account, those who follow a middle course will enter Paradise by the mercy of Allāh; and those who wrong themselves and *Ashāb Al A’rāf*^[2] will enter Paradise by the intercession of Muhammad ﷺ.”^[3]

It was also reported from a number of the *Salaf* that those among this *Ummah* who wrong themselves are still among those whom Allāh has chosen, even though they are imperfect and fell short [by not adhering to the straight path]. Others said that those who wrong themselves are not part of this *Ummah* and are not among those whom Allāh has chosen and who inherited the Book. The correct view is that they are also part of this *Ummah*.

[1] At-Ṭabarānī 20:465.

[2] See volume four, the *Tafsīr* of Sūrat Al A’rāf [7:46].

[3] Aṭ-Ṭabarānī 11:189.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imām Ahmad, may Allāh have mercy on him, recorded that Qays bin Kathīr said, "One of the people of Al-Madinah came to Abu Ad-Dardā', may Allāh be pleased with him, when he was in Damascus. [Abu Ad-Darda'] said, 'What brought you here, my brother?' He said, 'A Ḥadīth which I heard that you narrate from the Messenger of Allāh ﷺ.' He said, 'Have you come for trade?' He said, 'No.' He said, 'Have you come for any other reason?' He said, 'No.' He said, 'Have you come only to seek this Ḥadīth?' He said, 'Yes.' He, may Allāh be pleased with him said, 'I heard the Messenger of Allāh ﷺ say:

مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهَا عِلْمًا، سَلَكَ اللَّهُ تَعَالَى بِهِ سَبِيلًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ تَضَعُ أجنحتها رِضًا لَطَالِبِ الْعِلْمِ، وَإِنَّهُ يَسْتَعْفِرُ لِعَالِمٍ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْجِبْتَانِ فِي الْعَمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَامِ كَفَضْلِ الْغَنِيِّ عَلَى سَائِرِ الْفُقَرَاءِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ. وَإِنْ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّا وَرَثَتُهُمْ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحُطَّةٍ وَافٍ»

'Whoever follows a path to seek knowledge, Allāh will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinārs and Dirhams, but they left behind knowledge, and whoever receives it, receives an abundance of good fortune.'^[1]

It was also reported by Abu Dāwūd, At-Tirmidhī and Ibn Majah.^[2]

«حَسْبُ عَمَلٍ يَسْأَلُهَا مَحَنُونَ بِهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلَوْلَا رِزْقُهُمْ فِي حَيْرَتِهِ»
وَقَالُوا لَقَدْ يَوْمَ لَوْ أَنَّكَ تَرَى الْقُرْآنَ بِكَ رِزْقًا لَقَعَرُوا شُكْرًا: فَإِنَّ لَنَا نَارَ

^[1] Ahmad 5:196

^[2] Abu Dāwūd 4:157, *Tuhfat Al-Aḥwadhī* 7:450, Ibn Majah 1:81

الْقَائِمُونَ مِنْ قَدِيمٍ لَا يَسْتَأْذِنُ فِيهَا النَّفْسُ وَلَا يَسْتَأْذِنُ فِيهَا النَّفْسُ ﴿٣٣﴾

﴿33 'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.﴾

﴿34 And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate "﴾

﴿35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."﴾

Allāh tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allāh.

﴿يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَنُزُلًا﴾

﴿therein will they be adorned with bracelets of gold and pearls,﴾

It was recorded in the Ṣaḥīḥ from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«يَتَلَعُّ الْحِلَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَتَلَعُّ الْوَضْعُ»

«The ornaments of the believer will reach as far as his Wudū'»^[1]

﴿وَرِثَاتُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk.﴾

For this reason it is forbidden for them (the males) in this world, but Allāh will permit it for them in the Hereafter. It was recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said:

«مَنْ بَسَّ الْخَبَرَ فِي الدُّنْيَا لَمْ يَبْسُهُ فِي الْآخِرَةِ»

«Whoever wears silk in this world, will not wear it in the Hereafter.»^[2]

[1] Muslim 1:219.

[2] Faṭḥ Al-Bārī 10:296. This applies only to males

And he ﷺ said:

«مِنْ لَّهُمْ فِي الدُّنْيَا، وَكُمُ فِي الْآخِرَةِ»

«It is for them in this world, and for you in the Hereafter.»⁽¹⁾

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا غَمًّا﴾

«And they will say: "All the praises and thanks be to Allāh, Who has removed from us (all) grief..»

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn 'Abbās, may Allāh be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

﴿الَّذِينَ لَنَا مِنَ الْمَعَاوِي نَسِيهِ﴾

«Who, out of His grace, has lodged us in a home that will last forever.»

means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«مَنْ يُدْخِلْ أَحَدًا بِكُمْ عَمَلَهُ الْجَنَّةَ»

«None of you will enter Paradise by virtue of his good deeds.»

They said, "Not even you, O Messenger of Allāh?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّقَنِي اللَّهُ تَعَالَى بِرَحْمَةٍ بِهِ وَكَرَمٍ»

«Not even me, unless Allāh encompasses me with His mercy and grace.»⁽²⁾

﴿لَا يَسْتَأْذِنُهَا صَبْرٌ وَلَا يَسْتَأْذِنُهَا لُؤْلُؤٌ﴾

«where toil will touch us not nor weariness will touch us.»

means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that

⁽¹⁾ *Fath Al-Bārī* 10:296.

⁽²⁾ *Fath Al-Bārī* 10:132.

neither their bodies nor their souls will become exhausted; and Allāh knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allāh says:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَمْتُمْ فِي الْأَيَّامِ الْأُولَىٰ﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾ [69:24]

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ سَهَمَةٍ لَا يَبْغَضُنَ عَلَيْهِمْ يَشُورُوا وَلَا جَعَفَ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ۝ وَهُمْ يَصْطَلِحُونَ فِي مَا رَسَا أَهْمِيَّتَ نَعْمَلُ سَكِينًا عَنِ الْأَيْدِي كُنَّا نَقُولُ أَفَلَا تَتَذَكَّرُونَ ۝ مَا يَتَذَكَّرُ مِنْهُمْ إِيَّا يَتَذَكَّرُ وَهُمْ لَسِيْرُونَ ۝ فَذَرْهُمْ مَا لَهُمْ شَاوِيْرٌ ۝﴾

﴿36 But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !﴾

﴿37. Therein they will cry. "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you So taste you. For the wrongdoers there is no helper."﴾

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allāh now starts to tell us what the state of doomed will be. He says:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ سَهَمَةٍ لَا يَبْغَضُنَ عَلَيْهِمْ يَشُورُوا﴾

﴿But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die﴾

This is like the Āyah

﴿لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿Wherein he will neither die nor live﴾ (20:74)

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يُحْيَوْنَ»

«As for the people of Hell who will dwell therein, they will neither live nor die there.»^[1]

And Allāh says:

﴿وَلَقَدْ يَمْكُنُ بِعِزِّكَ رَبِّكَ كُلُّ إِنَّا فَنَكُونُ﴾

«And they will cry (to the keeper of Hell). "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."» (43:77).

When they are in this state, they will think that if only they could die, it would be a time of rest for them but that can never happen to them. Allāh says:

﴿لَا يَضُرُّهُمْ عَنْهُمْ يَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

«Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.»

Thus is like the *Āyāt*

﴿إِنَّ الْمُسْرِفِينَ فِي عَذَابٍ مُتَسَاوِينَ. لَا يُفَرِّقُهُمْ فِيهِمْ حَسَبُ أَعْمَالِهِمْ إِنَّهُمْ عَلَىٰ ذُرِّيَةٍ مِّنَ الْمَرْجُومِينَ﴾

«Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.» (43:74-75).

﴿سَلَامًا حَتَّىٰ يَنْفَخَ سَاحِرُهَا﴾

«Whenever it abates, We shall increase for them the fierceness of the Fire» (17:97), and

﴿تَذُقُوا مَرْ رِيْدَكُمْ إِلَّا عَذَابًا﴾

«So taste you. No increase shall We give you, except in torment.» (78:30).

Then Allāh says:

﴿كَذَٰلِكَ نَجْزِي كُلَّ فَاعِلٍ﴾

[1] Muslim 1:172

﴿Thus do We requite every disbeliever﴾

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth

﴿وَهُمْ يَسْأَلُونَ فِيهَا﴾

﴿Then they will cry﴾ means, they will call out in the Fire, beseeching Allāh with their voices.

﴿وَمَا لَنَا نَعْمَلْ مَعُونًا عِندَ رَبِّنَا إِنَّنَا فَاعِلُونَ﴾

﴿“Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do”﴾

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allāh, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the *Āyah* where Allāh tells us that they will say.

﴿فَتَقَالُ هَؤُلَاءِ لِلَّذِينَ فِي الْفِرَّةِ إِنَّهُمْ يَدْعُونَ رَبَّهُمْ لِيُخْرِجَهُمْ مِنَ الْفِرَّةِ وَيُدْخِلَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَلَقَدْ كُذِّبَتْ عَنْ رُبِّكَ الْغَايَةُ ۚ فَذَرْهُمْ ۚ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ ۚ وَإِنَّهُ يَلْدِي إِلَهُاتٍ ۚ إِنَّهُمْ يُخَالِفُونَ ۚ﴾

﴿Then is there any way to get out (of the Fire) (It will be said). “This is because, when Allāh Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed”﴾ (40:11,12)

i.e., ‘there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do’ Allāh says here.

﴿أَلَمْ نَكُنْ نَدْعُوهُ مَا تَدْعُوهُمْ بِهِ مِنْ نَحْنُ وَمَنْ يَنْتَظِرُ ۚ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the Warner came to you﴾

meaning, ‘did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes?’

Imam Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said.

«لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَى عَبْدِهِ أَحْيَاءَ حَتَّى يَبْلُغَ بِشْرُنَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَيْهِ، لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَيْهِ»

«Allah has left no excuse for the person who lives to be sixty or seventy years old, Allāh has left no excuse for him; Allāh has left no excuse for him.»^[1]

Imām Al-Bukhārī also recorded, in the Book of *Riqāq* in his *Ṣaḥīḥ*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَغْذَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ أَحْرَزَ عُمرَهُ حَتَّى يَبْلُغَ بِشْرَ سِتِّينَ سَنَةً»

«Allāh has left no excuse for a man who reaches the age of sixty.»^[2]

Ibn Jarīr recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ عُمرُهُ اللَّهُ تَعَالَى بِشْرَ سِتِّينَ سَنَةً فَقَدْ أَغْذَرَ إِلَيْهِ فِي الْعُمْرِ»

«Whoever is granted a long life until the age of sixty, Allāh has left no excuse for him.»^[3]

This was also recorded by Imām Aḥmad and An-Nasā'ī in *Ar-Riqāq*.^[4] Because this is the age at which Allāh removes any excuse from His servants, this is the usual age of people in this *Ummah*, as was reported in the *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him, who said "The Messenger of Allāh ﷺ said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُورُ ذَلِكَ»

«The usual life span in my *Ummah* is between sixty and seventy years, and only a few pass this age.»

This was also recorded by At-Tirmidhī and Ibn Mājah in the Book of *Zuhd* [of his *Sunan*].^[5]

﴿رَبِّهِمْ كَلَّمَ الذِّكْرَ﴾

[1] Aḥmad 2:275.

[2] *Faṭḥ Al-Bār* 11:243.

[3] Al-Tabarī 20:478.

[4] Aḥmad 2:417, *Tuhfat Al-Ashraf* 9:472.

[5] At-Tirmidhī no. 3550, Ibn Mājah no. 4236.

﴿And the warner came to you﴾ It was reported that Ibn 'Abbās, may Allāh be pleased with him, Ikrimah, Abu Ja'far Al Bāqir, may Allāh be pleased with him, Qatādah and Sufyān bin 'Uyaynah said, "This means grey hair"^[1] As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam said, "This means the Messenger of Allāh ﷺ" and Ibn Zayd recited,

﴿هَذَا نُورٌ مِنْ النُّورِ الْأَمْرِ﴾

﴿This is a warner of the (series of) warners of old.﴾ (53:56).^[2]

This is the correct view according to Shaykhān who narrated that Qatādah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them"^[3] This is also the view favored by Ibn Jarīr, and it is the apparent meaning of the Āyah

﴿وَمَا يَكْتُمُ إِلَهُي عَنْكَ رَهَةً أَنْ يَكْفُرَ تَكْفُورًا ۖ لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرُكُمْ كَرِيمُونَ﴾

﴿And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us " He will say "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth﴾ (43:77-78)

meaning, 'We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allāh says:

﴿وَمَا كُنَّا سَنُعَذِّبُكُمْ حَتَّى نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ (17:15).

﴿كُنَّا أَنْزِلْنَا نَارًا مِنْ سَمَاءِ رَبِّنَا فَذَلِكُنَّ أَشْرَارٌ ۚ فَلَمَّا ذُكِّرُوا بِهَا خَرَّتْ عَلَيْهَا الْعَيْنُ ۖ وَكَانُوا خَائِبِينَ﴾

﴿Every time a group is cast therein, its keepers will ask, "Did no warner come to you?" They will say, "Yes, indeed a warner did come to us, but we denied him and said, 'Allāh never sent down anything, you are only in great error'."﴾ (67:8-9)

﴿وَتَذَكَّرُوا فَمَا يُغْنِيهِمْ مِنَ الْعَذَابِ ۚ إِنَّهُمْ فِي عُتَاةٍ﴾

^[1] Al-Bughawī 3:573.

^[2] At-Ṭabarī 20:478.

^[3] Ad-Durr Al-Manthūr 7:32

هُوَ الَّذِي جَعَلَ خَلْقَ فِي الْأَرْضِ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مُنْقَرًا وَلَا يُؤْيِدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خُسَارًا ﴿٣٨﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ أُنْزِلَ إِلَيْهِمْ كِتَابٌ فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ بَلْ إِن يُبَدِّلُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا أَغْوًى دَارًا ﴿٣٩﴾ إِنْ أَرَادَ اللَّهُ بِالنَّاسِ الضَّلَالَةَ فَلَا يَكُونُ لَهُمْ عُدُوٌّ إِلَّا اللَّهُ وَلَئِنْ رَأَيْتُمُ النَّاسَ يَخْرُجُونَ مِنْ مَسْجِدٍ فَإِنَّهُمْ يُخْرِجُونَ مِنْهُ نَذِيرًا لَكُمْ أَنْ تُكُونُوا مِنْ أَهْلِ الدَّارِ الْأُولَى فَلَمَّا جَاءَهُمْ نَذِيرٌ مَأْزَادَهُمْ إِلَّا ضَلَالًا ﴿٤٠﴾ أَسْأَلُكُمْ فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَجِيبُ السَّكَرُ السَّيِّئُ إِلَّا بِأَعْيُنِهِمْ فَهُلْ يَنْظُرُونَ إِلَّا سَكَنَ الْأُولَى فَلَنْ يُجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ يُجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ﴿٤١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا لَهُمْ عَدُوًّا قُوَّةً وَمَا كُنْتَ اللَّهُ يُعْجزُ عَنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٢﴾

«So taste you. For the wrongdoers there is no helper.»

means, 'taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

﴿٣٨﴾ اللَّهُ عَالِمُ الْغُيُوبِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩﴾ هُوَ الَّذِي جَعَلَ خَلْقَ فِي الْأَرْضِ مَنْ كَفَرَ سَاءَ مَا يَحْكُمُونَ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خُسَارًا ﴿٤٠﴾ وَلَا يَجِيبُ السَّكَرُ السَّيِّئُ إِلَّا بِأَعْيُنِهِمْ فَهُلْ يَنْظُرُونَ إِلَّا سَكَنَ الْأُولَى فَلَنْ يُجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ يُجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ﴿٤١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا لَهُمْ عَدُوًّا قُوَّةً وَمَا كُنْتَ اللَّهُ يُعْجزُ عَنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٢﴾

﴿38. Verily, Allāh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.﴾

﴿39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.﴾

Here Allāh tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allāh says:

﴿هُوَ الَّذِي جَعَلَ خَلْقَ فِي الْأَرْضِ﴾

﴿He it is Who has made you successors generations after generations in the earth,﴾

meaning, all people succeed one another, generation after generation. This is like the *Āyah*:

﴿وَجَعَلْنَا خَلْقًا أُخْرَىٰ﴾

﴿and makes you inheritors of the earth, generations after generations﴾ (27:62).

﴿فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ﴾

﴿so whosoever disbelieves, on him will be his disbelief.﴾

means, he and no one else will have to bear the consequences of that.

﴿وَلَا يَرْبُدُ الَّذِينَ كَفَرُوا عِنْدَ رَبِّهِمْ إِلَّا نَسَا﴾

﴿And the disbelief of the disbelievers adds nothing but hatred of their Lord.﴾

means, the longer they persist in their disbelief, the more Allāh hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

﴿قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ دَعَوْنَ إِلَىٰ دِينِ اللَّهِ أُرَافُ مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ بَرْزَخٌ فِي السَّمَوَاتِ أَمْ لَهُنَّ ابْنَاتٌ لِّكُنَّ لَهُنَّ زُفَرٌ مِّمَّنْ لَّيْسَ لَهُنَّ زُفْرٌ وَلَا يَدُ الْغَالِيَةِ يَتَّبِعُهُمْ بَاطِلٌ إِلَّا عُزَابٌ إِنَّ اللَّهَ سَلَفُ الْكَافِرِينَ وَالْأَرْضُ أَدْنَىٰ وَلَئِنْ رَأَوْا بُرْهَانًا لِّئَلَّا تُكْفَرَ عَنْهُ لَأَكْفُرْنَ وَلَئِنْ كُنَّا نُحْيِي الْقُبُورَ﴾

﴿40. Say: "Have you considered your partners whom you call upon besides Allāh? Show Me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the wrongdoers promise one another nothing but delusions."﴾

﴿41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move

away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft Forgiving ﴿

The Helplessness of the false gods and the Power of Allāh

Allāh tells His Messenger ﷺ to say to the idolators.

﴿لَمَّا يَنْتَدِعُونَ مِنَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ﴾

﴿Have you considered your partners whom you call upon besides Allāh?﴾

the idols and rivals

﴿أَرَأَيْتُمْ مَا كَانُوا يَفْعَلُونَ﴾

﴿Show Me what they have created of the earth. Or have they any share in the heavens?﴾

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

﴿أَمْ لَهُمْ حَسْبُ الَّذِي كُنْتُمْ تُشْرِكُونَ﴾

﴿Or have We given them a Book, so that they act on clear proof therefrom?﴾

meaning, 'have We revealed to them a Book on which they base their *Shirk* and disbelief?' This is not the case at all.

﴿قُلْ إِنْ بَدَأَ السَّمَاوَاتُ بِغَيْرِ اللَّهِ﴾

﴿Nay, the wrongdoers promise one another nothing but delusions.﴾

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allāh tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places,﴾

means, lest they should shift from where they are. This is like the *Āyat*:

﴿وَمَن يَشَاءُ لَّا تَنفَعُ عَلَى الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

«He withhold the heaven from falling on the earth except by His leave» (22:65), and

﴿وَمَن يَشَاءُ لَّا تَنفَعُ أَسْمَاءُ وَلَا أَرْضٌ بِأَمْرِهِ﴾

«And among His signs is that the heaven and the earth stand by His command» (30:25).

﴿وَمَن يَشَاءُ لَّا تَنفَعُ أَسْمَاءُ وَلَا أَرْضٌ بِأَمْرِهِ﴾

«and if they were to move away from their places, there is not one that could grasp them after Him.»

means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

﴿إِنَّهُ كَانَ حَلِيمًا غُفُورًا﴾

«Truly, He is Ever Most Forbearing, Oft-Forgiving.»

﴿وَأَنذَرْتُ بَلَاءَ جَهَنَّمَ لِقَوْمٍ إِذْ ذُكِّرُوا بِهَا لَئِنْ أَقْبَلُ مِنْ يَدَيْهِمْ مَا يَكُونُ لَهُمْ بِهِ نَسِيْرٌ ۚ لَّا يَرْجِعُهُمْ إِلَّا فِي عُرْوَةٍ ۚ أَنزَلْنَا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا نَجِيْرَ لَكَ مِنَ السَّيِّئِ ۚ لَّا بِأَهْلِهِ فَهَذَ يَطْرُقُ إِلَّا مَنَّا الْأَوَّلُونَ ۚ قَدْ جَدَّ بِسَبِّ اللَّهِ تَبِيلًا ۚ وَلَئِنْ جَدَّ بِسَبِّ اللَّهِ غُرْبًا ۚ﴾

«42. And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations, yet when a warner came to them, it increased in them nothing but flight (from the truth).»

«43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So, no change will you find in Allāh's Sunnah, and no turning off will you find in Allāh's Sunnah.»

means, they only increased in their disbelief. Then Allah explains this further:

﴿تَسْتَكْبَرُوا فِي الْأَرْضِ﴾

﴿(They took to flight because of their) arrogance in the land﴾

means, they were too arrogant to follow the signs of Allah.

﴿وَمَكَرُوا الْمَكْرَ﴾

﴿and their plotting of evil.﴾ means, they plotted to prevent people from following the path of Allah

﴿لَا يَمِيزُ تَكْمُلُ نَجْمًا إِلَّا يَأْمُرُ﴾

﴿But the evil plot encompasses only him who makes it.﴾

means, the evil consequences of that will come back upon them and not on others.

﴿هَذَا بَطْلُكُمْ إِلَّا سَبَّتَ الْأَوَّلِينَ﴾

﴿Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old?﴾

meaning, the punishment of Allah for disbelieving in His Messengers and going against His command.

﴿وَمَنْ يَحْدِثْ يُشَوِّ اللَّهُ تَبْدِيلًا﴾

﴿and no turning off will you find in Allah's Sunnah.﴾

means, it does not change or alter, and this is what happens to every disbeliever.

﴿وَمَنْ يَحْدِثْ يُشَوِّ اللَّهُ تَبْدِيلًا﴾

﴿and no turning off will you find in Allah's Sunnah.﴾ means,

﴿وَإِنَّا لَرَادُّكُمْ إِلَيْهِ بِقُوَّةٍ سَوَاءٌ تَوَلَّوْا مِمَّا مَرَرْتُمْ﴾

﴿But when Allah wills a people's punishment, there can be no turning back of it﴾ [13:11].

This means, no one can remove that from them or ward it off from them And Allah knows best

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَلَّا أَتَيْنَهُم بِآيَاتٍ وَلَمْ يَذْكُرُوا أَنَّهُ يُفْعَلُ بِهِمْ شَيْءٌ وَلَا يَتَذَكَّرُونَ وَلَا فِي الْأَرْضِ إِلَهُ إِلَّا اللَّهُ عَلَيْهِمْ ذِكْرُ الْآيَاتِ وَالْحُكْمِ وَالْأَسْمَاءِ الَّتِي يُدْعَوْنَ بِهَا كُلُّ أَحَدٍ مِّنْهُمْ وَمَا يَكْفُرُونَ إِلَّا بِمَا كَانُوا يَكْفُرُونَ﴾

وَلَوْ نَوَيْدُ اللَّهُ النَّاسُ بِمَا كَسَبُوا مَا تَرَكْتَهُمْ عَلَى
 ظُهُرِهِمْ دَابَّوْهُ وَلَئِنْ يُوْجِرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
 فَإِنَّ جَاءَهُمْ ظِلْمُ اللَّهِ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٤﴾

سُورَةُ الْاَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ الَّذِي نَزَّلْنَا مِنَ السَّمَاءِ عَلَى
 حِمْزٍ مِّنْ نَّبِيٍّ ﴿٣﴾ تَنزِيلَ الْغَمْرِ بِالرَّحْمِ ﴿٤﴾ لِيُنذِرَ قَوْمًا مَّا
 أَتُوا مَا يُؤْمَرُونَ ﴿٥﴾ فَهُمْ غَنِيُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ
 فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا لِكُلِّ نَفْسٍ مَّا كَسَبَتْ مِنْ
 أَلْفٍ فَإِنْ فَهِمَ مُقْتَصِرُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَبَاطًا
 وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ
 عَلَيْهِمْ أَلَذُّهُمْ أَمْ تَأْخُذُهُمْ لَّا يُوْجِرُونَ ﴿١٠﴾ إِنَّا سَنُلْقِيهِمْ
 فِي النَّارِ أَوْ نَكْفِيهِمْ أَلَكُمُ الْعَذَابُ ﴿١١﴾ إِنَّا نَحْنُ مُعْتَدُونَ ﴿١٢﴾ وَكَشَفْنَا
 مَا بِهِمْ شَوْكًا وَلَمْ يُشْعِرُوا شَيْئًا وَكَشَفْنَا مَا بِهِمْ شَوْكًا وَلَمْ يُشْعِرُوا شَيْئًا

جَاءَهُمْ ظِلْمُ اللَّهِ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٤﴾

444. Have they not traveled in the land, and seen what was the end of those before them - though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.﴾

445. And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His

servants.﴾

Remember the Bad Consequences of disbelieving in the Prophets

Allāh says: 'say, O Muḥammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allāh destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allāh when the command of the Lord came. Nothing is impossible for

Him when He wants it to happen in the heavens or on earth: '

﴿يَوْمَ لَا تَعْلَمُ أَيْنَ نَزَّلَهَا﴾

«Verily, He is All-Knowing, All-Able.» means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment

Then Allāh says:

﴿وَلَوْ يَرَاهُ اللَّهُ لَنَسَفَهُمْ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمْ شَيْءًا وَكَانَ﴾

«And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;»

meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Sa'īd bin Jubayr and As Suddī commented on the Āyah:

﴿مَا تَرَكَ عَلَى ظَهْرِهِمْ شَيْءًا وَكَانَ﴾

«He would not leave a moving creature on the surface of the earth;»

"This means, He would have stopped sending rain to them, and all the animals would have died as a result."

﴿وَلَكِنْ يَرْحَمُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

«but He gives them respite to an appointed term,»

means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

﴿فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَرْجِعُ عَنْهُمُ اللَّهُ شَيْئًا﴾

«and when their term comes, then verily, Allāh is Ever All-Seer of His servants.»

This is the end of the Tafsīr of Sūrah Fāṭir. All praise and gratitude is due to Allāh.

The Tafsīr of Sūrah Yā Sīn (Chapter - 36)

Which was revealed in Makkah

The Virtues of Sūrah Yā Sīn

Al-Hafiz Abu Ya'la recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ أَضْحَغَ مَغْفُورٌ لَهُ، وَمَنْ قَرَأَ حَتَّى يَذْكَرَ بِهَا الدُّخَانَ أَضْحَغَ مَغْفُورًا لَهُ»

«Whoever recites Yā Sīn in the night, will wake up forgiven,
and whoever recites Ha Mim in which Ad-Dukhān (the Smoke)
is mentioned, will wake up forgiven.»

Its chain of narration is good (Jayyid).^[1]

Ibn Hibbān recorded in his *Sahīh* that Jundub bin 'Abdullāh, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ اسْتِغَاءَ وَخَبَّ اللَّهُ غَرَّ وَحَلَّ غَيْرُهُ»

«Whoever recites Yā Sīn in the night, seeking the Face of
Allāh, will be forgiven.»^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَسْـَٔدُ ۝ وَالْقُرْآنُ يُفَكِّرُ ۝ إِنَّكَ لَئِنْ لَمْ تَسْأَلِ عَن سِرِّهِمْ شَنْبِيرًا ۝ نَزَلَ الْغَفِيرُ ۝
الْكَرِيمُ ۝ سُبُّرَ مَا أُنْذِرَ مَا أَهْلُهُمْ نَهْمَ غَيْلُونَ ۝ قَدْ حَقَّ الْقَوْلُ عَنَّا كَذِبَ نَهْمَ لَا
يُؤْمِنُونَ ۝﴾

[1] *Musnad Abu Ya'la*, 11:93. These two narrations are not authentic. As for Ibn Kathir saying that the chain from Abu Hurayrah is good, it is narrated by him from Al-Hasan, which is a link that is not verified by the scholars of *Hadīth*. So Ibn Hajar (*At-Taqrīb*) said, "Al-Hasan did not hear from Abu Hurayrah." Perhaps Ibn Kathir was of the opinion that it was possible that he did.

[2] Ibn Hibbān 4:121

- ﴿1. Ya Sin.﴾
- ﴿2. By the Qur'ān, full of wisdom.﴾
- ﴿3. Truly, you are one of the Messengers,﴾
- ﴿4. On the straight path.﴾
- ﴿5. Sent down by the Almighty, the Most Merciful.﴾
- ﴿6. In order that you may warn a people whose forefathers were not warned, so they are heedless.﴾
- ﴿7. Indeed the Word has proved true against most of them, so they will not believe.﴾

The Messenger ﷺ was sent as a Warner

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah*.

﴿وَالْقُرْآنِ الْمَكِيدِ﴾

﴿By the Qur'ān, full of wisdom﴾ means, *Al Muḥkam* (perfect) which falsehood cannot come to from before it or behind it.¹¹

﴿بِشَدِّ﴾

﴿Truly, you﴾ means, O Muḥammad,

﴿أَنْتَ نَذِيرٌ مُبِينٌ﴾ عَنْ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿are one of the Messengers, on the straight path.﴾

means, following a straight methodology and religion, and an upright Law.

﴿نَزِيلُ الْمُنِيرِ الرَّحِيمِ﴾

﴿Sent down by the Almighty, the Most Merciful.﴾

means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the *Āyah*:

﴿وَأَنَّكَ لَمَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ صِرَاطُ اللَّهِ الَّذِي لَمْ يَأْتِ فِي الْأَنْبِيَاءِ
 إِلَّا بِأَنْتَ مُبِينٌ الْآخِرُ.﴾

﴿And verily, you are indeed guiding (mankind) to the straight

¹¹ See *Sūrah Fussilat* 41:42

path. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allāh all matters return.﴾ (42:52-53).

﴿يُنذِرَ قَوْمًا مَّا أُنذِرَ نَسَآؤُهُمْ فَهُمْ عَصُوْنَ﴾

﴿In order that you may warn a people whose forefathers were not warned, so they are heedless.﴾

This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the *Āyāt* and *Mutawātir Ḥadīths* which state that the mission of the Prophet ﷺ is universal, when we discussed the meaning of the *Āyah*.

﴿قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّ رَسُوْلُ اللّٰهِ اِلَيْكُمْ يٰٓعَسَا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158).

﴿لَقَدْ حَقَّ الْقَوْلُ عَلٰى اَكْثَرِهِمْ﴾

﴿Indeed the Word has proved true against most of them,﴾

Ibn Jarīr said, "The punishment has become inevitable for most of them, because Allāh has decreed in the Mother of the Book (*Al-Lawḥ Al-Mahfūz*) that they will not believe.

﴿فَهُمْ لَا يُؤْمِنُوْنَ﴾

﴿so they will not believe.﴾ in Allāh, or in His Messengers.^[1]

﴿اِنَّا جَعَلْنَا فِيْٓ اَنۡفُسِهِمْ اَغْلٰلًا مِّمَّۤىۤ اِلَى الْاَعۡنَانِ فَهُمْ يَّشۡقُوْنَ ۚ وَجَعَلْنَا بَيْنَ يَدَيۡهِمۡ جَبَلًا وَّوۡحًى عَظِيۡمًا يَّأۡمُرُهُمۡ اَنۡ يُّزۡكُوۡا لَآ اِلٰهَ اِلَّاۤنَا فَيُكۡذِبُوۡنَ ۚ اِنَّمَا تُوۡفٰى سَمِىۡعُ النُّجۡىۤ اَلۡوَحۡى وَتُكۡتَبُ مَا يَّكۡذِبُوۡنَ وَاَنۡتَرُمُۡ وَفِىۡٓ اَنۡفُسِهِمۡ اَحۡصٰىۤہٗۤ اِنَّمَا يُؤۡمِرُ سَمِیۡعُۙۤ اِنَّمَا تُوۡفٰى سَمِیۡعُ النُّجۡىۤ وَتُكۡتَبُ مَا يَّكۡذِبُوۡنَ ۚ وَفِىۡٓ اَنۡفُسِهِمۡ اَحۡصٰىۤہٗۤ﴾

48. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.﴾

49. And We have put a barrier before them, and a barrier

[1] At-Ṭabari 20.492.

behind them, and We have covered them up, so that they cannot see.﴾

﴿10. It is the same to them whether you warn them or you warn them not, they will not believe.﴾

﴿11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.﴾

﴿12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with: numbers in Inām Mubīn (a Clear Book).﴾

The State of Those Who are decreed to be among the Doomed

Allāh says: 'In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allāh says:

﴿نَحْمِلُهُمْ عُتْرَتَ﴾

﴿so that their heads are raised up.﴾ Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, concerning the Āyah:

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا تَتَرَى إِلَى أَدُنَا نَحْمِلُ الْوِزْرَ كُلَّهُ﴾

﴿Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.﴾

This is like the Āyah:

﴿وَلَا تَجْمَلْ يَدَكَ بِدَعِّ مَتَرَةٍ إِنَّ هَٰذَا مَثَلٌ﴾

﴿And let not your hand be tied (like a miser) to your neck﴾(17:29).

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.^[1]

[1] At-Ṭabari 20:494.

﴿فَهُمْ لُفَّتُوا﴾

«so that their heads are raised up.» according to Mujāhid it means their heads are raised, and their hands are placed over their mouths,^[1] so they are restrained from doing anything good.

﴿وَمَعَا بَيْنَهُم مَّحَجَّلٌ﴾

«And We have put a barrier before them,» Mujāhid said, "Between them and the truth."

﴿وَرَيْنَ خَلِيفَتَهُمَا﴾

«and a barrier behind them,» Mujāhid said, "Between them and the truth, so they are confused."^[2] Qatādah said, "They move from one form of misguidance to another."^[3]

﴿فَانْقَرَّتْهُمُ﴾

«and We have covered them up,» means, 'We have blinded their eyes to the truth.'

﴿فَهُمْ لَا يَبْصُرُونَ﴾

«so that they cannot see.» means, they cannot benefit from goodness or be guided to it. Ibn Jarīr said, "It was narrated from Ibn 'Abbās, may Allāh be pleased with him, that he used to recite "Fa a'shaynāhum" [instead of Fa'aghshaynāhum], from Al-'Ashā (weakness of the sight, blindness), which is a complaint of the eye."^[4]

'Abdur-Rahmān bin Zayd bin Aslam said, "Allāh placed this barrier between them and Islām and Īmān, so that they will never reach it," and he recited:

﴿إِنَّ الْقَوْلَ جَعَلَتْ عَلَيْهِمْ حُكُومَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ وَكَوَّ جَذَبَتْهُمْ كُلُّ مَلَأَتْ سَمْعِي بَرَاءً
الْكَلْبَ الْإِلَهِيَّ

«Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.» (10:96-97).

[1] At-Ṭabari 20:494.

[2] At-Ṭabari 20:495.

[3] At-Ṭabari 20:495.

[4] At-Ṭabari 20:496.

Then he said, "Whoever has been prevented by Allāh, will never be able."^[1]

Ikrimah said, "Abu Jahl said, 'If I see Muḥammad, I will do such and such.' Then Allāh revealed:

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا﴾

﴿Verily, We have put on their necks iron collars...﴾ up to:

﴿فَهُمْ لَا يَبْصُرُونَ﴾

﴿so that they cannot see.﴾"

He said, "They used to say, 'Here is Muḥammad,' and he would say, 'Where is he? Where is he?' And he would not be able to see him." Ibn Jarīr also recorded this.^[2]

﴿وَمَا يَنصُرُهُمْ رَبُّهُمْ أَن يُبْذَرُوا﴾

﴿It is the same to them whether you warn them or you warn them not, they will not believe.﴾

means, Allāh has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Sūrat Al-Baqarah,^[3] and Allāh also says:

﴿إِنَّا أَنزَلْنَاهُ حَقًّا وَلَكِنَّهُمْ كَذَّبُوا بِآيَاتِنَا فَهُمْ يَخْشَوْنَكَ لَا يَخْشَوْنَ اللَّهَ الَّذِي آتَاهُم مِّنْهُ نِعْمَتًا كَثِيرًا وَهُمْ لَا يَشْكُرُونَ﴾

﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97).

﴿إِنَّا نُذَكِّرُهُمْ فَاتَّبَعُوا الْفِتْرَةَ﴾

﴿You can only warn him who follows the Reminder,﴾

means, 'only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'ān

﴿وَنَحْنُ أَرْحَمُ الرَّاحِمِينَ﴾

﴿and fears the Most Gracious unseen﴾ means, even when no one

[1] At-Tabari 20:495.

[2] Ibid. 'Ikrimah (the freed slave) was not a witness to such events.

[3] See volume one, the Tafsir of Sūrat Al-Baqarah [2:6].

sees him except Allāh, may He be blessed and exalted, he knows that Allāh is watching him and sees what he does.

﴿سَيَرَهُ يَتِمَّرُهُ﴾

﴿Bear you to such one the glad tidings of forgiveness,﴾ i.e., of his sins,

﴿وَأُخْرَى كَثِيرَةٌ﴾

﴿and a generous reward.﴾ means, one that is vast and great and beautiful. This is like the *Āyah*

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمُ الْغَيْبَ وَلَهُمْ مَغْفِرَةٌ وَأُخْرَى كَثِيرَةٌ﴾

﴿Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward﴾ (67:12)

﴿إِنَّا نَحْيِي الْحَيَّاتِ الْمُمِيتَاتِ﴾

﴿Verily, We give life to the dead,﴾ means, on the Day of Resurrection. This also indicates that Allah gives life to the heart of whomsoever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allāh says after mentioning hardness of the heart:

﴿أَنبَتْنَا لَهَا فَاكْرًا مِنَّا وَخَلَقْنَا لَكُمْ فِيهَا نَعْمًا وَمَنَافِعَ كَثِيرًا مَّا تُعَذِّبُونَ﴾

﴿Know that Allāh gives life to the earth after its death! Indeed We have made clear the *Āyat* to you, that you may understand﴾ (57:17)

﴿وَنُفِثَتْ مَا قَدَّمُوا﴾

﴿and We record that which they send before (them),﴾ means, their deeds.

﴿وَنُفِثَتْ لَهُمْ﴾

﴿and their traces﴾ means, 'We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that. If it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the *Hadīth*:

مَنْ سُرَّ مِنَ الْإِسْلَامِ شَيْءٌ خَسَمَهُ كَانَ لَهُ أَجْرُهُ، وَأَخْرَجَ مِنْ غَيْبٍ مَّنْ نَعَدُوا مِنْ غَيْرِ أَنْ يَقْصُرَ مِنْ أَجْزَائِهِمْ شَيْئًا، وَمَنْ سُرَّ فِي الْإِسْلَامِ شَيْءٌ سَبَقَتْهُ تَأْذِينُهُ وَوَرَعُهُ

وَرَزَّوْهُ مِنْ غَيْرِ بَنَىٰ مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْتَهِيَ مِنْ أَوْزَارِهِمْ شَيْئًا

«Whoever starts (or sets an example of) something good in Islām, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islām, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.»

This was recorded by Muslim from Jarīr bin ‘Abdullāh Al-Bajālī, may Allāh be pleased with him in which is detailed a story of the people from the Muḍar tribe, who were wearing woollen rags.^[1] Ibn Abi Ḥātim recorded this Ḥadīth in full from Jarīr bin ‘Abdullāh, may Allāh be pleased with him. In it the Prophet ﷺ then recited:

﴿وَنُصَبِّحُ مَا قَدَّمُوا وَنَقَرُومُ﴾

«and We record that which they send before (them), and their traces»

Muslim also recorded it with a different chain of narration.^[2]

There is also another Ḥadīth recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, who said, “The Messenger of Allāh ﷺ said:

«إِنَّمَا ثَلَاثُ أَمْرٍ لَمْ يَنْقَطِعْ عَنْهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يَنْتَفِعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

«When the son of Ādam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.»^[3]

Sufyān Ath-Thawri reported that Abu Sa‘īd said, “I heard Mujāhid say concerning the Āyah:

^[1] Muslim 2:704.

^[2] Muslim 2:706. See no. 2353 in the Book of Zakāh, which is the chain of narrators Ibn Kathir is referring to. The Āyah in question is recited in the Ḥadīth recorded by Ibn Abi Ḥātim in explanation of this Āyah, not the version of Muslim.

^[3] Muslim 3:1255.

﴿إِنَّا نَحْيُ الْحَيَّاتِ وَنَسْجِبُ مَا قَدَّمُوا وَيَكْتَرُهُمْ﴾

«Verily, We give life to the dead, and We record that which they send before (them), and their traces»

'What they left behind of misguidance.' "

Ibn Abi Najjāh and others said, narrating from Mujāhid:

﴿مَا قَدَّمُوا﴾

«that which they send before (them),» "Their deeds."

﴿وَيَكْتَرُهُمْ﴾

«and their traces». He said, "Their footsteps."^[1] This was also the view of Al-Ḥasan and Qatādah.

﴿وَيَكْتَرُهُمْ﴾

«and their traces» means their footsteps.^[2]

Qatādah said, "If Allāh were to have neglected anything with regard to you, O son of Ādam, He would have neglected what the wind could remove of these footsteps."^[3] But He takes into account the footsteps of the son of Ādam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allāh or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allāh, let him do that.

Imām Aḥmad recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said, "There was an empty area around the Masjid, and Banu Salamah wanted to move to be closer to the Masjid. When the Messenger of Allāh ﷺ heard about that, he said to them:

﴿إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَّخِلُوا قُرْبَ الْمَسْجِدِ﴾

«I have heard that you want to move close to the Masjid.»

They said, 'Yes, O Messenger of Allāh, that is what we want.' He ﷺ said:

[1] Al-Ṭabarī 20:497.

[2] Al-Ṭabarī 20:499.

[3] Al-Ṭabarī 20:499.

«مَا نَبِي سَلَمَةَ» دَبَارُكُمْ تُكْتَبُ أَتَارُكُمْ، دَبَارُكُمْ تُكْتَبُ أَتَارُكُمْ.

«O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.»^[1]

This was also recorded by Muslim from Jābir, may Allāh be pleased with him.^[2]

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said, “A man died in Al Madīnah and the Prophet ﷺ prayed over him, and said,

«إِنَّ نَبِيَّهُ نَافٍ فِي غَيْرِ مَوْلَدِهِ»

‘Would that he had died somewhere other than in his place of birth!’

A man among the people said, ‘Why, O Messenger of Allāh?’ The Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ إِنْ نُوْفِيَ فِي غَيْرِ مَوْلَدِهِ، قِيسَرُهُ مِنْ مَوْلَدِهِ إِلَى مُتَطْعِ أَثَرِهِ فِي نَحْوِهِ»

‘When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.»^[3]

It was also recorded by An-Nasā’ī and Ibn Mājah.^[4]

Ibn Jarīr narrated that Thābit said, “I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, ‘I walked with Zayd bin Thābit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down?’»^[5]

There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are

[1] Aḥmad 3:332.

[2] Muslim 1:462.

[3] Aḥmad 2:177.

[4] An-Nasā’ī 4.7, Ibn Mājah 1.515.

[5] Aḥ Ṭabarī 20:498

يَأْتِي صِغَرًا وَلَا كِبَرًا ۖ لَّا أَحْصَاهَا وَوَسَّوْهُمَا غِلًّا مَا عَمِلُوا وَلَا يَحْشُرُ رُكَّعًا أَعْدَاءُ ۖ ﴿١٨:٤٩﴾

﴿And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice﴾ (18:49).

﴿وَأَمْرٌ مِّمَّنْ سَلَّ الْقَرْيَةَ إِذْ جَاءَهَا الْمُرْسَلُونَ ۖ إِذْ أَرْسَلْنَا إِلَيْهِمُ اتَّقِ فَكُدُوبًا
فَمَرَّةً فَلَمَّا دَفَعُوا إِلَيْنَا إِلَيْكُمْ كُرْهُوهُمْ ۖ قَالَ مَا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا وَلَا نَرْسِلُكُمْ
فَعَدُوًّا ۖ إِنَّمَا نَكْفِهُمْ وَأَقْرَبُ بَيْنَ يَدَيْهِمْ إِلَيْنَا لِمَا كَانُوا يَعْمَلُونَ ۖ وَمَا عَلَّمْنَا إِلَّا الْقَبْلَ
أَعْيُوثُ ۖ﴾

﴿13 And put forward to them a similitude, the Dwellers of the Town, when there came Messengers to them.﴾

﴿14. When We sent to them two Messengers, they denied them both, so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."﴾

﴿15 They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies "﴾

﴿16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,"﴾

﴿17. "And our duty is only to convey plainly."﴾

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allah says, 'O Muḥammad, tell your people who disbelieve in you,'

﴿سَلَّ الْقَرْيَةَ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾

﴿a similitude; the Dwellers of the Town, when there came Messengers to them﴾

In the reports that he transmitted from Ibn 'Abbās, Ka'b Al-Aḥbār and Waḥb bin Munabbih - Ibn Ishāq reported that it was the city of Antioch, in which there was a king called

Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allāh sent to him three Messengers, whose names were Šādiq, Šadūq and Šalūm, and he disbelieved in them.^[1] It was also narrated from Buraydah bin Al-Ḥusayb, 'Ikrimah, Qatādah and Az-Zuhri that it was Antioch.^[2] Some of the Imāms were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allāh wills.

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ الْمُرْسَلَيْنِ﴾

«When We sent to them two Messengers, they denied them both;»

means, they hastened to disbelieve in them.

﴿ثُمَّ رَدَدْنَا لَكُمُ الْوَيْلَ﴾

«so We reinforced them with a third,» means, 'We supported and strengthened them with a third Messenger.' Ibn Jurayj narrated from Wahb bin Sulaymān, from Shu'ayb Al-Jabālī, "The names of the first two Messengers were Sham'un and Yuḥannā, and the name of the third was Būlus, and the city was Antioch (Antākiyah).

﴿فَقَالُوا﴾

«and they said» means, to the people of that city,

﴿إِنَّا إِلَيْكُمْ مُّرْسَلُونَ﴾

«Verily, we have been sent to you as Messengers.»

meaning, 'from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-'Āliyah. Qatādah bin Dī'āmah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

﴿قَالُوا مَا نُنَبِّئُكُم بِالْمُرْسَلِينَ﴾

«They said: "You are only human beings like ourselves..."»

means, 'so how could you receive revelation when you are

^[1] Aṭ-Ṭabari 20:500.

^[2] Aṭ-Ṭabari 20:500.

human beings and we are human beings, so why do we not receive revelation like you? If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allāh has told us in the *Āyah*:

﴿كَذَّبَ بِآيَاتِهِمْ كَذَّبَ إِلَهُمُ بِالْبَيِّنَاتِ قَالُوا أَأَنزَلْنَا إِلَهُنَا﴾

﴿That was because there came to them their Messengers with clear proofs, but they said. "Shall mere men guide us?"﴾ (64:6)

meaning that they were amazed by that and they denied it. And Allāh says:

﴿قَالُوا إِنَّا أَنشَأُوا لَكُمْ بَشَرًا فَتَدْبُرُوهُمْ وَلَا يَخَافُ إِلَهُكُمْ فَلَا يَخَافُونَ إِلَهُكُمْ أَفَلَا تَتَذَكَّرُونَ﴾

﴿They said: "You are no more than human beings like us. You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."﴾ (14:10).

And Allāh tells us that they said.

﴿وَلَيْنَ أَطَعْتُمْ بَشَرًا مَنكُمْ كُنْتُمْ عَلَيْهِمْ فُتُورًا﴾

﴿"If you were to obey a human being like yourselves, then verily, you indeed would be losers."﴾ (23:34).

And Allāh says

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا بِالْهُدَىٰ إِنْ آتَاهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَأَتَيْنَا اللَّهَ شُرَكَاءَ رَسُولًا﴾

﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"﴾ (17:94).

These people said:

﴿مَا أَنشَأَ لَكُم بَشَرًا مِّنكُمْ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رُسُلًا مِّن قَبْلِكَ قَالُوا أَنَا إِنَّا إِنَّمَا أَنشَأْنَا لَكُم بَشَرًا مِّنكُمْ وَلَئِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ﴾

﴿You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you"﴾

This means that the three Messengers answered them saying: "Allāh knows that we are His Messengers to you. If we were

lying. He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter " This is like the *Āyah*:

﴿ثُمَّ كَفَىٰ يَاقُو بَنِي رَبِّكَكُمْ شَيْدًا مِّمَّا فِي السَّمٰوٰتِ وَالْأَرْضِ وَلَئِيكَ مَأْسُوٰ
وَالْغٰلِي وَكَفٰرًا يَاقُو أَزْلٰكِيكُ هُمْ خٰسِرُوْنَۙ﴾

﴿Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾ (29:52)

﴿وَمَا عَلَيْنَا إِلَّا الْبَلٰغُ الْمُبِيْنُۙ﴾

﴿And our duty is only to convey plainly ﴾

means, 'all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allāh knows best.

﴿ذٰلِكَ بِمَا نَفَعْنٰ بِكُمْ لَئِي نُرٰى شٰهَدًا لِّمَنْ تَعٰلٰى وَيَسْتَكْبِرُۙ بِمَا عٰلٰمٌ اٰمُرُهُۥ. قَالُوْا مَعٰرِفُكُمْ
مِّنْكُمْ لَئِي نَدْعُوْهُٓا اِلٰى اَنْتُمْ قُوَّةً مِّنْهُمْۙ﴾

﴿18. They (people) said. "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us."﴾

﴿19 They (Messengers) said: "Your evil omens be with you! Because you are admonished? Nay, but you are a people mischievous."﴾

Then the people of the city said to them,

﴿يٰۤاَسٰفِيْكُمْۙ﴾

﴿For us, we see an evil omen from you;﴾ meaning, 'we do not see in your faces any sign of good for our lives.' Qatādah said, "They were saying, 'if something bad befalls us, it will be because of you.'"^[1] Mujāhid said, "They were saying: People like you never enter a town, but its people are punished."

^[1] At-Ṭabari 20:502.

﴿لَيْدُ لَرِ تَنْهَرَا لَرِهْمَكُرْ﴾

«if you cease not, we will surely stone you,» Qatādah said, "By throwing stones at you."^[1]

﴿رَبِّسَكُرْ بِنَا مَدَلُ أَيْسْ﴾

«and a painful torment will touch you from us.»

means, a severe punishment. Their Messengers said to them:

﴿طَهْرَكُم مِّنْكُمْ﴾

«Your evil omens be with you!» meaning, "they are thrown back at you." This is like the Āyah where Allah describes the people of Fir'awn:

﴿وَمَا جَاءَتْهُمْ أَلْسِنَةٌ قَالُوا بَلَاغٌ وَنَا حَرُونَ وَبِئْسَ ثَمَرٌ لِّمَا كَانُوا يَكْسِبُونَ ۚ أَلَا يَأْتِيهِمْ عَذَابٌ عَظِيمٌ﴾

«But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him. Be informed! Verily, their evil omens are with Allāh» (7:131).

And the people of Ṣāliḥ said:

﴿أَحْبَبْنَا بِكَ وَبِئْسَ ثَمَرٌ قَالَ طَهْرَكُم مِّنْكُمْ﴾

«"We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh."» (27:47)

And Allāh said:

﴿وَلَوْ لَّمْ يَخُشِ اللَّهُ النَّاسَ فَرِيقَتَانِ فَكَانُوا مُجُتَمِعِينَ ۚ أَلَمْ يَكُنْ لَهُ الْبَاقِرُ الَّذِي يُدْخِلُ فِي السُّبُلِ مَنَاسِكَ ۚ أَلَمْ يَكُنْ لَهُ الْبَاقِرُ الَّذِي يُدْخِلُ فِي السُّبُلِ مَنَاسِكَ ۚ أَلَمْ يَكُنْ لَهُ الْبَاقِرُ الَّذِي يُدْخِلُ فِي السُّبُلِ مَنَاسِكَ ۚ أَلَمْ يَكُنْ لَهُ الْبَاقِرُ الَّذِي يُدْخِلُ فِي السُّبُلِ مَنَاسِكَ ۚ﴾

«And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?» (4:78)

﴿لَيْدُ نُسَجَّرُ لِي أَشَرُ قَوْمٍ شَرُّونَ﴾

«(Do you call it "evil omen") because you are admonished?

[1] At-Tabari 20:502.

Nay, but you are a people mischievous.﴾

means, 'because of us, because we admonished you and told you to worship Allāh Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatādah said, "This means, 'Because we reminded you about Allāh, you saw an evil omen in us. Nay, but you are a mischievous people' "^[1]

﴿رَجَاءَ مِنْ أَصْحَابِهِمْ يَوْمَ يُنْفَخُ الْفُجَاءُ لِلرُّسُلِ﴾ ۚ أَفَمِنْ لَدُنْهُمْ لَا يَخْشَوْنَ
أُولَئِكَ يَوْمَ يَكُونُ الْأَوَّلُ ۚ لَأُولَئِكَ أَلْوَىٰ لِي أَنِ لَا أَخُفِّدَهُمْ أَنِي لَا يُؤْمِنُونَ ﴿٢٠﴾
لَهُمْ أَجْرٌ إِن يَرَوْهُ إِلَّا نَفْسُكُمْ وَلَا يُخِشَوْنَ اللَّهَ ۚ إِن يَكُنْ لَكُمْ
شَكٌّ فِيمِنْهُنَّ فَإِنَّهُمْ كَاذِبُونَ ﴿٢١﴾

﴿20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers."﴾

﴿21. "Obey those who ask no wages of you, and who are rightly guided."﴾

﴿22. "And why should I not worship Him Who has created me and to Whom you shall be returned."﴾

﴿23. "Shall I take besides Him gods? If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me."﴾

﴿24. "Then verily, I should be in plain error."﴾

﴿25. "Verily, I have believed in your Lord, so listen to me!"﴾

Quoting what reached him from Ibn 'Abbās, Ka'b Al-Ahbar and Wahb bin Munabbih - Ibn Ishāq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Ḥabīb, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his *Fitrāh* (natural inclination) was sound."^[2] Shabīb bin Bishr said, narrating from Ṭarīmāh, from Ibn 'Abbās, may Allāh be pleased with him, that the name of the man mentioned in Yâ Sîn was Ḥabīb An-Najjar,

^[1] Aṭ-Ṭabari 20:504.

^[2] Aṭ-Ṭabari 20:504.

and he was killed by his people.

﴿ثُمَّ يَنْتَوِيهِ أَنْجَمُوا الْمُرْسَلِينَ﴾

﴿He said. "O my people! Obey the Messengers."﴾

- he urged his people to follow the Messengers who had come to them.

﴿أَنْجَمُوا مَنْ لَا يَسْتَكْفُرُ أَشْرًا﴾

﴿Obey those who ask no wages of you,﴾ means, 'for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allāh Alone with no partner or associate.'

﴿وَمَا لِي لَا أُعْبُدَ إِلَهِي مَعَ رَبِّي﴾

﴿And why should I not worship Him Who has created me﴾

means, 'and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate?'

﴿وَأَيُّكُمْ يُرْجَىٰ رُحُومًا﴾

﴿and to Whom you shall be returned﴾ means, 'on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

﴿أَتَأْتِيهِ مِنْ دُونِهِ بِالْحَبَا﴾

﴿Shall I take besides Him gods?﴾ This is a rhetorical question intended to rebuke and chastise.

﴿إِنْ يُرِيدِ الْغَافِقُونَ يُضَرُّ لَا تَنْفَعُ عَنْهُمْ إِصْرُهُمْ وَلَا يَنْتَفِعُونَ﴾

﴿If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.﴾

means, 'these gods whom you worship instead of Him possess no power whatsoever, if Allāh wills me some harm.'

﴿لَا يَنْفَعُكَ لَهُ إِلَّا هُوَ﴾

﴿none can remove it but He﴾ (6:17). These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

﴿إِنِّي لَكِي سَاقِلٌ أَعِيْبٌ﴾

«Then verily, I should be in plain error.» means, 'If I were to take them as gods instead of Allāh.'

﴿إِنِّي نَأَيْتُ بِرَبِّكُمْ فَاسْتَمِعُوا﴾

«Verily, I have believed in your Lord, so listen to me!»

Ibn Ishāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, "He said to his people:

﴿إِنِّي نَأَيْتُ بِرَبِّكُمْ﴾

«'Verily, I have believed in your Lord» in Whom you have disbelieved,

﴿فَاسْتَمِعُوا﴾

«so listen to me!»' means, listen to what I say.^[1] Or it may be that he was addressing the Messengers when he said:

﴿إِنِّي نَأَيْتُ بِرَبِّكُمْ﴾

«Verily, I have believed in your Lord,» meaning, "Who has sent you,"

﴿فَاسْتَمِعُوا﴾

«so listen to me!» meaning, "bear witness to that before Him." This was narrated by Ibn Jarīr, who said, "And others said that this was addressed to the Messengers, and he said to them: 'Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allāh knows best. Ibn Ishāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, "When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that."^[2] Qatādah said, "They started to stone him while he was saying, 'O Allāh, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for

[1] Aṣ-Ṭabarī 20:507.

[2] Aṣ-Ṭabarī 20:508.

وَمَا أَرْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنُودٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُعْزِلِينَ ﴿٢٦﴾ إِنَّ كَاسِيًا أَصْبَحَ وَجِدَةً وَإِنَّا لَهُمْ حَكِيمُونَ ﴿٢٧﴾ وَنَحْضَرُهُ عَلَى الْعَمَاءِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا أَكَاثِرُ بِهِ يُسْتَهْزَءُونَ ﴿٢٨﴾ أَلَمْ نَزِرْكَ أَهْلًا كُنَّا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٢٩﴾ وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٠﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْبَيْتَةُ أَحْبَبْنَاهَا وَأَرْخَضْنَا وَغَتَا جَانِبَيْهَا بِأَنْكُلٍ ﴿٣١﴾ وَجَعَلْنَا فِيهَا حَنْطَةً مِّنَ عُيُولٍ وَأَعْنَبَ وَفَجْرَتْنَا فِيهَا مِنِ الْأَمْبُيُوتِ ﴿٣٢﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٣﴾ سَخَّرْنَا لِلَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا مِمَّا تَبَتُّ الْأَرْضُ وَمِنَ أَنْفُسِهِمْ وَمَا لَا يَعْلَمُونَ ﴿٣٤﴾ وَآيَةٌ لَهُمُ الْبَلَدُ السَّالِغُ وَمِنَ الْبَنَاتِ إِذَا هُمْ يَنْظُرُونَ ﴿٣٥﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٦﴾ وَالْقَمَرُ قَدَرْتَهُ سَابِلًا مِّنْ عَدَا كَالْعُرْجُونِ الْقَدِيرِ ﴿٣٧﴾ لَا الشَّمْسُ سَبِيْلُهَا أَوْ تَدْرِيكُ الْقَمَرِ وَلَا أَلِيلٌ سَابِغٌ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٨﴾

them.' May Allāh have mercy on him.^[11]

﴿يَقِيلُ لِمَ لَمْ يَأْتِ الْفَلَاحَ قَالَ بَيْنَتْ قَوْمِي بِعَقُوبٍ﴾ ﴿٢٦﴾ يَنَا عَقْرَ لِي رَوَى وَحَمَلِي مِنَ الْكُفْرِ وَكَرِهَ ﴿٢٧﴾ وَمَا أَرْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنُودٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُعْزِلِينَ ﴿٢٨﴾ إِنْ كُنَّا إِلَّا صَبَاحٌ وَجِدَةً فَإِنَّا لَهُمْ حَكِيمُونَ ﴿٢٩﴾

﴿26. It was said: "Enter Paradise." He said: "Would that my people knew."﴾

﴿27. "That my Lord (Allāh) has forgiven me, and made me of the honored ones!"﴾

﴿28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such

a thing).﴾

﴿29. It was but one Shayḥah and lo! they (all) were still.﴾

Muhammad bin Ishāq reported from some of his companions from Ibn Mas'ūd, may Allāh be pleased with him, that they stamped on him until his intestines came out of his back passage. Allāh said to him.

﴿أَنْتَ فِي الْفَلَاحِ﴾

﴿"Enter Paradise"﴾ so he entered it with all its bountiful provision, when Allāh had taken away from him all the sickness, grief and exhaustion of this world.^[12] Mujāhid said, "It

^[11] At-Ṭabari 20:501.

^[12] At-Ṭabari 20:508.

was said to Ḥabīb An-Najjar, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

﴿قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ﴾

«He said: "Would that my people knew..."»^[1] Qatādah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allāh had honored him, he said:

﴿قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ﴾ يَا عَمْرُؤُا لِي رَنٍّ وَحَسَنِي مِنَ الْكَرِيمِينَ ﴿٢٩﴾

«He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!"»

He wished that his people could know about what he was seeing with his own eyes of the honor of Allāh.^[2] Ibn 'Abbās said, "He was sincere towards his people during his lifetime by saying,

﴿يَتَّقُوا اللَّهَ الْمُرْسَلِينَ﴾

«O my people! Obey the Messengers», and after his death by saying,

﴿يَلَيْتَ قَوْمِي يَعْلَمُونَ﴾ يَا عَمْرُؤُا لِي رَنٍّ وَحَسَنِي مِنَ الْكَرِيمِينَ ﴿٢٩﴾

«Would that my people knew that my Lord (Allāh) has forgiven me, and made me of the honored ones!»

This was recorded by Ibn Abi Hātim. Sufyān Ath Thawri narrated from 'Āsim Al-Ahwal from Abu Mijlaz:

﴿يَا عَمْرُؤُا لِي رَنٍّ وَحَسَنِي مِنَ الْكَرِيمِينَ﴾

«That my Lord has forgiven me, and made me of the honored ones!»

"Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May Allāh have mercy on him and be pleased with him, for he was so keen that his people should be guided.

﴿وَمَا كُنَّا مُؤْمِنِينَ﴾

^[1] At-Ṭabarī 20:509.

^[2] At-Ṭabarī 20:509.

﴿And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴾

Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allāh tells us that He did not send an army of angels, nor did He need to send them, to destroy these people, the matter was simpler than that. This was the view of Ibn Mas'ūd, according to the reports of Ibn Ishāq from some of his companions concerning the *Āyah*:

﴿وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ تَحْتِ السَّمَاءِ وَهَذَا مَا يُرْوَيْنَ﴾

﴿And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴾

He said: "We did not seek to outnumber them, for the matter was simpler than that."

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِنَّا لَهُمْ حَكِيمُونَ﴾

﴿It was but one Sayyah and lo! they (all) were still﴾

He said, "So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind."^[1]

It was said that the words

﴿وَمَا كُنَّا مُرْسِلِينَ﴾

﴿nor was it needful for Us to send (such a thing).﴾

mean, 'We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words:

﴿وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ تَحْتِ السَّمَاءِ﴾

﴿And We sent not against his people after him an army from the heaven,﴾

mean, another Message to them. This was the view of Mujahid and Qatadah.^[2] Qatadah said, "Allāh did not rebuke his

[1] At-Tabari 20:510

[2] At-Tabari 20:510, 511.

people after they killed him,

﴿إِن كَانَتْ إِلَّا سَيْحَةً وَاحِدَةً فَإِنَّا هُمْ كَاذِبُونَ﴾

﴿It was but one *Ṣayḥah* and lo! they (all) were still﴾.^[1]

Ibn Jarīr said, "The former view is more correct, because the Message does not need to be brought by an army."^[2] The scholars of *Tafsīr* said, "Allāh sent Jibrīl, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one *Ṣayḥah* upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body."

We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah 'Isā bin Maryam, peace be upon him, as Qatādah and others stated. This is not mentioned by any of the later scholars of *Tafsīr* besides him, and this issue must be examined from a number of angles.

(The first) is that if we take this story at face value, it indicates that these men were Messengers from Allāh, may He be glorified, not from the Messiah, peace be upon him, as Allāh says:

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا مَعَزَّيْنَا بِأَمْرِنَا ثُلَاثًا فَأَنزَلْنَا إِلَيْكَ مُوسَىٰ مَعَهُ ذِكْرًا وَأَنزَلْنَا إِلَيْكَ الْقُرْآنَ يُزَكِّيُكَ ۚ وَوَاعَدْكَ قَوْلَنَا بِإِبْرَاهِيمَ إِذْ قَالَ لِقَوْلِي ذَاكَ إِنَّكَ لَنَزِيلٌ مُّبِينٌ﴾

﴿When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."﴾ up to:

﴿وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ﴾

﴿"Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).">﴾

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allāh knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

﴿إِن كُنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

[1] At-Ṭabari 20:510.

[2] At-Ṭabari 20:511.

﴿"You are only human beings like ourselves"﴾?

(The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historians, such as Sa'īd bin Baṭrīq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allāh tells us that the people of this town rejected His Messengers and that He destroyed them with one Ṣayḥah and lo! they (all) were still. And Allāh knows best.

(The third) is that the story of Antioch and the Disciples of the Messiah happened after the Tawrah had been revealed. Abu Sa'īd Al-Khudri, may Allāh be pleased with him, and others among the Salaf stated that after revealing the Tawrah, Allāh, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Āyah:

﴿وَلَقَدْ مَكَّنَّا مُوسَىٰ الْقَهْقَبَ بِمَا بَدَأْنَا مِنْكَ الْقُرُونِ الْأُولَىٰ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture﴾ (28:43).

This implies that the city mentioned in the Qur'ān is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allāh knows best.

﴿يُحْسِرُوا عَلَىٰ الْيَوْمِ مَا يَأْتِيهِمْ مِنْ دُخَانٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۚ أَلَمْ يَرَوْا كُرْهُهُمْ أَنَّ

فَلَهُمْ فِي الْقُرُونِ أَنَّهُم إِلَهُمْ لَا يَرْجِعُونَ ﴿٣٠﴾ وَلَمْ يَأْتِهِم مِّنْ رَبِّكَ نَذِيرٌ ﴿٣١﴾

﴿30. Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾

﴿31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them﴾

﴿32. And surely, all - everyone of them will be brought before Us.﴾

Woe to the Disbelievers!

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās commented on the Āyah:

﴿يَحْزَنُونَ عَلَى الْيَسَاءِ﴾

﴿Alas for mankind!﴾, this means, woe to mankind!^[1]

Qatādah said:

﴿يَحْزَنُونَ عَلَى الْيَسَاءِ﴾

﴿Alas for mankind!﴾ means, "Alas for mankind, who have neglected the command of Allāh."^[2]

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allāh and went against the commands of Allāh, for they used to disbelieve in them in this world.

﴿مَا يَأْتِيهِمْ مِنْ ذِكْرٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿There never came a Messenger to them but they used to mock at him﴾

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allāh says:

﴿أَلَمْ يَرَوْا كَرَّمًا شَدِيدًا فَلَهُمْ مِنْهُم نَذِيرٌ أَنَّهُم إِلَهُمْ لَا يَرْجِعُونَ﴾

[1] At-Ṭabari 20:512.

[2] At Ṭabari 20:512.

﴿Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾

meaning, 'do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

﴿إِنْ هِيَ إِلَّا حَيَاتُنَا نَشْرُونَ﴾

﴿"There is nothing but our life of this world! We die and we live!"﴾ (23:37)

This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said:

﴿أَلَمْ نَرَاكَ أَنتَ كَرُمًا قُلْتُمْ يَسَّ الْفُورُ أَنَّهُ يَكُونُ لَهُمْ لَا يُعْمَرُونَ﴾

﴿Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾

Allah's saying:

﴿وَلَا تَكُنَّ يَوْمَئِذٍ تُحْمَرُونَ﴾

﴿And surely, all - everyone of them will be brought before Us.﴾

means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds. This is like the *Āyah*:

﴿وَلَا تُلَاقُوا رَبَّكُمْ وَلَكِنْ أُخْلِفُوا﴾

﴿And verily, to each of them your Lord will repay their works in full.﴾ (11:111).

﴿وَأَيُّكُمْ لَمْ يَأْمُرْ أَتَيْنَاهُ أَهْلِيهَا وَاتْرَحَا بِهَا حَا قِيمَةً بَأْكُورُونَ﴾ وَكَتَبَ فِيهَا
جَنَّتْ يَنْ يَجْلِي وَأَقْبَرُ وَتَبَرَا بِهَا بِنَ تَقْصُونَ لَأَكْثُوا بِنَ شَرِّهِ وَمَ عَيْلَتُهُ
أَلِيْبِهِمْ أَلَا يَنْكُرُونَ وَأَيُّكُمْ لَمْ يَأْمُرْ أَتَيْنَاهُ أَهْلِيهَا وَاتْرَحَا بِهَا حَا قِيمَةً بَأْكُورُونَ
أَنْفُسُهُمْ وَمَا لَا يَنْكُرُونَ﴾

﴿33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾

﴿34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein ﴾

﴿35. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?﴾

﴿36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.﴾

Proof of the Creator of the Universe and of Life after Death

Allāh, may He be glorified and exalted, says:

﴿وَايَاتٍ لِّمَنۡ

﴿And a sign for them﴾ means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

﴿الْأَرْضِ لِّلْبَيۡتَةِ

﴿is the dead land.﴾ means, when it is dead and arid, with no vegetation, then Allāh sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allāh says:

﴿أَنۡبِئَهَا وَلِغَرۡبَتَا بَنِي حَآءٍ قَبۡتُهُۥ يَٰٓأَكۡفَرُونَ

﴿We give it life, and We bring forth from it grains, so that they eat thereof.﴾

meaning, 'We have made it a provision for them and their cattle '

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنۡ نَّجۡمٍۭ يَّجۡرِي وَٱلۡأُنۡهَارُ وَغَرَّآ فِيهَا مِنۡ أَعۡيُونِ نَّارٍۭ

﴿And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.﴾

means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allāh reminds them of the blessing that He bestows upon His creation by creating crops and plants, He

mentions the different types and kinds of fruits. Allāh says:

﴿وَمَا عَمِلَتْهُ أَيْدِيهِمْ﴾

«and their hands made it not.» means, all of that could only come about by the mercy of Allāh towards them, not by their own efforts and labor and strength. This was the view of Ibn 'Abbās and Qatādah. Allāh says:

﴿أَفَلَا يَشْكُرُونَ﴾

«Will they not then give thanks?» meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarīr, however, understood the word *Mā* to mean *Alladhī* (i.e., a relative pronoun). In this case the meaning of the *Āyah* would be that they eat from the fruits provided by Allāh's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarīr mentioned other possible interpretations in his *Tafsir*, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas'ūd:

﴿يَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ﴾

(So that they may eat of the fruit thereof - and from what their own hands have done.)

Then Allāh says:

﴿سُبْحَنَ الَّذِي خَلَقَ الْأَنْدَادَ كُلَّهَا وَمَا تُحِثُّ الْأَرْضُ﴾

«Glory be to Him Who has created all the pairs of that which the earth produces,»

meaning, of crops and fruits and plants.

﴿وَمِنْ أَنْثَاهُمْ﴾

«as well as of their own (human) kind,» means, He made them into male and female.

﴿وَمَا لَا يَعْلَمُونَ﴾

«and of that which they know not.» means, different kinds of creatures of which they know nothing. This is like the *Āyah*:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا ذَكَرًا وَلَوْ لَا تَدْرِكُونَ﴾

﴿And of everything We have created pairs, that you may remember.﴾ (51:49)

﴿وَمِنْهُمْ لَمُهم أَلْبَلٌ مِّنْ أَفْهَامٍ إِنَّا هُمْ مُظْلِمُونَ﴾ وَالْقَسْرَ جَمْعٌ يُسْتَنْفَرُ لَهُمَا
ذَلِكَ تَقْدِيرُ الْقَهْرِ الْقَوِيهِ وَالْقَسْرَ فَدَرَجَتُهُ سَاكِرٌ حَتَّى مَعَهُ كَالْمَرْجُوهِ الْقَدِيرِ لَا
أَتَمُّهُ بِنَيْ لَمَّا أُرْ ثَدْرُهُ الْقَسْرَ لَا أَلْبَلٌ سَائِلُ أَفْهَامٍ وَكُلُّ فِي فَلَبٍ بِسَبْعُونَ﴾

﴿37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.﴾

﴿38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.﴾

﴿39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.﴾

﴿40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾

Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon

Allāh tells us of further proof of His great might and power, which is His creation of the night and day, the one with its darkness and the other with its light. He has caused them to follow one another, so that one comes and the other goes, and so on, as He says:

﴿يَتَّبِعُ اللَّيْلُ أَفْهَامَ بَقْلَةٍ حَيَاتٍ﴾

﴿He brings the night as a cover over the day, seeking it rapidly﴾ (7:54).

Allāh says here:

﴿وَمِنْهُمْ لَمُهم أَلْبَلٌ مِّنْ أَفْهَامٍ إِنَّا هُمْ مُظْلِمُونَ﴾

﴿And a sign for them is the night. We withdraw therefrom the day.﴾

meaning, 'We take it away from it, so it goes away and the night comes.' Allāh says:

﴿إِنَّا هُمْ مُظْلِمُونَ﴾

﴿and behold, they are in darkness.﴾ As it says in the Ḥadīth:

«إِذَا أَزَلَّ اللَّيْلُ مِنْ هَهُنَا، وَأَذَرَ الْيَوْمُ مِنْ هَهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ قَطَرَ سَائِمٌ»

*‘When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.’*¹

This is the apparent meaning of the Āyah.¹⁾

Allah’s saying:

﴿وَالشَّمْسُ تَجْرِي لِمَا أَنْزَلَ ذَلِكَ عَلَى الْقُرْآنِ مُبِينٌۭ﴾

‘And the sun runs on its fixed course for a term (appointed), That is the decree of the Almighty, the All-Knowing’

There are two views over the meaning of the phrase

﴿لِمَا أَنْزَلَ﴾

﴿on its fixed course for a term (appointed).﴾ (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the *Hadiths*.

Al-Bukhārī recorded that Abu Dharr, may Allah be pleased with him, said, ‘I was with the Prophet ﷺ in the *Masjid* at sunset, and he ﷺ said

«يَا أَبَا ذَرٍّ، أَسْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

‘O Abu Dharr! Do you know where the sun sets?’ I said, ‘Allāh and His Messenger know best.’ He ﷺ said:

«إِنَّمَا تَدْرِي حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَدْرِي» ﴿وَالشَّمْسُ تَجْرِي

لِمَا أَنْزَلَ﴾ ذَلِكَ تَقْدِيرُ الْقُرْآنِ الْمُبِينِ.﴿﴾

¹⁾ *Fath Al-Bār* 4:231.

«It goes and prostrates beneath the Throne, and that is what Allāh says: «And the sun runs on its fixed course for a term That is the decree of the Almighty, the All-Knowing.»^[1]

It was also reported that Abu Dharr, may Allāh be pleased with him, said, "I asked the Messenger of Allāh ﷺ about the Āyah:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾

«And the sun runs on its fixed course for a term.»

He ﷺ said:

﴿مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ﴾

«Its fixed course is beneath the Throne.»^[2]

(The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatadah said:

﴿لِمُسْتَقَرٍّ لَّهَا﴾

«on its fixed course for a term (appointed).» means, "It has an appointed time and it will not go beyond that."^[3] It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from 'Abdullāh bin 'Amr, may Allāh be pleased with him. Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them, recited this Āyah as:

﴿وَالشَّمْسُ تَجْرِي لَأَمْتَقَرٍّ لَّهَا﴾

(And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the Āyah:

[1] Fath Al-Bārī 8:402

[2] Fath Al-Bārī 8:402.

[3] At-Ṭabarān 20:517

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ﴾

«And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you» (14:33).

which means, they will never slow down or stop, until the Day of Resurrection.

﴿ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

«That is the decree of the Almighty,» means, which none can oppose or prevent.

﴿الْعَلِيمِ﴾

«the All-Knowing.» Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allāh says:

﴿وَإِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ۚ إِنَّهُ كَانَ كَوَّارًا ۚ وَالْقَمَرَ شَاظًا ۚ وَتَقْدِيرُ الْعَلِيِّ﴾

«(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.» (6:96)

And this is how this Āyah ends:

﴿ذَلِكَ تَقْدِيرُ الْعَلِيِّ الْعَلِيمِ﴾

«That is the decree of the Almighty, the All-Knowing.»

Then Allāh says:

﴿وَالْقَمَرَ فَتَرَاتُفًا مُتَتَابِعًا﴾

«And the moon, We have decreed for it stages,»

meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the Āyah:

﴿يَسْأَلُونَكَ عَنِ الْأَنفَالِ ۖ قُلْ فِي مَوْعِدِ الْفَجْرِ وَالْعِشَاءِ﴾

«They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Hajj).» (2:189),

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا ۚ وَجَعَلَ مَنَاقِبَ لِّتَعْلَمُوا عَدَّةَ الْأَنسَابِ ۚ وَالْجَنَابِ﴾

«It is He Who made the sun a shining thing and the moon as a

light and measured out for it stages that you might know the number of years and the reckoning» (10:5), and

﴿رَبِّمَآ أَلَيْنَ وَأَنْهَارَ مَالَيْتَ قَحَرْتَا نَارَ اللَّيْلِ وَنَارَ النَّهَارِ فَجَبَّوْنَا فَنَنْصَرُفُ وَنُصَلِّ ۚ﴾
 ﴿وَتَنَزَّلُ الْمُبَرِّقَاتُ وَتَكُنُّ الْمُبَرِّقَاتُ سَحَابًا نِّجَافًا ۚ﴾

«And We have appointed the night and the day as two Ayaṭ (signs) Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.» (17:12)

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allāh has decreed that it should pass through different phases.

At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives – even though it is reflected from the sun – until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn 'Abbās, may Allāh be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree)."^[1]

The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights *Ghurar*, the next three nights *Nufal*, the next three nights *Tusa'* (nine) – because the last of them is the ninth. The next three nights are called *Ushar* (ten) – because the first of them is the tenth. The next three nights are called *Al-Bid* (white) – because of the light of the moon which shines

^[1] Aṭ Ṭabarī 20:518

brightly throughout these three nights. The next three nights are called *Dura'*, the plural of *Dar'a'*, because on the first of them the night is dark from the moon rising late. *Dar'a'* refers to the black sheep, i.e., the one whose head is black; the next three nights *Zulam*; then *Hanādīs*, then *Da'ādī*, then *Mihāq*, because of the absence of moonlight at the beginning of the month. Abu 'Ubayd did not recognize the names *Tusa'* and *Ushar*, in the book *Gharīb Al-Musannaf*.

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

﴿It is not for the sun to overtake the moon,﴾

Mujāhid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases."^[1] Tkrimah said concerning the *Ayah*,

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

﴿It is not for the sun to overtake the moon,﴾

this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

﴿وَلَا لَيْلٌ مَبِيتُ النَّهَارِ﴾

﴿nor does the night outstrip the day.﴾ means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Aḍ Ḍahhāk said, "The night does not depart from here until the day comes from here - and he pointed to the east."^[2] Mujāhid said:

﴿وَلَا لَيْلٌ مَبِيتُ النَّهَارِ﴾

﴿nor does the night outstrip the day.﴾ "They seek one another rapidly."^[3] The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

^[1] Aṭ Ṭabarī 20:520

^[2] Aṭ Ṭabarī 20:520.

^[3] Aṭ Ṭabarī 20:519.

وَمَا يَكْفُرُ

٤٤٣

الْقُرْآنِ فَظَنُّوا

وَمَا يَكْفُرُ لَمْ يَأْتِ حَمَلُنَا فَرَسَهُمْ فِي الْعَالَمِ الْمَشْهُورِ ﴿٤١﴾ وَتَلَقَّاهُمْ
لَمْ يَمِنْ مِنْهُمْ مَا يَرْكَبُونَ ﴿٤٢﴾ وَلَوْ نَشَاءُ لَنَمَرِقَهُمْ فَلَا تُصِرُّهُمْ
وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا
قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
وَمَا تَأْتِيهِمْ مِنْ بَأْسٍ مِنْ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
وَلَوْ قِيلَ لَهُمْ اتَّقُوا غَارَكُمْ وَأَنْتُمْ قَالُوا الَّذِينَ كَفَرُوا
لَا يُؤْمِنُونَ ﴿٤٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ لَوْ شَاءَ اللَّهُ أَطْعَمَهُم مِنْ أَشْرَ الْأَيْ
ضَلِّ يُبِينُ ﴿٤٨﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾
مَا نَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٥٠﴾
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥١﴾
وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٢﴾
فَالْوَاكِلِينَ مِنْهُمْ بَعْضًا مِنْ رَبِّهِمْ هَذَا مَا وَعَدَ الرَّحْمَنُ ﴿٥٣﴾
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٤﴾ إِنَّ كُنْتَ إِلَّا صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٥﴾ وَالْيَوْمَ لَا نُنَظِّمُ
نَفْسَ شَيْءٍ وَلَا نَحْزَنُونَ ﴿٥٦﴾ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٧﴾

﴿وَقُلْ فِي ظُلْمٍ يَنْسِلُونَ﴾

﴿They all float, each in an orbit.﴾ means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn 'Abbās, 'Krimah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and 'Aṭā' Al-Khurāsānī.^[1]

Ibn 'Abbās, may Allāh be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

﴿وَمَا يَكْفُرُ لَمْ يَأْتِ حَمَلُنَا فَرَسَهُمْ فِي الْعَالَمِ الْمَشْهُورِ﴾ وَتَلَقَّاهُمْ لَمْ يَمِنْ مِنْهُمْ مَا يَرْكَبُونَ ﴿٤٢﴾ وَلَوْ نَشَاءُ لَنَمَرِقَهُمْ فَلَا تُصِرُّهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

﴿وَمَا يَكْفُرُ لَمْ يَأْتِ حَمَلُنَا فَرَسَهُمْ فِي الْعَالَمِ الْمَشْهُورِ﴾

﴿41 And an Ayāh for them is that We bore their offspring in the laden ship.﴾

﴿42. And We have created for them of the like thereunto, on which they ride.﴾

﴿43 And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.﴾

﴿44. Unless it be a mercy from Us, and as an enjoyment for a while.﴾

[1] At-Tabari 20.520.

Among the Signs of Allāh is that He carried Them in the laden Ship

Allāh tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including – most significantly – the ship of Nuh, peace be upon him, in which Allah saved him and the believers, apart from whom none of the descendants of Ādam were left on the face of the earth. Allah says:

﴿وَبَارَكْنَا لَهُمْ فِي الْفُلِّ الَّتِي فِيهَا كُنُوا وَنَحْنُ نَحْمِلُ الْفُلَ﴾

«And an Ayah for them is that We bore their offspring»

means, their forefathers,

﴿فِي الْفُلِّ الْمَشْرُوعِ﴾

﴿in the laden ship﴾ means, in the ship which was filled with luggage and animals, in which Allāh commanded him to put two of every kind. Ibn 'Abbās, may Allāh be pleased with him, said, "Laden means filled."^[1] This was also the view of Sa'īd bin Jubayr, Ash-Sha'bi, Qatadah and As-Suddi.^[2] Aḍ-Ḍaḥḥāk, Qatadah and Ibn Zayd said, "This was the ship of Nuh peace be upon him."^[3]

﴿وَجَعَلْنَا لَهُمْ فِي الْفُلِّ مِمَّا يَرْكَبُونَ﴾

«And We have created for them of the like thereunto, on which they ride.»

Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, "This means the camel, for it is the ship of the land on which they carry goods and on which they ride."^[4] Ibn Jarir recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Do you know what the Āyah:

﴿وَجَعَلْنَا لَهُمْ فِي الْفُلِّ مِمَّا يَرْكَبُونَ﴾

«And We have created for them of the like thereunto, on which they ride.»

[1] At-Ṭabari 20:522.

[2] At-Ṭabari 20:522.

[3] At-Ṭabari 20:522, 523.

[4] At-Ṭabari 20:524.

refers to?" We said, "No." He said, "This refers to the ships which were made after the ship of Nūḥ, peace be upon him, which was similar to it."^[1] This was also the view of Abu Malik, Aḍ-Ḍaḥḥāk, Qatādah, Abu Ṣāliḥ and As-Suddi, that the *Āyah*

﴿وَلَقَدْ خَلَقْنَا لَهُمْ مِنْ تَحْتِهَا يَوْمَ نُفِثَ مَا يَرْكَبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride﴾ refers to ships.^[2]

﴿وَلَوْ شَاءَ مَرْفَعُهُمْ﴾

﴿And if We will, We shall drown them,﴾ means, those who are on board the ships.

﴿وَلَا سَرِيحَ لَهُمْ﴾

﴿and there will be no shout for them﴾ means, there will be no one to save them from their predicament.

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿nor will they be saved.﴾ means, from what has befallen them.

﴿إِلَّا رَحْمَةً مِنَّا﴾

﴿Unless it be a mercy from Us,﴾ means, 'but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time ' Allāh says:

﴿وَسَمَاءٌ إِن يَسِيرَ﴾

﴿and as an enjoyment for a while.﴾ meaning, until a time that is known to Allāh, may He be glorified and exalted.

﴿وَلَا يَذَرُ لَهُمْ أَشْوَاقَ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ رَحْمَةً مِنَّا وَمَا تَلَبِّهِمْ بَيْنَ يَدَيْهِمْ وَلَا كَلَمًا مِّنْهَا مَتَرِينَ﴾ وَلَا يَذَرُ لَهُمْ أَشْوَاقَ مَا بَيْنَ أَيْدِيكُمْ وَمَا تَلَبِّهِمْ بَيْنَ يَدَيْهِمْ وَلَا كَلَمًا مِّنْهَا مَتَرِينَ
﴿كَفَرُوا لِلَّذِينَ آمَنُوا أَنْهُمْ آمَنُوا أَنَّ اللَّهَ قَدْ فَتَرَهُمْ وَبَدَّلُوا بِالْآيَةِ﴾

445 And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy."

[1] At-Ṭabari 20:523.

[2] At-Ṭabari 20:522-524.

﴿46. And never came an Ayāh from among the Āyāt of their Lord to them, but they did turn away from it.﴾

﴿47. And when it is said to them, "Spend of that with which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He would have fed? You are only in a plain error."﴾

The Misguidance of the Idolators

Allāh tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

﴿رَأَوْا يَوْمَ لَقْنُمُ النَّفْرَ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ﴾

﴿And when it is said to them: "Fear of that which is before you, and that which is behind you.. "﴾

Mujāhid said, "This refers to sins." Others said it is the opposite.

﴿سَنُفَكِّرُكُمْ﴾

﴿in order that you may receive mercy.﴾ means, 'so that, if you fear such things Allāh will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allāh says:

﴿وَمَا تَأْتِيهِمْ مِنْ آيَاتٍ مِنْ رَبِّهِمْ﴾

﴿And never came an Ayāh from among the Āyat of their Lord to them.﴾

meaning, signs of Tawhīd and the truth of the Messengers,

﴿وَإِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

﴿but they did turn away from it,﴾ means, they did not accept it or benefit from it.

﴿وَيَوْمَ قِيلَ لَهُمْ أَفَتَوَلَّوْا مِنَّا وَلَوْلَا إِلَٰهُكُمُ اللَّهُ﴾

﴿And when it is said to them "Spend of that with which Allāh has provided you,"﴾

means, when they are told to spend of that which Allāh has provided to them on the poor and needy among the Muslims,

﴿فَذُلُّوا أَلَيْسَ كَقَوْلِ الْيَبِينِ﴾

﴿those who disbelieve say to those who believe﴾

means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

﴿أَتَلْعَمُمْ مَن لَّوِ يَشَاءُ اللَّهُ أَخْسَعُوا﴾

﴿Shall we feed those whom, if Allāh willed, He (Himself) would have fed?﴾

meaning, 'those whom you are telling us to spend on, if Allah had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allāh with regard to them.'

﴿يَا أَسْمَاءُ لَا فِي صَلَاتِي ثَبِينَ﴾

﴿You are only in a plain error.﴾ means, 'by telling us to do that.'

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾ ٤٨. مَا يَطْرُقُ إِلَّا مَنَعَهُ وَجْدًا فَأَعْدَهُمْ وَقَمَّ

بِحَيْسُون ٤٩. فَلَا يَسْتَطِيعُونَ رَدَّيَهُ وَلَا أَنْ لَّعَلَّهُمْ يَرْجِعُونَ ٥٠﴾

448. And they say "When will this promise be fulfilled, if you are truthful?"﴾

449. They await only but a single *Ṣayḥah* which will seize them while they are disputing﴾

450. Then they will not be able to make bequest, nor they will return to their family.﴾

The Disbelievers thought that the Day of Resurrection would never come to pass

Allāh tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said.

﴿مَتَى هَذَا الْوَعْدُ﴾

﴿"When will this promise be fulfilled..."﴾

﴿فَتَسْتَعِجُّ بِهِ الْيَبِيسُ لَا تَزْمُونَ بِهِ﴾

﴿Those who believe not therein seek to hasten it﴾ (42:18)

Allāh says:

﴿مَا يَطْرُقُ إِلَّا مَنَعَهُ وَجْدًا فَأَعْدَهُمْ وَقَمَّ بِحَيْسُونَ رَبِّ﴾

﴿They await only but a single *Ṣayḥah* which will seize them while they are disputing!﴾

meaning, they are only waiting for a single shout which - and Allāh knows best - will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allāh will command Isrāfīl to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allāh says:

﴿لَا يَسْتَظِرُّ شَيْءٌ﴾

﴿Then they will not be able to make bequest,﴾

meaning, with regard to their possessions, because the matter is more serious than that,

﴿وَلَا يَكْأَمِلُهُمْ زَوْجُهُمْ﴾

﴿nor they will return to their family.﴾ Numerous *Ḥadīths* and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

﴿يُؤْتِي فِي السَّحَرِ فَإِنَّا نَسْمِعُ مِنَ الْجِنَّةِ إِن يَرْيَهُمْ بِمَلَكُوتِهِ: قَالُوا يَا نَارُ كُونِي بَرْدًا وَرَيْحًا مَا رَعَدَ الرَّعْدُ وَصَفَّ السَّمَكُوتُ: إِن كُنْتِ إِلَّا صَبَغَةٌ وَجِئْنَا بِكُم بَارِئًا نَحْنُ لَدَيْهَا نُنَصِّرُهُمْ: فَأَبَىٰ لَا تَذَكَّرُ: إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.﴾

﴿52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"﴾

﴿53. It will be but a single *Ṣayḥah*, so behold they will all be brought up before Us!﴾

﴿54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.﴾

The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet,^[1] the trumpet blast of the resurrection when people will come forth from their graves. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا سِرُّوا عَنْ رُبُّكُمْ يَوْمَ تَأْتِي السَّحَابُ مِنْ دُحَانٍ﴾

﴿and behold from the graves they will come out quickly to their Lord.﴾

Yansilūn means they will be walking quickly. This is like the Āyah:

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْنَادِ يَرَاهُ الْكَاثِبُ يَوْمَ تَأْتِي السَّحَابُ مِنْ دُحَانٍ﴾

﴿The Day when they will come out of the graves quickly as racing to a goal﴾ (70:43)

﴿قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدٍ﴾

﴿They will say "Woe to us! Who has raised us up from our place of sleep."﴾

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

﴿قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدٍ﴾

﴿They will say: "Woe to us! Who has raised us up from our place of sleep."﴾

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka'b, may Allāh be pleased with him, Mujāhid, Al-Ḥasan and Qatādah said, "They will sleep before the Resurrection."^[2] Qatādah

[1] See volume seven, the Tafsīr of Sūrat An-Naml [27:87]. The reference to the third blast is based upon a narration that is not authentic as explained there.

[2] At-Ṭabarī 20:533.

said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?'"^[1]

When they say that, the believers will respond. This was the view of more than one of the Salaf

﴿مَعَنَا مَا وَعَدَ الرَّحْمَنُ وَصَفَّ الْمُرْسَلُونَ﴾

«(It will be said to them) "This is what the Most Gracious had promised, and the Messengers spoke truth!"»

Al-Ḥasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allāh knows best.

﴿يَوْمَ كَانَتْ إِلَّا سُبْحَةٌ وَاحِدَةٌ فَإِنَّا هُمْ بِشَيْءٍ مُّخْتَلِفِينَ﴾

«It will be but a single Ṣayḥah, so behold they will all be brought up before Us!»

This is like the Āyāt:

﴿فَإِنَّا فِي رَحْمَةٍ رَّحِيمَةٍ وَإِنَّا هُمْ بِالشَّامِرَةِ﴾

«But it will be only a single Zajrah,^[2] when behold, they find themselves (on the surface of the earth) alive (after their death).» (79:13-14),

﴿وَمَا أَمْرُ أَشَاعَةِ إِلَّا كَقَمْعٍ ظَهَرَ أَوْ هُوَ آخِزٌ﴾

«And the matter of the Hour is not but as a twinkling of the eye, or even nearer» (16:77), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِ اللَّهِ وَتَقُولُونَ إِنَّا لَنَعْتَدُ إِلَّا قَلِيلًا﴾

«On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!» (17:52)

which means, 'We will issue but one command, and all of them will be gathered together.'

﴿وَالْيَوْمَ لَا تُلَاقِيكُمْ فِيهِ نَارٌ وَلَا ظُلُمٌ﴾

«This Day, none will be wronged in anything,» means, with

^[1] At-Ṭabarī 20:532.

^[2] See the Tafsīr of Sūrat Aṣ Ṣāffāt 37:19].

تَبَارَكَ

١٤١

الزَّكَّاءِ

إِنْ أَصْحَبَ أَعْنَدَ الْيَوْمِ فِي شُغْرٍ فَيَكُونُ ﴿٥٥﴾ ثُمَّ وَأَرْوَعُهُ
 فِي يَلْدَلٍ عَلَى الْأَرْوَاحِ فَيَكُونُ ﴿٥٦﴾ ثُمَّ فِيهِمْ فَكَيْفَهُمْ وَهُمْ
 مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَمَنْزُورٌ يُنَزَّلُ
 إِلَيْهَا النَّحْمُورُونَ ﴿٥٩﴾ أَنْزَلْنَاهُ إِلَيْكُمْ بِمَنْبِئٍ عَدَمٌ أَنْ لَا
 تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَأَنْ أَعْبُدُ فِي
 هَذَا صِرَاطٍ مُسْتَقِيمٍ ﴿٦١﴾ وَلَقَدْ أَصَلَّ مِنْكُمْ جِبَالٌ كَثِيرًا
 أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ مُوعَدُونَ ﴿٦٣﴾
 أَصْحَابُهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ
 عَنْ أَفْوَاهِهِمْ وَتُكْسِمُ آبَاؤُهُمْ وَتَشْهَدُ أَرْوَاحُهُمْ بِمَا كَانُوا
 يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ فَتَكَ أَلْهَمْنَا عَلَيْهِمْ أَنْتَسْقُوا
 أَلْضُرَاطَ فَأَنْ يَمِيرُونَ ﴿٦٦﴾ وَلَوْ فَتَكَ تَسَخَّرْتُمْ
 عَلَى مَا كَانْتُمْ فَمَا أَسْتَطَعُوا مُصِيبًا وَلَا يَرْجِعُونَ ﴿٦٧﴾
 وَمَنْ يُقَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
 وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
 ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحْيَى لِقَوْلِ عَلٍ لَكُنْزِيكَ ﴿٧٠﴾

regard to his
deeds.

﴿وَلَا تُحْزَنُ لَا مَا كُنْتُمْ
تَعْمَلُونَ﴾

nor will you be
requited anything except
that which you used to
do.

﴿إِنْ أَصْحَبَ فَلَهُ الْيَوْمِ فِي شُغْرٍ
فَيَكُونُ ۖ ثُمَّ وَأَرْوَعُهُ فِي يَلْدَلٍ
عَلَى الْأَرْوَاحِ فَيَكُونُ ۖ ثُمَّ فِيهِمْ
فَكَيْفَهُمْ وَهُمْ مَا يَدْعُونَ ۖ ثُمَّ سَلَامٌ
قَوْلًا مِنْ رَبِّ رَحِيمٍ ۖ﴾

55. Verily, the
dwellers of the Paradise.
that Day, will be busy
with joyful things.

56. They and their
wives will be in pleasant
shade, reclining on
thrones.

457. They will have therein fruits and all that they ask for.

458. (It will be said to them) - "Salâm (Peace!)" - a Word from
the Lord, Most Merciful.

The Life of the People of Paradise

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al Ḥasan Al Baṣrī and Ismā'īl b. n Abi Khālid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujāhid said

﴿وَيُشْغَرُ فَيَكُونُ﴾

﴿will be busy with joyful things.﴾ "With the delights which they are enjoying."^[1] This was also the view of Qatadah. Ibn 'Abbās, may Allāh be pleased with him, said, "This means that they will be rejoicing."

﴿ثُمَّ زَوَّجْنَاهُمْ﴾

﴿They and their wives﴾ Mujāhid said, "Their spouses,

﴿يَنْتَحِلْنَ﴾

﴿will be in pleasant shade,﴾ means, in the shade of trees."^[2]

﴿عَلِ الْأَرْشَادِ مُنْكَفَرُونَ﴾

﴿reclining on thrones.﴾ Ibn 'Abbās, Mujāhid, 'Ikrimah, Muḥammad bin Ka'b, Al-Ḥasan, Qatadah, As-Suddi and Khushayf said:

﴿الْأَرْشَادِ﴾

﴿throne﴾ means beds beneath canopies."^[3]

﴿فَهُمْ فِيهَا مِنْ كُلِّ شَيْءٍ﴾

﴿They will have therein fruits﴾ means, of all kinds.

﴿وَهُمْ مَا يَدْعُونَ﴾

﴿and all that they ask for.﴾ means, whatever they ask for, they will find it, all kinds and types.

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

﴿"Salām (Peace!)" - a Word from the Lord (Allāh), Most Merciful.﴾

Ibn Jurayj said, "Ibn 'Abbās, may Allāh be pleased with him, said, concerning this Āyah, Allāh Himself, Who is the Peace (As-Salām) will grant peace to the people of Paradise. This view of Ibn 'Abbās, may Allāh be pleased with him, is like the Āyah:

﴿يُحِبُّهُمْ وَيَرْحَمُهُمْ بِكَلِمَاتٍ مِنْ فَمِهِ سَلَامٌ﴾

[1] At-Ṭabarī 20:535.

[2] At-Ṭabarī 20:538.

[3] At-Ṭabarī 20:539, 540.

﴿Their greeting on the Day they shall meet Him will be "Salām"﴾ (33:44).

﴿وَأَنشَأُوا فِيهَا الْجَنَّتَيْنِ لَنَزَلْنَا بِقُرْآنٍ مُّبِينٍ ۚ أَلَمْ نَأْمُرْكَ أَن تَقُولَ لِلْأَعْمَىٰ أَصْبَحَ ۖ قَالَ أَأَسْمِعُكَ خَيْرًا مِّنْ ذَلِكَ ۖ قَالَ بَلَىٰ ۖ إِنَّكَ عَلِيمٌ بِغُيُوبِهِ ۚ أَفَتَتَّبِعُهُ أَتَىٰ سَبِيلًا ۚ فَلَمَّا تَوَارَ الْوُجُوهُ ۖ وَرَأَيْنَا الضَّالِّينَ مِنكُمْ جُثثًا كَثِيرًا ۖ وَضُمُّوا فِي جُثَّةٍ كَانَتْ تَشْتَقِي ۚ فَلَمَّا نَفَخْنَا فِي نِشْرَانٍ ۚ فَسُيِّرُوا فِي الْجَنَّةِ سَائِرِينَ ۚ﴾

459. (It will be said) "And O you the criminals! Get you apart this Day."

460. "Did I not command you, O Children of Ādam, that you should not worship Shayṭan? Verily, he is a plain enemy to you."

461. "And that you should worship Me. That is the straight path."

462. And indeed he did lead astray a great multitude of you. Did you not then understand?"

The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allāh tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the Āyāt:

﴿يَوْمَ نَحْشُرُهُمْ جَمْعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاءُكُمْ ۖ فَتَتَّبِعُهُمْ فِي كُذُّبٍ ۚ﴾

﴿And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us "Stop at your place! You and your partners." Then We shall separate them﴾ [10:28].

﴿يَوْمَ نَقُومُ السَّاعَةَ ۚ يَوْمَ الْأَشْجَاءِ يُدْعَوْنَ إِلَىٰ دَعْوَتِهِمْ ۖ﴾

﴿And on the Day when the Hour will be established - that Day shall they be separated.﴾ (30:14)

﴿يَوْمَ يُنْفَخُ الْأَشْجَاءُ ۖ﴾

﴿On that Day they shall be divided﴾ (30:43) which means, they will be divided into two separate groups.

﴿أَنشَأُوا فِيهَا الْجَنَّتَيْنِ لَنَزَلْنَا بِقُرْآنٍ مُّبِينٍ ۚ أَلَمْ نَأْمُرْكَ أَن تَقُولَ لِلْأَعْمَىٰ أَصْبَحَ ۖ قَالَ أَأَسْمِعُكَ خَيْرًا مِّنْ ذَلِكَ ۖ قَالَ بَلَىٰ ۖ إِنَّكَ عَلِيمٌ بِغُيُوبِهِ ۚ أَفَتَتَّبِعُهُ أَتَىٰ سَبِيلًا ۚ فَلَمَّا تَوَارَ الْوُجُوهُ ۖ وَرَأَيْنَا الضَّالِّينَ مِنكُمْ جُثثًا كَثِيرًا ۖ وَضُمُّوا فِي جُثَّةٍ كَانَتْ تَشْتَقِي ۚ فَلَمَّا نَفَخْنَا فِي نِشْرَانٍ ۚ فَسُيِّرُوا فِي الْجَنَّةِ سَائِرِينَ ۚ﴾

«(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allāh, and lead them on to the way of flaming Fire (Hell).» (37:22-23)

﴿أَلَمْ أَمُرَّكُمْ بِبَنِي آدَمَ أَنْ لَا تَسْجُدُوا لِلشَّيْطَانِ إِنَّهُ لَكُمُ عَدُوٌّ مُبِينٌ﴾

«Did I not command you, O Children of Ādam that you should not worship Shayṭān? Verily, he is a plain enemy to you »

This is a rebuke from Allāh to the disbelievers among the sons of Ādam, those who obey the Shayṭān even though he was a plain enemy to them, and they disobeyed Ar Raḥmān Who created them and granted them provision. Allāh says.

﴿وَأَلَمْ أَمُرَّكُمْ بِمَا هِيَ صِرَاطٌ مُسْتَقِيمٌ﴾

«And that you should worship Me. That is the straight path.»

meaning, 'I commanded you in the world to disobey the Shayṭān, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the Shayṭān.' Allāh says

﴿وَلَقَدْ أَضَلَّ بِكُمْ جِبِلًّا كَثِيرًا﴾

«And indeed he did lead astray a great multitude of you »

meaning, a large number of people This was the view of Mujāhid, Qatadah, As-Suddi and Sufyān bin 'Uyaynah.

﴿أَلَمْ تَكُونُوا تَعْلَمُونَ﴾

«Did you not then understand?» means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the Shayṭān?'

﴿يَوْمَ هَمَّ لَبِيٍّ كَثَرٌ يُؤْمَرُونَ أَنْ سَوْفَ الْيَوْمِ بِكُمْ كَثَرٌ تَكْفُرُونَ﴾
 ﴿فَلَا أَوْرَثُهُمْ مِنْكُمْ وَلَقَدْ وَصَّيْتُهُمْ بِمَا كَانُوا يَكْفُرُونَ﴾
 ﴿وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْتَ بِمَعْرِضِهِمْ﴾
 ﴿وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى نُفُوسِهِمْ فَمَا اسْتَغْنَوْا مُبِينٌ وَلَا يُرْجَعُونَ﴾

«63 This is Hell which you were promised»

«64. Burn (enter) therein this Day, for that you used to

disbelieve.﴾

﴿65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾

﴿66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?﴾

﴿67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.﴾

On the Day of Resurrection, it will be said to the disbelievers among the sons of Ādam, after Hell has been shown to them as a rebuke; and warning:

﴿هَذَا جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ﴾

﴿This is Hell which you were promised!﴾ meaning, 'this is what the Messengers warned you about, and you did not believe them.'

﴿اَسْلَمْتُمْ اِلَيْهِ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿Burn (enter) therein this Day, for that you used to disbelieve﴾.

This is like the Āyah:

﴿يَوْمَ يُدْفَعُونَ اِلَى مَارِ جَهَنَّمَ دَفْعًا وَّهْبًا اَلَا اِنَّ اِلٰهِي كُنتُمْ بِمَا تَكْفُرُونَ﴾ لَيْسَ هَذَا اَنْتُمْ اَنْتُمْ لَا تَعْبُرُونَ﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see?﴾ (52:13-15)

The Mouths of the Disbelievers will be sealed on the Day of Resurrection

﴿اَلْيَوْمَ نَخْتِمُ عَنْ اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيهِمْ وَنَفْثُ مِنْ اَرْسُلِهِمْ بِمَا كَانُوا يَكْسِبُونَ﴾

﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allāh will

seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Hātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "We were with the Prophet ﷺ and he smiled so broadly that his molar could be seen, then he ﷺ said:

«أَتَدْرُونَ بِمِ أَضْحَكُ؟»

«Do you know why I am smiling?»

We said, 'Allāh and His Messenger know best.' He ﷺ said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، يَقُولُ: لَا أَجِيرُ عَلَى إِلَّا شَاجِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِتَعْبِكَ الْيَوْمَ عَلَيْكَ حَاشٍ، وَيُكَبِّرُهُمُ الْكَاتِبِينَ شُهُودًا، فَيُخْتَمُ عَلَى فَمِهِ، وَيُقَالُ لِأَرْكَائِهِ: اعْطِنِي فَتَتَلَقَّى بِمَنْبَلِهِ، ثُمَّ يُخْتَلَى بَيْنَهُ وَالْكَلامِ، يَقُولُ: بُعْدًا لَكُمْ رُسُخًا، فَمَنْكَرٌ كُنْتُ أَنَا بَصِلُ»

«Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice?" [Allāh] will say, "Of course." He will say, "I will not accept any witness against me except from myself." [Allāh] will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting."»

This was recorded by Muslim and An-Nasā'ī.⁽¹⁾

Ibn Jarir narrated that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, 'Yes, O Lord, I did do that.' Then Allāh will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by

⁽¹⁾ Muslim 4 :2280, An-Nasā'ī in *Al-Kubrā* 6 :508.

Your glory, this angel has written down things that I did not do.' The angel will say to him, 'Did you not do such and such on such a day and in such a place?' He will say, 'No, by Your glory, I did not do that.' When he says this, Allāh will seal his mouth." Abu Mūsā Al-Ash'arī, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

﴿أَلَيْسَ مَحْمُودٌ عَلَىٰ أَرْجُلِهِمْ وَكُفَّتْ أَيْدِيهِمْ وَغُلَّتْ أَلْسِنُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

«This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn».^[1]

﴿وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا سُبُلَهُمْ لَوْ أَن يَرَوْهُمْ﴾

«And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbas, may Allāh be pleased with him, explained it: "Allāh says, 'If We willed, We could have misguided them all away from true guidance, so how could they be guided?' And on one occasion he said, "We could have blinded them."^[2] Al-Ḥasan Al-Basri said, "If Allāh willed, He could have covered their eyes and made them blind, stumbling about." Mujahid, Abu Ṣāliḥ, Qatādah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth - 'How could they see when We have covered their eyes?' " Al 'Awfī reported that Ibn 'Abbas, may Allāh be pleased with him said:

﴿لَوْ أَن يَرَوْهُمْ﴾

«how then would they see?» "They would not see the truth."^[3]

﴿وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَىٰ أَعْيُنِهِمْ﴾

«And if it had been Our will, We could have transformed them in their places.»

[1] Aṭ-Ṭabarī 20:544

[2] Aṭ-Ṭabarī 20:545.

[3] Aṭ-Ṭabarī 20:547

Al-'Awfi reported that Ibn 'Abbas, may Allāh be pleased with him, said; "We could have destroyed them."^[1] As-Suddi said, "We could have changed their form." Abu Šālih said, "We could have turned them to stone." Al-Hasan Al-Bašri and Qatādah said, "We could have caused them to sit on their feet."^[2] Allāh says.

﴿فَمَا اسْتَقْدَرُوا مَجِيئًا﴾

﴿Then they would have been unable to go forward﴾

meaning, move to the front,

﴿وَلَا يَرْجِعُونَ﴾

﴿nor they could have turned back.﴾ meaning, move backwards. They would have remained static, unable to move forwards or backwards.

﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْآخِلَى أَفَلَا يَعْلَمُونَ﴾ رَبَّنَا عَلَّمَنَّهُ الْقُرْآنَ وَكَانَ فِيهِ مُؤْمِنًا
﴿إِلَّا وَكَّرَ وَقَرَأَ فَرَفَعَ الذُّكْرَ وَيُغْنِي الْفُلُوقَ عَلَى الْكَافِرِينَ﴾

﴿68. And he whom We grant long life – We reverse him in creation. Will they not then understand?﴾

﴿69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.﴾

﴿70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.﴾

Allāh tells us that the longer the son of Ādam lives, the more he becomes weak after being strong, and incapable after being able and active. This is like the Āyah:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَيْنِ يَدَيْكُمْ قُوَّةً ثُمَّ جَعَلَ مِنْ بَيْنِ قُوَّتِكُمْ ضَعْفًا
وَشَيْبَةً يَسُوءَ مَا يَفْقَهُ الْإِنْسَانُ الْقَلِيلُ مِنَ الْعِلْمِ﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ (30:54)

And Allāh says:

[1] At-Tabari 20:547.

[2] At-Tabari 20:547.

﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْتَالِهِ الْأَعْمَىٰ لِصَكِّ مَا يَتْلُو مِنْ بَعْدِ عَيْنٍ حَنِئًا﴾

«And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known» (22:5).

The meaning here – and Allāh knows best – is that Allāh is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allāh says.

﴿أَلَا يَعْلَمُونَ﴾

«Will they not then understand?» meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

Allāh does not teach His Messenger ﷺ Poetry

﴿وَمَا عَلَّمْنَاهُ الْفُتُورَ وَمَا يَتَّبِعُ لَهُ﴾

«And We have not taught him poetry, nor is it suitable for him.»

Allāh tells us that He has not taught His Prophet Muhammad ﷺ poetry.

﴿وَمَا يَتَّبِعُ لَهُ﴾

«nor is it suitable for him.» means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he ﷺ never memorized a stanza of poetry with the correct meter or rhyme – he would transpose words or memorize it incompletely.

In *Ad-Dalā'il*, Al-Bayhaqī recorded that the Messenger of Allāh ﷺ said to Al 'Abbās bin Mirdās As-Sulamī, may Allāh be pleased with him:

«أَنْتَ الْقَائِلُ - أَتَجْعَلُ نَفْهِي وَنَهْيَ الْعَبِيدِ بَيْنَ الْأَقْرَعِ وَالْعَيْنَةِ»

«You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra' and 'Uyainah."»

He said, "It is 'Uyainah and Al-Aqra'." He ﷺ said:

«الْكُلُّ سَوَاءٌ»

«It is all the same.» i.e., it means the same thing.^[1] And Allāh knows best. This is because Allāh taught him the Qur'an, which

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ: شَرِيفٌ مِنْ حِكْمِهِ عَمِيمٌ.﴾

«Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.» (41:42)

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet ﷺ was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

﴿إِنْ مَوْءَاظٌ إِلَّا نَذَرٌ وَإِنْ مَوْءَاظٌ إِلَّا نَذَرٌ﴾

«This is only a Reminder and a plain Qur'an.»

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allāh says:

﴿يُنذِرُ مَنْ كَانَ حَيًّا﴾

«That he or it may give warning to him who is living,»

meaning, so that this plain Qur'an might warn every living person on the face of the earth. This is like the Āyāt:

﴿لَا يُؤْتِكُمْ بِهِ. وَمَنْ يَنْقُ﴾

«that I may therewith warn you and whomsoever it may reach» (6:19).

﴿وَمَنْ يَنْقُ. مِنْ الْأَشْرَافِ مَا لَمْ يَكُنْ مَوْءَاظٌ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place» (11:17).

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatādah said, "Alive of heart and alive of insight."^[2] Ad-Dahhāk said,

[1] Dalā'il An-Nubuwwah 5:181, this was also recorded by Muslim no. 2443.

[2] At-Tabari 20:550.

بِسْمِ اللَّهِ

٤١٥

الْقُرْآنِ الْكَرِيمِ

"This means wise."⁽¹⁾

﴿وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾

and that Word may be justified against the disbelievers ﴿

means, it is a mercy to the believers and evidence against the disbelievers.

﴿وَلَوْ بَرَأْنَا إِلَى خَلْقِنَا لَمِمْ بَرَأْنَا﴾

عَبَدَتْ سِوَانَا أَلَمْ نَكُنْ لَهُمْ لَهَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

مَنْعُ وَتَسَارُفٌ أَلَمْ

بَشْكُرُوا ﴿

71 Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners ﴿

وَلَوْ بَرَأْنَا إِلَى خَلْقِنَا لَمِمْ بَرَأْنَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

مَنْعُ وَتَسَارُفٌ أَلَمْ

بَشْكُرُوا ﴿

عَبَدَتْ سِوَانَا أَلَمْ نَكُنْ لَهُمْ لَهَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

مَنْعُ وَتَسَارُفٌ أَلَمْ

بَشْكُرُوا ﴿

عَبَدَتْ سِوَانَا أَلَمْ نَكُنْ لَهُمْ لَهَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

مَنْعُ وَتَسَارُفٌ أَلَمْ

بَشْكُرُوا ﴿

عَبَدَتْ سِوَانَا أَلَمْ نَكُنْ لَهُمْ لَهَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

مَنْعُ وَتَسَارُفٌ أَلَمْ

بَشْكُرُوا ﴿

عَبَدَتْ سِوَانَا أَلَمْ نَكُنْ لَهُمْ لَهَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

مَنْعُ وَتَسَارُفٌ أَلَمْ

بَشْكُرُوا ﴿

عَبَدَتْ سِوَانَا أَلَمْ نَكُنْ لَهُمْ لَهَا

مَيْكُونُونَ ﴿وَلَقَدْ فَتَنَّا لَهُمْ فَتَنًا

72. And We have subdued them unto them so that some of them they have for riding and some they eat. ﴿

73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful? ﴿

There is a Sign and a Blessing in Cattle

Allāh mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

﴿وَهُمْ لَهَا مَيْكُونُونَ﴾

so that they are their owners. Qatādah said, "They are their masters." Meaning, He has made them subdue them So they

⁽¹⁾ At-Ṭabari 20:550.

are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

﴿وَمِنْهُمْ مَّنْ يَرْتَدُّ مِّنْهَا بِأَعْيُنِهِمْ﴾

﴿some of them they have for riding and some they eat﴾

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

﴿وَمِنْهُمْ يَأْكُلُونَ﴾

﴿and some they eat.﴾ means, if they want to, and they slaughter and sacrifice them.

﴿وَلَهُمْ فِيهَا مَنَافِعُ﴾

﴿And they have (other) benefits from them,﴾

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

﴿وَسَائِرُ﴾

﴿and (they get to) drink.﴾ means, their milk, and their urine for those who need it as medicine, and so on.

﴿أَفَلَا يَشْكُرُونَ﴾

﴿Will they not then be grateful?﴾ means, 'will they not worship the Creator and Subduer of that, without showing gratitude to others?'

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُودٌ
مُحْضَرُونَ ۖ فَلَا يَحْزَنُهُمْ فَوْقَهُمْ إِنَّا نَقْلُهُمْ مَا يُشْرِكُونَ ۚ﴾

﴿74. And they have taken besides Allāh, gods, hoping that they might be helped.﴾

﴿75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them)﴾

﴿76 So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.﴾

The gods of the Idolators are not able to help Them

Allāh denounces the idolators for taking the idols as gods alongside Allāh, hoping that those gods will help them and provide for them and bring them closer to Allāh. Allāh says:

﴿لَا يَسْتَلِيْمُونَ سِرًّا﴾

﴿They cannot help them,﴾ meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.

Allāh's saying,

﴿وَرَمَهُمْ قَوْمٌ مُّجْتَمِرُونَ﴾

﴿but they will be brought forward as a troop.﴾

means, at the time of Reckoning according to the view of Mujāhid.^[1] This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatādah said:

﴿لَا يَسْتَلِيْمُونَ سِرًّا﴾

﴿They cannot help them,﴾ means the gods.

﴿وَرَمَهُمْ قَوْمٌ مُّجْتَمِرُونَ﴾

﴿but they will be brought forward as a troop.﴾

"The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols." This was also the view of Al-Hasan Al-Basri. This is a good opinion, and was the view favored by Ibn Jarir, may Allāh have mercy on him.

Consolation for the Mercy to the Worlds

﴿لَا يَمْنُنْكَ فَالْمُنْمُ﴾

﴿So, let not their speech then grieve you.﴾ means, 'their denying

[1] Al-Ṭabari 20:552.

you and their disbelief in Allah '

﴿إِنَّا عَلَّمَ مَا يُرِيدُونَ وَيَعْلَمُونَ﴾

«Verily, We know what they conceal and what they reveal.»

means, 'We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا سَخَّخْنَا مِنْ تَلْهَمٍ فَإِنَّا نَعْمُهُ نَحْنُ وَنَحْنُ لَمْ يَكُنْ شَيْءٌ
خَلَقْنَا مِنْ مَرِّ يَمِينٍ لَمْ نَكُنْ وَنَحْنُ رَبُّهُ ۚ لَوْلَا أَنَّا لَمْ نَكُنْ أَكْثَرُ
حَقِّ عَيْسَى ۚ أَلَيْسَ جَعَلْنَا لِكُلِّ شَيْءٍ أَشْهَادًا لِّمَا نَحْنُ بِفَاعِلِينَ ۚ﴾

«77. Does not man see that We have created him from Nutfah
Ye! behold he (stands forth) as an open opponent »

«78. And he puts forth for Us a parable, and forgets his own
creation. He says: "Who will give life to these bones after they
are rotten and have become dust?"»

«79. Say: "He will give life to them Who created them for the
first time! And He is the All-Knower of every creation!"»

«80. He Who produces for you fire out of the green tree, when
behold you kindle therewith.»

The Denial of Life after Death, and the Refutation of this Idea

Mujāhid, Ikrimah, 'Urwah bin Az-Zubayr, As-Suddi and Qatādah said, "Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah ﷺ with a dry bone in his hand, which he was crumbling and scattering in the air, saying, 'O Muhammad! Are you claiming that Allah will resurrect this?' He ﷺ said:

«نَعَمْ، يُبَيِّتُكَ اللَّهُ تَعَالَى، ثُمَّ يَتَعَفَّفُ، ثُمَّ يَخْشُرُكَ إِلَى الْآخِرَةِ»

«Yes, Allah may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire »

Then these Āyāt at the end of Sūrah Yā Sīn were revealed:

﴿وَلَمْ يَرَ الْإِنْسَانُ أَنَّا سَخَّخْنَا مِنْ تَلْهَمٍ فَإِنَّا نَعْمُهُ نَحْنُ وَنَحْنُ لَمْ يَكُنْ شَيْءٌ

﴿Does not man see that We have created him from Nutfah﴾ - until the end of the Sūrah.^[1]

Ibn Abī Hātim recorded that Ibn 'Abbās, may Allah be pleased with him, said, "Al-'Ās bin Wā'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allāh ﷺ: 'Will Allāh bring this back to life after it has disintegrated?' The Messenger of Allāh ﷺ said:

نَعَمْ، يُبَيِّتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ

«Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.»

Then the Āyāt at the end of Sūrah Yā Sīn were revealed " This was recorded by Ibn Jarīr from Sa'īd bin Jubayr ^[2]

Whether these Āyāt were revealed about Ubayy bin Khalaf or Al-'Ās bin Wā'il, or both of them, they apply to all those who deny the resurrection after death. The definite article "Al" in

﴿لَوْزَرَ بِرِ الْإِنْسَانِ﴾

﴿Does not man (Al-Insān) see...﴾ is generic, applying to all those who deny the Resurrection.

﴿أَنَا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾

﴿that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.﴾

means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allāh initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allāh says:

﴿لَقَدْ عَلَّمْتُمْ مِنْ ثُمَّ نُفْثَةٍ ۚ فَجَعَلْنَاهُ رِزْقًا رَءِيسًا ۚ إِنَّ لَقَدْ تَعْلَمُونَ ۚ﴾

﴿Did We not create you from a despised water? Then We placed it in a place of safety, for a known period?﴾ (77.20-22)

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَسْنَجَ﴾

﴿Verily, We have created man from Nutfah﴾ (76:2).

^[1] At-Tabari 20 554 This is a *Mursal* narration, however, the next narration provides authentic support for the *Hadith*.

^[2] At-Tabari 20 554

which means, from a mixture of different fluids. The One Who created man from this weak *Nutfah* is not unable to re-create him after his death.

Imām Ahmad recorded in his *Musnad* that Bishr bin Jahhāsh said, "One day the Messenger of Allāh ﷺ spat in his hand and put his finger on it, then the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ تَعَالَى: ابْنُ آدَمَ أَلَيْسَ تَعْبُرُنِي وَقَدْ خَلَقْتُكَ مِنْ بِلٍّ مِثْلِ هَذَا، حَتَّى إِذَا سَوَّيْتُكَ وَغَدَلْتُكَ، مَنَّبْتُ بَيْنَ يَدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَتَيْدٌ. فَحَمَمْتُ وَنَمَمْتُ، حَتَّى إِذَا بَلَغْتَ الثَّرَايِي قُلْتُ: أَنْصَلِقُ، وَأَلَيْ أَوَانُ الْمُدَّةِ؟»

«Allāh, may He be exalted, says: "Son of Ādam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, 'I want to give in charity,' but it is too late for charity."»⁽¹⁾

It was also recorded by Ibn Mājah.⁽²⁾ Allāh says:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ﴾

«And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"»

meaning, he thinks it unlikely that Allāh, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allāh created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allāh says:

﴿قُلْ يُحْيِيهَا أَذِلَّةٌ أَثَلًا مَرَّةً وَقَدْ خَلَقَهَا أَوَّلَ مَرَّةٍ وَهُوَ عَظِيمٌ﴾

«Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"»

meaning, He knows about the bones in all areas and regions

⁽¹⁾ Ahmad 4:210.

⁽²⁾ Ibn Mājah 2:903.

of the earth, where they have gone when they disintegrated and dispersed.

Imām Ahmad recorded that Rib'ī said "Uqbah bin 'Amr said to Hudhayfah, may Allāh be pleased with him, 'Will you not tell us what you heard from the Messenger of Allāh ﷺ?' He said, 'I heard him ﷺ say:

«مَنْ رَخَلَ خَصْرَهُ لَمُوتٍ، فَلَمَّا بَلَغَ مِنَ الْخَبَاءِ أَوْصَى أَهْلَهُ، إِذَا أَنْ مِتُّ فَخَمَرُوا بِي حَطًّا كَثِيرًا حَرًّا، ثُمَّ أَوْقَدُوا فِيهِ مَارًا، حَتَّى إِذَا أَكْبَتْ لَحْمِي، وَغُلِصْتُ إِلَى عَظْمِي فَامْتَجَعْتُ، فَخَذَرُوا مَذْرَعًا فَذَرُّوهُمَا فِي الْيَمِّ، يَسْمَلُوا، فَحَمَمَهُ اللَّهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ لِمَ مَعَلْتَ ذَلِكَ؟ قَالَ مِنْ حَشِينٍ، فَغَمِرَ اللَّهُ غَرًّا وَجِبُّ لَهٗ»

'Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allāh gathered him together and said to him, "Why did you do that?" He said, "Because I feared You" So Allāh forgave him.'

'Uqbah bin 'Amr said, 'I heard him ﷺ say that, and the man was a gravedigger.'^[1]

Many versions of this *Hadīth* were recorded in the Two *Ṣaḥīḥs*. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allāh commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Bel", and he was a man, standing. Allāh said to him, "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.^[2]

﴿الَّذِي جَمَعَ لَكُمْ مِنَ الشَّجَرِ نَارًا فَإِذَا أَنْتُمْ يُوقَدُونَ﴾

«He Who produces for you fire out of the green tree, when behold you kindle therewith.»

[1] Ahmad 5:395.

[2] *Path Al-Rān* 6:594, Muslim 4:2110

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind﴾ (40:57).

And Allāh says here:

﴿أَلَيْسَ أَمْرِي بِحَقٍّ لَّسَمَوَاتٍ زَلَّازٍ يَغِيرُ عَنِّي أَلْ يَخْلُقُ مِثْلَهُمْ﴾

﴿Is not He Who created the heavens and the earth, able to create the like of them?﴾

meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarir said, "This *Ayah* is like the *Ayah*.

﴿أَلَمْ تَرَ أَنَّا أَلْزَمْنَاهُ خَلْقَ الْفَلَكِ وَالْأَرْضِ وَلَمْ يَتَّي بِمِثْلِهِمْ يَغِيرُ عَنِّي أَلْ يَجْزِي كَمَوْتٍ سَأَلْتُ عَنْ كَيْ شَيْءٍ نَبِيرٍ ۝﴾

﴿Do they not see that Allāh, Who created the heavens and the earth and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.﴾ (46:33)"

And Allāh says here:

﴿عَلَى وَفَرْ أَحَقُّ الْقَبِيرِ ۝ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْءٌ أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝﴾

﴿Yes, indeed! He is the All Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴾

meaning, He only needs to command a thing once, it does not need to be repeated or confirmed.

When Allāh wants a thing to happen, He only says to it: "Be!" once, and it is.

Imām Ahmad recorded that Abu Dharr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْتَبِلٌ إِلَّا مَنْ غَفِيتُ. فَاسْتَغْفِرُونِي أَعْمُرْكُمْ. وَكُلُّكُمْ نَبِيرٌ إِلَّا مَنْ أَمْسَتْ، إِنْ خُوذَ نَاحِدٌ وَاجِدَ أَعْمَلَ مَا أَمْسَتْ، مَعْنَايَ كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا أَمَرْتُ أَنْفُسَ لَوْ كُنْ يَكُونُ،

"Allāh, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek Me, forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I

merely say to it 'Be' and it is."¹¹¹

﴿سَمِعْنَا وَأَطَعْنَا﴾

﴿So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.﴾

means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this Ayah,

﴿سَمِعْنَا وَأَطَعْنَا﴾

﴿So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakut) of all things﴾ is like the Ayat

﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ﴾

﴿Say, "In Whose Hand is the sovereignty (Malakut) of everything?"﴾ (23:88)

﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ﴾

﴿Blessed be He in Whose Hand is the dominion (Al-Mulk)﴾ (67:1)

Al-Mulk and Al-Malakut mean the same thing, although some people claim that Al-Mulk has to do with the physical realm and Al-Malakut has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of *Tafsir* and others.

Imam Ahmad recorded that Hudhayfah bin al-Yaman, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah ﷺ one night and he recited the seven long Surahs in seven Rak'ahs. When he raised his head from

bowing he said,

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

«Allah hears the one who praises Him.» Then he said;

«لِنَعْمُدْ بِهِ فِي الْمَلَكُوتِ وَالْجَبُوتِ وَ الْكِبَرِيَّاءِ وَالْعَظَمَةِ»

«Praise be to Allah, the Owner of Malakūt, might, pride and greatness.»

His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken.^[1]

Abu Dāwud recorded that 'Awf bin Mālik Al-Ashja'i, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited *Al-Baqarah*. He did not reach any *Ayah* that mentioned mercy but he paused and asked for it, and he did not reach any *Ayah* that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَكَ يَا إِلَهَ الْجَبُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَّاءِ وَالْعَظَمَةِ»

«Glory be to Allah, the Owner of might, Malakūt, pride and greatness.»

Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited *Āl 'Imrān*, then he recited one *Sūrah* after another.^[2] This was recorded by At-Tirmidhi in *Ash-Shamā'il* and *An-Nasā'ī*.^[3]

This is the end of the *Tafsir* of *Sūrah Ya Sin*. All praise and thanks are due to Allāh.

[1] Aḥmad 5:396.

[2] Abu Dāwud 1 544

[3] *Shamā'il* At-Tirmidhi 164, *An-Nasā'ī* 2 223

﴿3. By those who bring the Dhikr ﴾

﴿4. Verily, your God is indeed One.﴾

﴿5 Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings ﴾

The angels witness to the Oneness of Allāh. It was reported that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said:

﴿وَأَشْهَدُ مَا ۖ﴾

﴿By those ranged in ranks.﴾ they are the angels;

﴿فَذَرَبَ رَبُّ ۖ﴾

﴿By those who drive the clouds in a good way ﴾

they are the angels,

﴿فَأَشْهَدُ بِكَ ۖ﴾

﴿By those who bring the Dhikr.﴾

they are the angels.^[1] This was also the view of Ibn 'Abbās, may Allāh be pleased with him, Masrūq, Sa'īd bin Jubayr, Tkrimah, Mujāhid, As-Suddī, Qatādah and Ar Rabi' bin Anas.^[2] Qatādah said, "The angels form ranks in the heavens."^[3] Muslim recorded that Hudhayfah may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«نُصِّلَ عَلَى النَّاسِ ثَلَاثٌ جُعِلَتْ شُفُوعُنَا كُفُوفَ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُتُبٌ مَسْحُومَةٌ، وَجُعِلَ لَنَا ثَرَانُهَا طَهُورًا، فَإِذَا لَمْ نَجِدِ الْمَاءَ

«We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.»^[4]

Muslim, Abu Dāwūd, An-Nasā'ī and Ibn Mājah recorded that Jābir bin Samurah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said,

[1] At-Tabari 21:7.

[2] Al Qurṭubī 15:61-62.

[3] At-Tabari 21:7.

[4] Muslim 1:371.

«أَلَا نَضُفُّونَ كَمَا تَضُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ»

«Will you not form ranks as the angels form ranks in the presence of their Lord?»

We said, 'How do the angels form ranks in the presence of their Lord?' He ﷻ said.

«يُكْمِلُونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»

«They complete the rows nearer the front and they consolidate the rows»¹¹

As-Suddi and others said that the Ayah

﴿تَالْأَحْزَرِيِّ تَمْرًا﴾

«By those who drive the clouds in a good way» means that they drive the clouds

﴿وَالَّذِينَ يَكْرِيهِ﴾

«By those who bring the Dīkr.»

As Suddi said, "The angels bring the Scriptures and the Qur'an from Allah to mankind."

The One True God is Allāh

﴿يَوْمَ لَا إِلَهَ إِلَّا هُوَ ۚ رَبُّ السَّمَوَاتِ وَالْأَرْضِ﴾

«Verily, your God is indeed One, Lord of the heavens and the earth,»

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

﴿وَمَا بَيْنَهُمَا﴾

«and all that is between them,» means, of created beings.

﴿وَرَبُّ الشَّرَقِ﴾

«and Lord of every point of the sun's risings.»

¹¹ Muslim 1.223, Abu Dāwūd 1.431, An Nasa'i 2.92, Ibn Majah

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the *Āyāt*:

﴿وَلَا أَنُوتُمْ رَبَّ الْفَلَاحِ وَالْغَافِقِ﴾

«So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.» (70:40)

﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

«(He is) the Lord of the two easts and the Lord of the two wests.» (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

﴿إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِنُجُومٍ الْكَوْكَبِ ۖ وَجَعَلْنَا مِنْ كُلِّ شَيْءٍ فَعَلَةً ۖ لَّآ يَبْصُرُونَ إِلَى الثَّغَرِ ۚ الْأَعْلَى ۚ وَنَقَعُوا مِنَ كُلِّ جَبَلٍ جُودًا ۚ وَلَهُمْ عَذَابٌ رَابِعٌ ۖ إِلَّا مَنْ حَقَّتْ لَخَالِقَتِهِ الْفِتْنَةُ ۖ فَآتَيْنَهُمْ نَارًا مِّنْ لَّهِ ۖ﴾

«6. Verily, We have adorned the near heaven with the stars.»

«7. And to guard against every rebellious Shayṭān.»

«8. They cannot listen to the higher group for they are pelted from every side.»

«9. Outcast, and theirs is a constant torment.»

«10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.»

The Adornment and Protection of the Heaven comes from Allāh

Allāh tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allāh says:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابٌ أَلِيمٌ﴾

«And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the

Shayṭān, and have prepared for them the torment of the blazing Fire ﴿67:5﴾,

﴿وَلَقَدْ سَبَّحُوا بِحَمْدِ رَبِّكَ زُرْئَكَ شَطِيرًا ۖ وَنَحْمُسُهَا مِنْ كُلِّ شَيْءٍ حَمِيرًا ۖ
لَا مِنْ مَنَعَةٍ نَسَعُ فَأَنبَتْ نَبَاتَ يُمِينٍ ۖ﴾

﴿And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shayṭān. Except him who steals the hearing then he is pursued by a clear flaming fire.﴾ (15:16-18)

And Allāh says here

﴿وَحَفَظَ﴾

﴿And to guard﴾ meaning, to protect as it should be protected,

﴿مِنْ كُلِّ شَيْءٍ حَمِيرًا﴾

﴿against every rebellious Shayṭān﴾ means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allāh, may He be glorified, says:

﴿لَا يَسْمَعُونَ إِلَىٰ سِوَا الْأَعْنِ﴾

﴿They cannot listen to the higher group﴾ meaning, they cannot reach the higher group – which refers to the heavens and the angels in them – when they speak of what has been revealed by Allāh of His Laws and decrees. We have already mentioned this when explaining the *Hadiths* quoted when we discussed the *Āyah*,

﴿حَرَّ أَنْ يَرْجِعَ عَنْ عَصِييَتِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْخَوَّ وَهُوَ الْقَبِيرُ الْكَبِيرُ﴾

﴿when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say 'The truth' And He is the Most High, the Most Great.﴾ [34:23].

Allāh says:

﴿رَقَدُوا﴾

﴿for they are pelted﴾ meaning, they are hit

﴿مِنْ كُلِّ نَاحِيَةٍ﴾

﴿from every side﴾ means, from all directions from which they

try to reach the heaven.

﴿مُؤْتَرَا﴾

«Outcast,» means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

﴿مَعَكُمْ عَذَابٌ كَبِيرٌ﴾

«and theirs is a constant torment.» means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allāh says:

﴿وَأَعَدَّ لَهُمْ عَذَابَ السَّوْرِ﴾

«and [We] have prepared for them the torment of the blazing Fire» (67:5).

﴿إِلَّا مَن خَلَفَ بِمَقْعَةٍ﴾

«Except such as snatch away something by stealing.»

means, except for the one among the *Shayāṭīn* who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it – by the decree of Allāh – before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the *Ḥadīth*. Allāh says:

﴿إِلَّا مَن خَلَفَ بِمَقْعَةٍ فَاتَّبَعَهُ نَجْمٌ كَاجٍ﴾

«Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.»

meaning, shining brightly.

Ibn Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The *Shayāṭīn* had places where they sat in the heavens listening to what was being revealed by Allāh. The stars did not move and the *Shayāṭīn* were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allāh ﷺ was sent, if a *Shayṭān* wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They

complained about this to Iblīs, may Allāh curse him, and he said, 'Something must have happened.' He sent his troops out and they found the Messenger of Allāh ﷺ standing in prayer between the two mountains of Nakhlah." – Waki' said, "This means in the valley of Nakhlah." – "They went back to Iblīs and told him about that, and he said, 'This is what has happened.'"^[1]

﴿لَتَسْتَخِفَّنَّهُمْ أَنَا أَعْلَمُ مَا مَنَ عَنِتُّمْ إِنَّا خَلَقْنَاهُمْ مِن طِينٍ لَّيِّسَةٍ ﴿١١﴾ وَنَسْفَعُهَا نَارًا لَّيِّسَةً ﴿١٢﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٣﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٤﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٥﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٦﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٧﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٨﴾ وَإِذَا تَذَكَّرْنَا إِلَىٰ هَٰذِهِمُ الْمَوْتُ أَغْرَقْنَاهُمْ نَارًا لَّيِّسَةً ﴿١٩﴾﴾

﴿11. Then ask them. "Are they harder to create, or those whom We have created?" Verily, We created them of a sticky clay.﴾

﴿12. Nay, you wondered while they mock.﴾

﴿13. And when they are reminded, they pay no attention.﴾

﴿14. And when they see an Ayāh (a sign) from Allāh, they mock at it.﴾

﴿15. And they say: "Thus is nothing but evident magic!"﴾

﴿16. "When we are dead and have become dust and bones, shall we verily be resurrected?"﴾

﴿17. "And also our fathers of old?"﴾

﴿18. Say. "Yes, and you shall then be humiliated."﴾

﴿19. It will be a single Zajrah,^[2] and behold, they will be staring!﴾

The Certainty of Life after Death

Allāh says: 'Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures – everything in between them?' Ibn Mas'ūd said that they admitted that these things were harder to create than they were.^[3] If this is the case, then why do they deny the

[1] At-Ṭabarī 21:12.

[2] See the Tafsīr of Sūrat As-Ṣāffāt [37.19].

[3] At-Ṭabarī 21:19.

resurrection, when they see things that are greater than that which they deny? As Allāh says:

﴿لَمَّا خَلَقَ السَّمَوَاتِ وَالْأَرْضِ أَصْحَابُ بَنِ خَلْقِ الْإِنْسَانِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not» (40:57)

Then Allāh explains that they were created from something weak, as He says:

﴿إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ﴾

«Verily, We created them of a sticky clay.» Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This is the useful kind of mud which sticks to itself."^[1] Ibn 'Abbās, may Allāh be pleased with him, and 'Ikrimah said, "It is sticky and useful." Qatādah said, "It is that which sticks to the hand."

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾

«Nay, you wondered while they mock.» means, 'you were astounded, O Muḥammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allāh told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.'

Qatādah said, "Muḥammad ﷺ was astounded by the mockery of the misguided ones among the sons of Ādam."^[2]

﴿رَبِّهِمْ ذَا قُوَّةٍ﴾

«And when they see an Ayāh» means, clear evidence and proof,

﴿يَسْتَرْثَوْنَ﴾

«they mock at it.» Mujāhid and Qatādah said, "They make fun of it."^[3]

[1] Al-Qurtubī 15:69, Aṭ-Ṭabarī 21:22.

[2] Aṭ-Ṭabarī 21:23.

[3] Aṭ-Ṭabarī 21:24.

﴿يَوْمَ هِيَ تَدْرَاجُ وَجَدَ لَهَا مُمْ يُسْرِدُ﴾

﴿It will be a single Zajrah, and behold, they will be staring﴾

means, it will be a single command from Allah, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allah knows best.

﴿وَقَالُوا يَوْمَئِذٍ هَذَا يَوْمَ الْقِسْفَةِ الَّتِي كُنْتُمْ بِهِ تُكْذِّبُونَ﴾
 كُنْتُمْ تَقُولُونَ مَا كُنَّا بِبَشِيرٍ مِنْ رَبِّهِمْ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ الْمَكِيدَةِ
 نَسْتَرْفِدُ مَا نَدُلُّكُمْ عَلَيْهِ مِنْ ذِكْرٍ مَا لَكُمْ مِنْ شَيْءٍ تَسْمَعُونَ﴾

﴿20. They will say: 'Woe to us! This is the Day of Recompense!'﴾

﴿21. (It will be said) "This is the Day of Judgement which you used to deny "﴾

﴿22. (It will be said to the angels:) Assemble those who did wrong, together with their companions and what they used to worship.﴾

﴿23. Instead of Allah, and lead them on to the way of flaming Fire (Hell):﴾

﴿24. But stop them, verily, they are to be questioned.﴾

﴿25. "What is the matter with you? Why do you not help one another?"﴾

﴿26. Nay, but that Day they shall surrender.﴾

The Day of Recompense

Allah tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

﴿يَقُولُوا يَوْمَئِذٍ هَذَا يَوْمَ الْقِسْفَةِ الَّتِي كُنْتُمْ بِهِ تُكْذِّبُونَ﴾

﴿They will say "Woe to us! This is the Day of Recompense"﴾

And the angels and the believers will say.

﴿هَذَا يَوْمَ الْقِسْفَةِ الَّتِي كُنْتُمْ بِهِ تُكْذِّبُونَ﴾

﴿This is the Day of Judgement which you used to deny.﴾

This will be said to them as a rebuke and reproof Allāh will command the angels to separate the disbeliever from the believers in the place where they are standing. Allāh says:

﴿اِئْتِرُوا الَّذِينَ كَفَرُوا وَرَوَّعَهُمْ﴾

﴿(It will be said to the angels:) Assemble those who did wrong, together with their companions﴾

An-Nu'mān bin Bashir, may Allāh be pleased with him, said, "Their companions means their counterparts, those who are like them."^[1] This was also the view of Ibn 'Abbās, Sa'īd bin Jubayr, Tkrmah, Mujāhid, As-Suddi, Abu Šālih, Abu Al-'Ābyah and Zayd bin Aslam."^[2] Sharīk said, narrating from Simāk, from An-Nu'mān: "I heard 'Umar say:

﴿اِئْتِرُوا الَّذِينَ كَفَرُوا وَرَوَّعَهُمْ﴾

﴿Assemble those who did wrong, together with their companions﴾

means, "Those who are like them. So those who committed Zinā will be gathered with others who committed Zinā, those who dealt in Ribā will be gathered with others who dealt in Ribā, those who drank wine will be gathered with others who drank wine." Mujāhid and Sa'īd bin Jubayr narrated from Ibn 'Abbās:

﴿وَرَوَّعَهُمْ﴾

﴿their companions﴾ means "Their friends."

﴿وَمَا كَانُوا بِشَيْءٍ مِنَ دُونِ اللَّهِ﴾

﴿and what they used to worship. Instead of Allāh.﴾ means, instead of Allāh, i.e., their idols and false gods will be gathered together with them in the same place.

﴿وَقَدْ كُفِّرُوا بِلِئْلِئِهِمْ﴾

﴿and lead them on to the way of flaming Fire.﴾ means, take them to the way to Hell. This is like the Āyah.

[1] Aṭ-Ṭabarī 21:27

[2] Aṭ-Ṭabarī 21:27, 28

أَتَشْفِقُونَ بَلِيَّةً سَخِرَ لَهَا عَلَى مَكْرٍ أَتَلَّ وَتَنَاهَا بِذُنُوبِنَا أَلْ تُكْمِرُ بِهَا وَتَعْمُرُ لَهَا
 قُدْرًا وَأَنْتُمْ كَذَّابُونَ لَكُمْ آيَاتُ اللَّهِ فَاعْبُدُوا اللَّهَ وَأَطِيعُوا أَمْرًا هَلْ يَتَذَكَّرُونَ
 إِلَّا مَا كُنَّا بِمَسْكُونٍ ﴿٣٣﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾ (34:31-33)

Similarly, they are described here as saying

﴿إِنَّكُمْ كُنْتُمْ مَأْتُونَ عَنِ الْيَمِينِ﴾

﴿It was you who used to come to us from the right side.﴾

Ad-Dahhāk reported that Ibn 'Abbās said: "They will say, 'You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatādah said, "Men will say to the *Jinn*, 'You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, "You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth."¹¹ Ibn Zayd said, it means, "You stood in the way between us and goodness, and you repelled us from Islām and faith and doing the good deeds that we had been commanded to do."¹² Yazid Ar Rishk said, "from *Lā ilāha illallāh*."

﴿فَقُلْ يَا أَيُّهَا الَّذِينَ كَفَرُوا تَزَيَّجُونَنَا

[11] At-Ṭabarī 21:32.

[12] At-Ṭabarī 21:32

﴿They will reply. "Nay, you yourselves were not believers"﴾

The leaders of the Jinn and mankind will say to their followers, "It is not as you say, your hearts denied faith and were open to disbelief and sin."

﴿وَمَا كُنَّا لَكُمْ بِمُعْظِمْ﴾

﴿And we had no authority over you.﴾ means, 'we had no proof of the truth of that to which we called you.'

﴿بَلْ كُنْتُمْ قَوْمًا مُّعْصِينَ﴾

﴿Nay! But you were a transgressing people.﴾

You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

﴿فَعَلَىٰ عَيْنَيْكَ إِنَّا كُنَّا ضَالِّينَ﴾

﴿So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment) So we led you astray because we were ourselves astray.﴾

Those who were arrogant will say to those who were deemed weak, 'the Word of Allāh has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

﴿فَأَمْتَنَّاكُمْ﴾

﴿So we led you astray﴾ means, 'so we called you to misguidance,'

﴿إِنَّا كُنَّا ضَالِّينَ﴾

﴿because we were ourselves astray.﴾ means, 'we called you to follow the path which we were on, and you responded.' Allāh says:

﴿فَأَمْتَنَّاكُمْ فِي الْعَذَابِ مُتَسَاوِينَ﴾

﴿Then verily, that Day, they will (all) share in the torment.﴾

means, all of them will be in Hell, each according to what he deserves.

﴿إِنَّ كَذَلِكَ نَعْمَلُ بِالْمُجْرِمِينَ﴾ إِنَّهُمْ كَانُوا إِتْرَافًا فَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

﴿Certainly, that is how We deal with criminals. Truly, when it

was said to them. "Lā ilāha illallāh," they puffed themselves up with pride.﴾

means in this world they were too arrogant to say these words as the believers said them. Ibn Abi Hātim narrated that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أُبْرِئْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ غُصِمَ بِي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقٍّ، وَجَنَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they say Lā ilāha ill-Allāh. Whoever says Lā ilāha illallāh, he and his property are safe from me except for his obligation, and his reckoning will be with Allāh, may He be glorified»^[1]

Allāh revealed in His Book the story of people who were arrogant, as He says:

﴿إِنَّمَا كَانُوا إِلَهًا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ وَتَقُولُونَ إِنَّا نَأْتِيكُم بِالْبَيِّنَاتِ وَإِنَّمَا كُنَّا لَكُمْ تَعْوِيلًا

«Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"»

meaning, 'Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet?' – meaning the Messenger of Allāh ﷺ. Allāh said in refutation of their attitude:

﴿بَرَاءةٌ لِلَّذِينَ

﴿Nay! he has come with the truth﴾ meaning, the Messenger of Allāh ﷺ has brought the truth with all that Allāh has revealed to him of stories and commandments.

﴿رَسُولًا مِّنَ الرُّسُلِ﴾

﴿and he confirms the Messengers.﴾ means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allāh, as they said he would

[1] Muslim 1:52

﴿مَا يَقَالُ لَهُ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِهِ﴾

﴿Nothing is said to you except what was said to the Messengers before you﴾ (41:43).

﴿إِنَّكَ أَتَاهَا الْقَذَابُ الْأَلِيمُ ۝ وَنَا حُزِينَ إِلَّا مَا كُنْتُمْ تَسْعَوْنَ ۝ إِلَّا بِمَا أَقْرَأْتُمُ النَّاسَ ۝ أُولَٰئِكَ لَمْ يَرَوْا شَوْعَلَهُ ۝ فَكَيْفَ وَكُنْتُمْ تَكْفُرُونَ ۝﴾ فِي حُجَّتِ النَّاسِ ۝ عَلَىٰ شَرِّ مُتَعَبِينَ ۝ يَلْعَلُ عَنِيْمٌ وَكَأَيُّ بَنٍ مُّؤْمِنٍ ۝ يَرَىٰ تَيْمَةً تَذُو لِبَاسِينَ ۝ لَا يَبَا عَوْلَ وَلَا هُمْ عَلَيْهَا يَرْفُوعُونَ ۝ وَصَدَقُوا فَحَسْرَتُ الْأَعْرَابِ ۝ مَالَهُمْ يَسَّ شُكُوفُ ۝﴾

438. Verily, you are going to taste the painful torment;﴾

439. And you will be requited nothing except for what you used to do.﴾

440. Save the chosen servants of Allāh.﴾

441. For them there will be a known provision,﴾

442. Fruits; and they shall be honored,﴾

443. In the Gardens of Delight,﴾

444. Facing one another on thrones.﴾

445. Round them will be passed a cup of pure wine﴾

446. White, delicious to the drinkers.﴾

447. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾

448. And beside them will be Qāṣirāt-At-Ṭarf with (wide and beautiful) eyes.﴾

449. as if they were Bayd Muknūn.﴾

The Punishment of the Idolators and the Reward of the sincere Believers

Allāh says, addressing the people:

﴿إِنَّكَ أَتَاهَا الْقَذَابُ الْأَلِيمُ ۝ وَنَا حُزِينَ إِلَّا مَا كُنْتُمْ تَسْعَوْنَ ۝﴾

﴿Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.﴾

Then He makes an exception in the case of His sincerely believing servants. This is like the Āyāt:

﴿وَالْمَصْرُ ۝ إِذَا الْإِنْسَانُ لَيْسَ شَرِيًّا ۝ إِلَّا تَوْبَتَ مَا سَوَّاهُ وَحِيلُوا لَكُم مَّصْرَبُ ۝﴾

«By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...» (103:1-3),

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ كَسَبُوا رَحْمَةً﴾
 الشَّيْخُ

«Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds» (95:4-6).

﴿زَيْدٌ يَنْذِرُ إِلَّا رَيْبَهُمْ كَذَّابٌ عَلَىٰ رَأْيِهِ ۚ مَا عَلَىٰ رَبِّكَ إِلَّا الْبَاطِلُ ۚ ثُمَّ تَتَّبِعُ الَّذِينَ نَفَعُوا أَخَاهُمُ الْغَلِيظَ﴾
 يَا بَنِي

«There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished. Then We shall save those who have Taqwā. And We shall leave the wrongdoers therein to their knees.» (19:71-72); and

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۖ إِلَّا أَسْبَغَ إِلَٰهٌ﴾

«Every person is a pledge for what he has earned, except those on the right» (74:38-39).

Allāh says here:

﴿إِلَّا بِمَا لَوْ الشَّاهِدِينَ﴾

«Save the chosen servants of Allāh.» meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allāh wills.

﴿لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

«For them there will be a known provision.» Qatādah and As-Suddi said, "This means Paradise."^[1] It is explained further in the next Āyah:

﴿وَفَاكِهَةٍ﴾

«Fruits» meaning, of different kinds.

﴿وَمِنْ ثَمَرَاتٍ﴾

[1] At-Ṭabari 21:35.

«*delicious to the drinkers.*» means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

﴿لَا يَهَيَّا غَوْلٌ﴾

«*Neither will they have Ghaul from that*»

means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah and Ibn Zayd.^[1] This is unlike the wine of this world, which causes colic and so on, because it is too watery.

﴿لَا هُمْ تَبَا يُرْوَعُ﴾

«*nor will they suffer intoxication therefrom.*»

Mujāhid said, "It will not cause them to lose their minds."^[2] This was also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Al Ḥasan. 'Aṭā' bin Abi Muṣlim Al Khurasānī, As-Suddī and others. Ad-Dahhāk reported that Ibn Abbas said, "Wine causes four things: intoxication, headache, vomiting and urine."^[3] So, when Allāh mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in *Sūrat Aṣ-Ṣaffāt*.

﴿وَعِندَهُمْ نَضْرَتُ الْأَرْزَاقِ﴾

«*And beside them will be Qāṣirāt At-Ṭarf*»

means, chaste females, who will not look at anyone other than their husbands, as Ibn 'Abbās, Mujāhid, Zayd bin Aslam, Qatādah, As-Suddī and others said.^[4]

﴿وَبُيُوتٌ﴾

«*with (wide and beautiful) eyes*» means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide eyed and beautiful, and their eyes are described as being beautiful and chaste. Allāh says:

^[1] Aṭ-Ṭabari 21:38.

^[2] Aṭ-Ṭabari 21:40.

^[3] Al Qurṭubī 15:79.

^[4] Aṭ-Ṭabari 21:41, 42

الْقُرْبَىٰ

٤٤٨

الْمُحْصَنِينَ

﴿وَعِندَهُمْ قُيُوسٌ

﴿وَعِندَهُمْ﴾

﴿And beside them will be Qāṣirāt Aṭ-Ṭarf, with (wide and beautiful) eyes.﴾

﴿كَاكِبٌ يَبْقَىٰ مُكُونٌ﴾

﴿as if they were Bayḍ Makuṇ.﴾ Their bodies are described as having the most perfect color. 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allah be pleased with him:

﴿كَاكِبٌ يَبْقَىٰ مُكُونٌ﴾

﴿as if they were Bayḍ Makuṇ.﴾ means, as if they were hidden pearls.^[1]

Al-Ḥasan said:

﴿كَاكِبٌ يَبْقَىٰ مُكُونٌ﴾

﴿as if they were Bayḍ Makuṇ.﴾ means, protected, never touched by any hands. As-Suddi said, "The well preserved egg in its nest." Sa'īd bin Jubayr said:

﴿كَاكِبٌ يَبْقَىٰ مُكُونٌ﴾

﴿as if they were Bayḍ Makuṇ.﴾ means, "The inside of the egg." 'Aṭā' Al-Khurāsānī said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said:

﴿كَاكِبٌ يَبْقَىٰ مُكُونٌ﴾

﴿as if they were Bayḍ Makuṇ.﴾ means, "The white of the egg

[1] Aṭ-Ṭabarānī 21:43.

when its shell is removed." [Ibn Jarir's view concerning the meaning of *Maknun* (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allāh knows best.

﴿وَأَنزَلَ مِنْهُمْ مَنَّا مَنَّا وَكُنَّا وَهْشًا أَوْفَىٰ تُسْجِنُ رُءُوسَ كُفَّالِهِمْ ۖ تَسْمَعُ لَهَا سَازِجَةُ السُّيُوفِ ۖ وَالْمُهَيَّيَّاتُ لِلْمُصْبِحِ ۖ قَالَ تَهَيَّيْ بِهٖ كَيْدَ قَتْلِهِمْ ۖ وَتَرْوَا عَنْهُ رِقَ لَكُم مِّنْ أَمْصَرِهِ ۖ فَانْزَعْنِ يَبْنَينِ ۖ يَا مَعْشَرَ الْأَوَّلَىٰ وَمَا نَحْنُ بِمُعَذِّبِينَ ۖ يَا مَعْشَرَ الْآخِرَىٰ أَتَجْمَلُ الْكَافِرِينَ ۖ﴾

450. Then they will turn to one another, mutually questioning.﴾

451. A speaker of them will say: "Verily, I had a companion (in the world).">﴾

452. "Who used to say: 'Are you among those who believe﴾

453. (That) when we die and become dust and bones, shall we indeed be indebted (Madinun)?"﴾

454. (The speaker) said: "Will you look down?"﴾

455. So he looked down and saw him in the midst of the Fire﴾

456. He said. "By Allāh! You have nearly ruined me."﴾

457. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).">﴾

458. "Are we then not to die (any more)?"﴾

459. "Except our first death, and we shall not be punished?﴾

460. Truly, this is the supreme success!﴾

461. For the like of this let the workers work.﴾

The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh

Allāh tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing

all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man

﴿قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي رَافِقٌ﴾

﴿A speaker of them will say. "Verily, I had a companion. "﴾

Al-'Awfī reported that Ibn 'Abbās, may Allāh be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."^[1]

﴿قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ﴾

﴿Who used to say. "Are you among those who believe "﴾

means, 'do you believe in the resurrection after death, and the Reckoning and reward or punishment?' He used to say that by way of astonishment, disbelief and stubbornness.

﴿يَا وَيْلَنَا وَكُنَّا مِنْكُمْ رَبَّنَا وَنَحْنُ أَزْوَاجٌ﴾

﴿(That) when we die and become dust and bones, shall we indeed be indebted (Madinūn).﴾

Mujāhid and As-Suddi said, "Brought to account."^[2] Ibn 'Abbās, may Allāh be pleased with him, and Muḥammad bin Ka'b Al-Qurazī said, "Rewarded or punished according to our deeds."^[3] Both views are correct.

﴿قَالَ عَمَلٌ شَرٌّ فَلْيُشْرِكْ﴾

﴿(The speaker) said: "Will you look down?"﴾

meaning, look over The believer will say this to his companions among the people of Paradise.

﴿تَطَعَّ قَرْنًا فِي سَوَاءٍ لِّلْجَحِيمِ﴾

﴿So he looked down and saw him in the midst of the Fire﴾

Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Khulayd Al-'Usarī, Qatādah, As-Suddi and 'Atā' Al-Khurāsānī said, "This means, in the middle of Hell."^[4] Al-Ḥasan Al-

[1] At-Tabarī 21:45

[2] At-Tabarī 21:47

[3] At-Tabarī 21:47

[4] At-Tabarī 21:48

Baṣrī said, "In the middle of Hell as if he were a burning star."¹¹

﴿يَا نَارُ إِنِّي كُنْتُ لَتَرَوِيَّ﴾

«He said: "By Allāh! You have nearly ruined me."»

The believer will say, addressing the disbeliever: 'By Allāh, you nearly caused me to be doomed, if I had obeyed you.'

﴿وَلَوْلَا يَسَّةٌ رَبِّكَ لَكُنْتَ مِنَ الْخَاسِرِينَ﴾

«Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).»

means, 'Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

﴿وَمَا كُنَّا لَنَهْتَدِيَ وَلَا لَنَهْدَا لَوْلَا أَنَّهُ هَدَانَا اللَّهُ﴾

«and never could we have found guidance, were it not that Allāh had guided us!» (7:43)

﴿أَنَا نَحْنُ بِمَبْنِيٍّ ۖ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

«Are we then not to die (any more)? Except our first death, and we shall not be punished?»

This is what the believers will say when they feel joy at what Allāh has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come Allāh says:

﴿إِنِّي خَسَا فَرَأَى الْقَوْمُ الْقَبِيحَ﴾

«Truly, this is the supreme success!» Al-Ḥasan Al-Baṣrī said, "They know that death brings an end to every delight, so they will say,

﴿أَنَا نَحْنُ بِمَبْنِيٍّ ۖ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

«Are we then not to die? Except our first death, and we shall not be punished?»

¹¹ At-Ṭabarī 21:48

It will be said, "No,

﴿إِنَّ هَذَا هُوَ الْقَوْزُ الْكَبِيرُ﴾

«Truly, this is the supreme success!»^[1]

﴿إِنِّي فَعَلْتُ الْفَعْلَ الْكَبِيرَ﴾

«For the like of this let the workers work.» Ibn Jarîr said, "These are the Words of Allâh, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter"^[2]

The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this *Āyah*. Abu Ja'far bin Jarîr recorded that Furat bin Tha'labah Al-Bahrâni said concerning the *Āyah*,

﴿إِنِّي كُنْتُ لَمْ قَرِيرًا﴾

«Verily, I had a companion» "There were two men who were partners and had collected eight thousand *Dinars*. One of them had a craft and the other did not. The one who had a craft said to the other, 'You do not have a craft, so I think I will divide the money with you and leave you.' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand *Dinars*. He called his companion and showed him the house, saying, 'What do you think of this house?' 'I bought it for one thousand *Dinars*.' He said, 'How beautiful it is.' When he went out he said, 'O Allâh, this companion of mine has bought this house for one thousand *Dinars*; I ask You for one of the houses of Paradise - and he gave one thousand *Dinars* in charity.' Then as much time passed as Allâh willed should pass.

The first man married a woman with a dowry of one thousand *Dinars*, and invited his companion and made food for him. When he came, he said, 'I have married this woman with a dowry of one thousand *Dinars*.' He replied; 'How beautiful this is.' And when he left, he said, 'O Lord, my

[1] *Ad-Durr Al-Manthûr* 7:95.

[2] *Aṭ-Ṭabari* 21:52.

companion has married a woman with a dowry of one thousand *Dinārs*; I ask you for a wife from among *Al-Hūr Al-ʿĪn* – and he gave one thousand *Dinārs* in charity. Then as much time passed as Allah willed should pass.

Then the first man bought two gardens for two thousand *Dinārs*, then he called his companion and showed them to him. He said, 'I have bought these two gardens for two thousand *Dinārs*.' He replied, 'How beautiful this is.' When he came out, he said, 'O Lord, my companion has bought two gardens for two thousand *Dinārs*, I ask you for two gardens in Paradise' – and he gave two thousand *Dinārs* in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allah. The man said, 'This is like a man who has such and such.' The angel said, 'That is exactly what it is, this house, these gardens and this wife are all for you.' The man said, 'I had a companion who used to say: Are you among those who believe?' It was said to him, 'He is in Hell.' He said, 'Will you look down?' So he looked down and saw him in the midst of Hell. At this, he said:

﴿يَا أَيُّهَا رَبِّكَ كَيْفَ تَقْبَلُ مِنِّي وَأَنْتَ أَعْلَمُ بِمَا فِي صُلُوبِ الْمُجْرِمِينَ﴾

﴿By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾¹¹

﴿يَا أَيُّهَا رَبِّكَ كَيْفَ تَقْبَلُ مِنِّي وَأَنْتَ أَعْلَمُ بِمَا فِي صُلُوبِ الْمُجْرِمِينَ﴾
 ﴿يَا أَيُّهَا رَبِّكَ كَيْفَ تَقْبَلُ مِنِّي وَأَنْتَ أَعْلَمُ بِمَا فِي صُلُوبِ الْمُجْرِمِينَ﴾
 ﴿يَا أَيُّهَا رَبِّكَ كَيْفَ تَقْبَلُ مِنِّي وَأَنْتَ أَعْلَمُ بِمَا فِي صُلُوبِ الْمُجْرِمِينَ﴾
 ﴿يَا أَيُّهَا رَبِّكَ كَيْفَ تَقْبَلُ مِنِّي وَأَنْتَ أَعْلَمُ بِمَا فِي صُلُوبِ الْمُجْرِمِينَ﴾

﴿62. Is that (Paradise) better entertainment or the tree of *Zaqqūn*?﴾

¹¹ At-Tabari 21.45 This narration is among those, the Muslim is not required to believe in

- ﴿63 Truly We have made it (as) a trial for the wrongdoers﴾
 ﴿64 Verily, it is a tree that springs out of the bottom of Hell-fire.﴾
 ﴿65. The shoots of its fruit stalks are like the heads of Shayātīn.﴾
 ﴿66. Truly, they will eat thereof and fill their bellies therewith﴾
 ﴿67. Then on the top of that they will be given boiling Hamḥn.﴾
 ﴿68. Then thereafter, verily, their return is to the flaming fire of Hell.﴾
 ﴿69. Verily, they found their fathers on the wrong path;﴾
 ﴿70. So they (too) hastened in their footsteps!﴾

The Tree of Zaqqūm and its Companions

Here Allāh asks: 'Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

﴿أَمْ شَجَرَةُ الزَّاقِقُمْ﴾

﴿or the tree of Zaqqūm﴾ which is in Hell?' The meaning here is a specific kind of tree which is called *Zaqqūm*. This is like the *Āyah*:

﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالزَّيْتِ وَلِلَّذِينَ كَفَرُوا مِنْ آلِ آدَمَ ثَلَاثُ عَشْرَةَ أُشْجُرًا فِي جَهَنَّمَ﴾

﴿And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters﴾ (23:20) - which is the olive tree. This is supported by the *Āyah*:

﴿أَمْ يَكُنْ لَكُمْ آلِهَةٌ تَتَّبَعُونَ لَا يَصْلَاهُمْ السَّاعَةُ وَهُمْ لَا يَحْكُمُونَ﴾

﴿Then moreover, verily, you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqūm.﴾ (56:51-52).

﴿وَأَسْكَنْهُمْ فِيهَا أَشْجَارًا﴾

﴿Truly, We have made it (as) a trial for the wrongdoers.﴾

Qatadah said, "The tree of *Zaqqūm* is mentioned as a test for those who are misguided. They said, 'Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then

Allāh revealed the words:

﴿يُتَخَرَّجُ مِنْ أَصْلِ الْقَجِيمِ﴾

«Verily, it is a tree that springs out of the bottom of Hell-fire.»
meaning, it is nourished by the fire, for it was created from fire.^[1] Mujāhid said:

﴿لَمْ نَجْعَلْهَا إِلَّا كَمَا نَجْعَلُ الْغُلَبِ﴾

«Truly, We have made it (as) a trial for the wrongdoers.»

Abu Jahl, may Allāh curse him, said, "Zaqqūm means dates and butter which I eat [Atazaqqamuhu]."^[2]

I say that the meaning of the Āyah is, "We have told you, O Muḥammad, of the tree of Zaqqūm as a trial with which We test the people to see who will believe and who will disbelieve." This is like the Āyah:

﴿وَمَا جَعَلْنَا أَشْجَاةً لَّيْسَ لَكُنَّ لَهَا شِعْرٌ وَلَا تُسَمَّى إِلَّا مَثَلٌ فَلْنُقْلِبْهَا فِي كُفْرَتِهِمْ لَعَلَّكُم تَتَّقُونَ﴾
﴿وَمَا جَعَلْنَا أَشْجَاةً لَّيْسَ لَكُنَّ لَهَا شِعْرٌ وَلَا تُسَمَّى إِلَّا مَثَلٌ فَلْنُقْلِبْهَا فِي كُفْرَتِهِمْ لَعَلَّكُم تَتَّقُونَ﴾

«And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh» (17:60).

﴿يُتَخَرَّجُ مِنْ أَصْلِ الْقَجِيمِ﴾

«Verily, it is a tree that springs out of the bottom of Hell-fire»
means its roots grow at the bottom of Hell.

﴿وَمَا جَعَلْنَا أَشْجَاةً لَّيْسَ لَكُنَّ لَهَا شِعْرٌ وَلَا تُسَمَّى إِلَّا مَثَلٌ فَلْنُقْلِبْهَا فِي كُفْرَتِهِمْ لَعَلَّكُم تَتَّقُونَ﴾

«The shoots of its fruit stalks are like the heads of Shayāṭīn.»
this is a description of how ugly and repulsive it is. It is likened to

﴿رُءُوسُ الشَّيْطَانِ﴾

«the heads of Shayāṭīn», even though they have never seen them, because it is a well established idea in people's minds that devils are ugly in appearance.

[1] Al-Ṭabarī 21:52.

[2] Al-Ṭabarī 21:53.

﴿بِهِمْ لَا يَكُونُ رِيشًا قَدْرًا وَيَأْكُلُونَ مِنْهَا الظُّلُمَ الَّذِي فِيهَا﴾

«Truly, they will eat thereof and fill their bellies therewith.»

Allāh mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allāh says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ شَرِبٍ ۚ لَا يُغْنِي عَنْهُمْ شَرِبُهُمْ ۚ﴾

«No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger.» (88:6-7).

﴿ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ۚ﴾

«Then on the top of that they will be boiling Hamīm»

Ibn 'Abbās, may Allāh be pleased with him, said, "This means they will be given boiling *Hamīm* to drink after they have eaten from *Zaqqūm*."^[1] According to another report, he said that this means a mixture made from boiling water.^[2] Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Hatim recorded that Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for food from the tree of *Zaqqūm*. They will eat from it, then the skin of their faces will fall off. If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

[1] At-Ṭabarī 21:55.

[2] At-Ṭabarī 21:52. For an explanation of *Hamīm*, see the *Tafsīr* of *Sūrat Ar-Rahmān* (55:44).

﴿ثُمَّ لِيَرْجِعَنَّهُمْ إِلَى الْعَذَابِ ۝﴾

«Then thereafter, verily, their return is to the flaming fire of Hell»

means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the *Āyah*,

﴿يَلْقَوْنَ فِيهَا دَرًّا ضَاحِكًا طَبِيعًا ۝﴾

«They will go between it (Hell) and the fierce boiling water» (55:44).

Qatādah recited this *Āyah* when discussing this *Āyah*.¹¹ This is a good interpretation. Abdullah bin Mas'ūd recited it differently, with the meaning "Their return in the afternoon." 'Abdullah, may Allāh be pleased with him, used to say, "By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell." Then he recited

﴿أَسْكَنُ أَهْلَ الْجَنَّةِ بُيُوتَهُمْ ذُرًّا تُنْفَرًا وَأَهْلًا مَعْلَمًا ۝﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose» (25:24).²¹

Allāh's saying,

﴿يَجِدُوكُمْ بِآلِهَتِكُمْ تَكْفُرًا ۝﴾

«Verily, they found their fathers on the wrong path»

means, 'We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.' Allāh says:

﴿فَتَقَبَّلْهُمْ عَلَىٰ قُلُوبِهِمْ يُرغَبُونَ ۝﴾

«So they (too) hastened in their footsteps»

Mujahid said, "This is like running."³¹ Sa'īd bin Jubayr said, "They followed ignorance and foolishness."

¹¹ Al-Ṭabarī 21:56

²¹ Al-Ṭabarī 21:56

³¹ Al-Ṭabarī 21:57.

وَجَعَلْنَا دُرِّيَّةً لِّهَآلِيفٍ ﴿٧١﴾ زُرَّكَانًا يَفِي الْأَخْيَرِ ﴿٧٢﴾ سَلَّمَ
عَلَىٰ مَوْجٍ فِي الْغَالِبِ ﴿٧٣﴾ إِذَا كَذَّابٌ تَجَرَّى الْمُتَعَسِّبِ ﴿٧٤﴾ إِذْ يَنْ
مِادَا الْمُؤْمِنِ ﴿٧٥﴾ ثُمَّ أَفْرَقْنَا الْأَخْيَرِ ﴿٧٦﴾ وَكَانَ مِنْ
شَيْعِهِ الْإِبْرَهِيمَ ﴿٧٧﴾ إِذْ جَاءَهُ رَبُّهُ بِقَلْبٍ سَلِيمٍ ﴿٧٨﴾ إِذْ قَالَ
لِأَبِيهِ وَقَوْمِهِ مَا تَأْتِيكُمْ ﴿٧٩﴾ أَتَمْكُم مَّا لَهُ دُنَى اللَّهِ فَرِيدُونَ ﴿٨٠﴾
فَمَالَكُمْ كَرِهَ الْغَالِبِ ﴿٨١﴾ فَطَرْنَا نَظْرَةً فِي النُّجُومِ ﴿٨٢﴾
فَقَالَ إِي سَقِيمٌ ﴿٨٣﴾ فَلَوْلَا أَعْنَهُ مُدِيرِ ﴿٨٤﴾ فَرَأَىٰ إِلَىٰ تَالِيفِهِمْ
فَقَالَ لَا تَأْكُلُونَ ﴿٨٥﴾ مَا كُنَّا لَنَلْمُظُنُّوكمَ ﴿٨٦﴾ فَرَأَىٰ عَلَيْهِمْ سَمَآ
بَآلِيَيْنِ ﴿٨٧﴾ فَأَمْلَأُوا الْبُيُوتَ رِقُونَ ﴿٨٨﴾ فَالْأَعْبُدُوا مَا تَنْجُسُونَ ﴿٨٩﴾
وَاللَّهُ خَلَقَكُمْ وَمَا تَحْسُدُونَ ﴿٩٠﴾ فَلَوْلَا الْبَرَاءَةُ لَيْسَ مَا تَقُولُونَ ﴿٩١﴾
وَالْجَحِيمِ ﴿٩٢﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينِ ﴿٩٣﴾
وَقَالَ إِنِّي دَاعِي إِلَىٰ رَبِّ سَيِّدِينَ ﴿٩٤﴾ رَبِّ حَبَّ لِي مِنَ الْقَالِبِينَ ﴿٩٥﴾
فَنَشَرْتُهُ يُفْلِتُ يَحْيِي ﴿٩٦﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ
يَسْأَلُ رَبِّي عَنِّي ﴿٩٧﴾ فِي النَّسَاءِ أَوْتَاكَ مَا ظَنَرْتُ مَا قَرَّبْتُ ﴿٩٨﴾ قَالَ
يَتَأْتِيَكَ أَفْعَلُ مَا تُؤْمَرُ سَمِعْتَنِي أَن سَأَلْتُ اللَّهَ مِنَ الصَّغِيرِ ﴿٩٩﴾

﴿وَجَعَلْنَا دُرِّيَّةً لِّهَآلِيفٍ ﴿٧١﴾ زُرَّكَانًا يَفِي الْأَخْيَرِ ﴿٧٢﴾ سَلَّمَ
عَلَىٰ مَوْجٍ فِي الْغَالِبِ ﴿٧٣﴾ إِذَا كَذَّابٌ تَجَرَّى الْمُتَعَسِّبِ ﴿٧٤﴾ إِذْ يَنْ
مِادَا الْمُؤْمِنِ ﴿٧٥﴾ ثُمَّ أَفْرَقْنَا الْأَخْيَرِ ﴿٧٦﴾ وَكَانَ مِنْ
شَيْعِهِ الْإِبْرَهِيمَ ﴿٧٧﴾ إِذْ جَاءَهُ رَبُّهُ بِقَلْبٍ سَلِيمٍ ﴿٧٨﴾ إِذْ قَالَ
لِأَبِيهِ وَقَوْمِهِ مَا تَأْتِيكُمْ ﴿٧٩﴾ أَتَمْكُم مَّا لَهُ دُنَى اللَّهِ فَرِيدُونَ ﴿٨٠﴾
فَمَالَكُمْ كَرِهَ الْغَالِبِ ﴿٨١﴾ فَطَرْنَا نَظْرَةً فِي النُّجُومِ ﴿٨٢﴾
فَقَالَ إِي سَقِيمٌ ﴿٨٣﴾ فَلَوْلَا أَعْنَهُ مُدِيرِ ﴿٨٤﴾ فَرَأَىٰ إِلَىٰ تَالِيفِهِمْ
فَقَالَ لَا تَأْكُلُونَ ﴿٨٥﴾ مَا كُنَّا لَنَلْمُظُنُّوكمَ ﴿٨٦﴾ فَرَأَىٰ عَلَيْهِمْ سَمَآ
بَآلِيَيْنِ ﴿٨٧﴾ فَأَمْلَأُوا الْبُيُوتَ رِقُونَ ﴿٨٨﴾ فَالْأَعْبُدُوا مَا تَنْجُسُونَ ﴿٨٩﴾
وَاللَّهُ خَلَقَكُمْ وَمَا تَحْسُدُونَ ﴿٩٠﴾ فَلَوْلَا الْبَرَاءَةُ لَيْسَ مَا تَقُولُونَ ﴿٩١﴾
وَالْجَحِيمِ ﴿٩٢﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينِ ﴿٩٣﴾
وَقَالَ إِنِّي دَاعِي إِلَىٰ رَبِّ سَيِّدِينَ ﴿٩٤﴾ رَبِّ حَبَّ لِي مِنَ الْقَالِبِينَ ﴿٩٥﴾
فَنَشَرْتُهُ يُفْلِتُ يَحْيِي ﴿٩٦﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ
يَسْأَلُ رَبِّي عَنِّي ﴿٩٧﴾ فِي النَّسَاءِ أَوْتَاكَ مَا ظَنَرْتُ مَا قَرَّبْتُ ﴿٩٨﴾ قَالَ
يَتَأْتِيَكَ أَفْعَلُ مَا تُؤْمَرُ سَمِعْتَنِي أَن سَأَلْتُ اللَّهَ مِنَ الصَّغِيرِ ﴿٩٩﴾﴾

﴿71. And indeed most of the earlier ones went astray before them;﴾

﴿72. And indeed We sent among them warners;﴾

﴿73. Then see what was the end of those who were warned.﴾

﴿74. Except the chosen servants of Allah.﴾

Allāh tells us that most of the previous nations went astray, worshipping other gods alongside Allāh. He states that He

sent among them warners to alert them to the anger, wrath and vengeance of Allāh towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allāh says:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَسْأَلُ رَبِّي عَنِّي ﴿٩٧﴾﴾

﴿Then see what was the end of those who were warned. Except the chosen servants of Allah﴾.

﴿وَجَعَلْنَا دُرِّيَّةً لِّهَآلِيفٍ ﴿٧١﴾ زُرَّكَانًا يَفِي الْأَخْيَرِ ﴿٧٢﴾ سَلَّمَ عَلَىٰ مَوْجٍ فِي الْغَالِبِ ﴿٧٣﴾ إِذَا كَذَّابٌ تَجَرَّى الْمُتَعَسِّبِ ﴿٧٤﴾﴾

الْمُسْتَجِيبِينَ ﴿٢٧٥﴾ يَوْمَ الْمُنَادِىٰ ﴿٢٧٦﴾ لَّمْ أَفْرُقَ الْأَنْفُسَ ﴿٢٧٧﴾

﴿75. And indeed Nūh invoked Us, and We are the best of those who answer.﴾

﴿76. And We rescued him and his family from the great distress,﴾

﴿77. And, his progeny, them We made the survivors.﴾

﴿78. And left for him (a goodly remembrance) among the later generations﴾

﴿79. "Salām (peace!) be upon Nūh among the all creatures!"﴾

﴿80. Verily, thus We reward the gooddoers.﴾

﴿81. Verily, he [Nūh] was one of Our believing servants.﴾

﴿82. Then We drowned the others.﴾

Nūh and His People

When Allāh tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nūh and the rejection of his people. Only a few of Nūh's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear – for every time he called them, they turned away from him even more – he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allāh became angry because Nūh was angry with them. He says:

﴿وَلَقَدْ نَادَيْنَا نُوْحًا قَلِيْمًا ۝۲۷۵﴾

﴿And indeed Nūh invoked Us, and We are the best of those who answer.﴾

﴿وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيْمِ ۝۲۷۶﴾

﴿And We rescued him and his family from the great distress.﴾

means, their disbelief and their insults.

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَارِيْنَ ۝۲۷۷﴾

﴿And, his progeny, them We made the survivors.﴾

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās, may Allāh be

pleased with him, "There was no one left apart from the offspring of Nûh, peace be upon him."¹¹ Sa'îd bin Abî 'Arûbah said, narrating from Qatadah concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَاقِينَ﴾

﴿And, his progeny, them We made the survivors﴾

"All people descended from the offspring of Nûh, peace be upon him."¹² At-Tirmidhî, Ibn Jarîr and Ibn Abî Hâtim narrated from Samurah, may Allāh be pleased with him, that the Prophet ﷺ said, concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَاقِينَ﴾

﴿And, his progeny, them We made the survivors﴾.

سَامٌ، وَحَامٌ، وَيَافِثٌ

«Sām, Hām and Yāfith».¹³

Imām Ahmad recorded from Samurah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«سَامٌ أَبُو الْعَرَبِ، وَحَامٌ أَبُو نَجَشِيرَ، وَيَافِثٌ أَبُو الرُّومِ»

«Sām was the father of the Arabs, Hām was the father of the Ethiopians and Yāfith was the father of the Romans.»¹⁴

This was also recorded by At-Tirmidhî.¹⁵ What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from RQMā (Roma) the son of Lîlî, the son of Yûnân, the son of Yafith, the son of Nûh, peace be upon him

﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾

﴿And left for him among the later generations.﴾

Ibn 'Abbās, may Allah be pleased with him, said, "He is remembered in a good way."¹⁶ Mujāhid said this means "An

¹¹ At-Tabari 21:59.

¹² At-Tabari 21:59

¹³ *Tuhfat Al-Ahwadhi* 5:365, At-Tabari 21:59. See the note below

¹⁴ Ahmad 5-9

¹⁵ *Tuhfat Al-Ahwadhi* 9:98. The majority consider these to be unauthentic.

¹⁶ At-Tabari 21:60.

honorable mention by all the Prophets."^[1] Qatādah and As-Suddi said, "Allāh caused him to be praised constantly by others."^[2] Ad-Dahbāk said it means "Salām and praise."

﴿سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ﴾

«Salām (peace!) be upon Nūh among the all creatures!»

This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

﴿يَا كَذَّابٍ يَبْرِئُ الْمُشْرِكِينَ﴾

«Verily, thus We reward the gooddoers » means, 'This is how We reward those of Our servants who do deeds of obedience to Allāh. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allāh says:

﴿يَمْ يَرْحَمُ الْغَافِينَ﴾

«Verily, he [Nūh] was one of Our believing servants.»

meaning, one of the sincere believers in the Oneness of Allāh, one of those who had certain faith.

﴿ثُمَّ أَفْرَأْنَا الْآخَرِينَ﴾

«Then We drowned the others.» means, 'We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

﴿وَلَوْ أَنَّ بَيْنَهُمْ لَإِزْفِيرٌ﴾ إِذْ جَاءَهُمْ وَقَالَ بِقُلُوبِهِمْ سَبْحًا ۚ إِذْ قَالَ لِأَيُّكُمْ وَقَوْمُهُ

سَبِّحُوا بِحَمْدِ رَبِّهِمْ قَوْمًا أَلَمْ يَكُنْ لَهُمُ الْيَوْمَ عَذَابٌ شَدِيدٌ ﴿٢٢٢﴾ فَمَا تَعْلَمُونَ رَبَّ الْعَالَمِينَ ﴿٢٢٣﴾

483. And verily, among those who followed his way was Ibrāhīm.»

484. When he came to his Lord with a Salīm heart.»

485. When he said to his father and to his people: "What is it that which you worship?"»

486. "Is it a falsehood - gods other than Allāh - that you desire?"»

[1] Aṭ-Ṭabarī 21:60.

[2] Aṭ-Ṭabarī 21:60.

﴿87. "Then what think you about the Lord of the all that exists?"﴾

The Story of Ibrāhīm and His People

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿ذَكَرَ ابْنُ شَيْبَةَ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ﴾

﴿And verily, among those who followed his ways was Ibrāhīm.﴾

means, he was one of the followers of his religion.^[1] Mujāhid said, "He was following his path and his way."^[2]

﴿إِذْ جَاءَهُ نَذْرٌ مِنْ رَبِّهِمْ يَسْلِمُ﴾

﴿When he came to his Lord with a Salīm heart.﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allāh."^[3]

Ibn Abi Hātim recorded that 'Awf said, "I said to Muḥammad bin Sirīn, 'What is the Salīm heart?' He said, 'One which knows that Allāh is true and that the Hour will undoubtedly come to pass, and that Allāh will resurrect those who are in the graves.'"^[4] Al Ḥasan said, "One that is free from Shirk."^[5] 'Urwah said, "One that is not cursed."^[6]

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ﴾

﴿When he said to his father and to his people. "What is it that which you worship?"﴾

He denounced his people for their worship of idols and false gods, Allāh said:

﴿إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَلْوَابِدَةً لِلَّذِينَ كَفَرُوا وَاللَّهُ يُفْسِدُ مَا يَشَاءُ لِقَوْمِهِ إِنَّ اللَّهَ عَالِمُ الْغُيُوبِ﴾

[1] At-Ṭabarī 21:61.

[2] At-Ṭabarī 21:61.

[3] Al-Qurṭubī 15 91.

[4] Al-Qurṭubī 15 91.

[5] At-Ṭabarī 21:62.

[6] At-Ṭabarī 21:62.

«Is it a falsehood – gods other than Allāh – that you desire?
Then what think you about the Lord of the all that exists?»

Qatadah said, "This means, 'what do you think He will do with you when you meet Him, given that you worshipped others alongside Him?'"¹¹

﴿نَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ فِي سَفَرِهِمْ ذُنُوبًا عَنْهُمْ قَدْ فَرَحَ إِلَهُ بَعْضُهُمْ أَلَّا يُكَلِّمُوا إِلَّا مَا لَكُمُ لَا تَعْلَمُونَ﴾ ﴿٩٠﴾ فَرَحَ عَلَيْهِمْ سَرًّا بِالْإِيمَانِ ﴿٩١﴾ وَأَقْبَلُوا إِلَيْهِ يَرْعُونَ ﴿٩٢﴾ قَالَ إِنَّمَا تُجَنَّبُونَ إِلَهُ وَإِنَّهُ عَلَمٌ وَإِنَّمَا تَعْبُدُونَ إِلَهُ قَالُوا لَمْ يَكُنْ لَكُمْ بَيْنَكُمُ وَاللَّهُ فَالْتَقُوا فِي الْحَجِّ يَوْمَ فَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٣﴾

﴿88. Then he cast a glance at the stars.﴾

﴿89. And he said "Verily, I am sick."﴾

﴿90. So they turned away from him and departed.﴾

﴿91. Then he turned to their gods and said: "Will you not eat?"﴾

﴿92. "What is the matter with you that you speak not?"﴾

﴿93. Then he turned upon them, striking (them) with (his) right hand.﴾

﴿94. Then they came hastily, towards him ﴾

﴿95. He said: "Worship you that which you (yourselves) carve?"﴾

﴿96. "While Allah has created you and what you make!"﴾

﴿97. They said: "Build for him a building and throw him into the blazing fire!"﴾

﴿98. So, they plotted a plot against him, but We made them the lowest.﴾

Ibrāhīm, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

¹¹ At-Ṭabari 21:63

﴿مَتَرُونَا عَنْهُ مُنْجِبِينَ﴾

«So they turned away from him and departed.»

Qatādah said, "The Arabs say of one who thinks deeply that he is looking at the stars."^[1] What Qatādah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

﴿إِنِّي سَكِيمٌ﴾

«Verily, I am sick.» meaning, weak. Ibn Jarīr narrated here a Ḥadīth from Abu Hurayrah, may Allāh be pleased with him, stating that the Messenger of Allāh ﷺ said:

لَمْ يَكْذِبْ إِزْرِيْمٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثٍ كَذَبَاتٍ: يُسَبِّرُ فِي ذَابِ اِهْوِ
نَدَلَى، قَوْلُهُ. ﴿إِنِّي سَكِيمٌ﴾ وَقَوْلُهُ: ﴿لَا تَكَلَّمُ كَبِيرُكُمْ هَذَا﴾ وَقَوْلُهُ فِي سَدْرَةِ هِيَ
أَخِي

«Ibrāhīm (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allāh. (one is) when he said, «Verily, I am sick»; and (the second) when he said, «Nay, this one, the biggest (his wife) of them (idols) did it.» and (the third) when he said concerning (his wife) Sārah, "She is my sister."^[2]

This Ḥadīth is recorded in the books of the Ṣaḥīḥ and Sunan with various chain of narrations.^[2] But this is not the kind of real lie for which a person is to be condemned – Allāh forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

﴿إِنِّي سَكِيمٌ﴾

«Verily, I am sick» was, 'I am sick at heart of your worshipping idols instead of Allāh.' Al-Ḥasan Al-Baṣrī said, "The people of Ibrāhīm went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

^[1] Ad-Durr Al-Manthūr 7:100.

^[2] Faṭḥ Al-Bārī 6:447, Muslim 4:1840, Abu Dāwūd 2:659, Tuḥfat Al-Aḥwadhī 9:5, An-Nasa'ī in Al-Kubrā 6:440

﴿يَا سَمِيعُ﴾

«Verily, I am sick.» and he started looking at the sky. When they had gone out, he turned to their gods and broke them.^[1] This was recorded by Ibn Abi Hatim. Allah said:

﴿فَوَلَّوْا عَنْهُ مُدْبِرِينَ﴾

«So they turned away from him and departed.» meaning, he went to them after they had left, quickly and secretly.

﴿فَلَا تَأْكُلُوا﴾

«and said "Will you not eat?"» They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrāhīm, peace be upon him, looked at the food that was before them, he said:

﴿فَلَا تَأْكُلُوا مَا نَزَّلَ لَا يَخْلُقُ﴾

«Will you not eat? What is the matter with you that you speak not?»

﴿فَوَلَّى عَنْهُمْ ظَهْرًا يَنْصِبُ يَدَهُ﴾

«Then he turned upon them, striking (them, with (his) right hand.»

Al-Farrā' said, "This means, he started to hit them with his right hand." Qatādah and Al-Jawharī said, "He turned to them, hitting them with his right hand."^[2] He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the *Tafsir* of *Sūrat Al-Anbiya'*.^[3]

﴿فَمَجْرُؤٌ كَافِرٌ﴾

«Then they came hastily towards him.» Mujāhid and others said, "This means, they came rushing. The story is told in brief here; in *Sūrat Al-Anbiya'*, it is told in more detail. When they returned, they did not know at first who had done this, until

^[1] At Ṭabarī 21:63.

^[2] At-Ṭabarī 21:67.

^[3] See volume six, the *Tafsir* of *Sūrat Al-Anbiya'* [21-58].

they investigated and found out that Ibrāhīm, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said.

﴿تَعْبُدُونَ مَا تَشْبَهُونَ﴾

﴿Worship you that which you carve?﴾ meaning, 'do you worship instead of Allāh idols which you yourselves carve and fashion with your own hands?'

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿While Allāh has created you and what you make!﴾

This may mean, 'Allāh has created you and what you do;' or it may mean, 'Allāh has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhārī in the Book *Af'āl Al-'Ibād* from Hudhayfah, attributed to the Prophet ﷺ:

﴿إِنَّ اللَّهَ تَعَالَى يَصْنَعُ كُلَّ صَاحِبٍ وَصُنْعَتِهِ﴾

«Allāh has created every doer of deeds and what he does.¹ Thereupon he recited:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿While Allāh has created you and what you make!﴾^[1]

When the proof had been established against them, they resolved to seize him by force and they said:

﴿أَنشُؤْ لَهُ بَيْتًا فَأَلْقُوهُ فِي آتِحِ بَوَّابٍ﴾

﴿Build for him a building (i.e., furnace) and throw him into the blazing fire!﴾

There happened what we have already discussed in our *Tafsir of Sūrat Al-Anbiya'*, (21:68-70) and Allāh saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allāh says:

﴿وَأَنزَلْنَاهُ فِي سِدْرٍ مَّجِيدٍ ۖ كَيْدًا فَجَعَلْنَاهُمْ الْأَسْفَلَ ۚ﴾

﴿So, they plotted a plot against him, but We made them the lowest.﴾

[1] *As-Sunnah*, Ibn Abī 'Asīm 1:158.

﴿105. "You have fulfilled the dream!" Verily, thus do We reward the doers of good.﴾

﴿106. Verily, that indeed was a manifest trial.﴾

﴿107. And We ransomed him with a great sacrifice;﴾

﴿108. And We left for him among the later generations ﴾

﴿109. "Salām (peace!) be upon Ibrāhīm!"﴾

﴿110. Thus indeed do We reward the doers of good ﴾

﴿111. Verily, he was one of Our believing servants.﴾

﴿112. And We gave him the glad tidings of Ishāq - a Prophet from the righteous.﴾

﴿113. We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.﴾

Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him

Allāh tells us that after He helped His close friend Ibrāhīm, peace be upon him, against his people, and after Ibrāhīm gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

﴿إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِي ۖ رَبِّ مَبِّ لِي مِنَ السَّالِحِينَ﴾

﴿Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.﴾

meaning, obedient children, in compensation for his people and relatives whom he had left. Allāh said:

﴿وَنَزَّلْنَاهُ بِمَنِّهِ سُلَيْمًا﴾

﴿So We gave him the glad tidings of a forbearing boy.﴾

This child was Ismā'īl, peace be upon him, for he was the first child of whom glad tidings were given to Ibrāhīm, peace be upon him, and he was older than Ishāq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismā'īl, peace be upon him, was born when Ibrāhīm, peace be upon him, was eighty-six years old, and Ishāq was born when Ibrāhīm was ninety-nine years old. According to their Book, Allāh commanded Ibrāhīm to sacrifice his only

son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishāq. This is not right because it goes against what their own Scripture says. They inserted the name of Ishāq because he is their ancestor, while Ismā'īl is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Ismā'īl had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

﴿مَا يَلْقَ مِنْهُ اسْتَشَى﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he grew up and started to go with his father and walk with him, for Ibrāhīm used to go every so often to check on his son and his mother in the land of Fārān (i.e., Makkah), to see how they were doing. It was said that he used to ride on *Al-Burāq*, traveling there swiftly, and Allāh knows best. It was reported from Ibn 'Abbās, peace be upon him, Mujāhid, Tkrīmah, Sa'īd bin Jubayr, 'Atā' Al Khurāsānī, Zayd bin Aslam and others that

﴿مَا يَلْقَ مِنْهُ اسْتَشَى﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he became a young man and was able to work as his father did.^[1]

﴿كَأَن يَتْلُوَ فِي أَهْلِكَ أَتُكَ مَا تَزَنَ﴾

﴿And, when he (his son) was old enough to walk with him, he said, "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾

'Ubayd bin 'Umayr said, "The dreams of the Prophets are revelation," then he recited this *Āyah*.

﴿كَأَن يَتْلُوَ فِي أَهْلِكَ أَتُكَ مَا تَزَنَ﴾

[1] Al Tabari 21:72-73.

«He said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"».^[1]

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allāh and obeying his father.

﴿ذَالَ يَتْلُو آتَىٰ مَا أُمِّرَ﴾

«He said: "O my father! Do that which you are commanded..."»

meaning, 'obey the command of Allāh and sacrifice me.'

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

«if Allāh wills, you shall find me of the patient.»

meaning, 'I will be patient and will seek the reward for that with Allāh.' He, may peace and blessings be upon him, believed in what had been promised. Allāh said:

﴿وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِذْ كَانَ صَابِقًا لِلْوَعْدِ وَكَانَ رَسُولًا نَّجِيًّا. وَكَانَ بِأَمْرِ أَهْلِهِ بِالسَّجْدَةِ وَالْحَقِيقَةِ وَكَانَ عِنْدَ رَبِّهِ مَرْمِيًّا.﴾

«And mention in the Book Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Ṣalāh and the Zakāh, and his Lord was pleased with him.» (19:54-55).

﴿ثُمَّ لَمَّا رَوَّعَهُمَا بِنَزْلِهِمَا خَسَفَا بِسُجُودِهِمَا أَسَافًا.﴾

«Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;»

means, when both of them had pronounced the *Shahādah* and remembered Allāh – Ibrāhīm because he was about to offer a sacrifice and Ismā'īl because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allāh; Ibrāhīm obeyed the command of Allāh and Ismā'īl obeyed Allāh and his father. This was the view of Mujāhid, Ikrimah, Qatādah, As-Suddi and Ibn Ishāq,^[2] and others.

^[1] At-Tabarī 21:75.

^[2] At-Tabarī 21:77.

The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Ad-Ḍaḥḥāk and Qatādah said:

﴿وَنَزَّلَهُ مُسْلِمًا﴾

﴿and he had laid him prostrate on his forehead:﴾

means, "He turned him upside down on his face."^[1] Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When the rituals were enjoined upon Ibrāhīm, peace be upon him, the *Shayṭān* appeared to him at the *Mas'ūd* and raced with him, but Ibrāhīm got there first. Then Jibrīl, upon him be peace, took him to *Jamrat Al-'Aqabah* and the *Shayṭān* appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at *Al-Jamrah Al-Wusṭā* and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismā'īl, peace be upon him, was wearing a white shirt, and he said, 'O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

﴿يَا إِبْرَاهِيمُ ۖ قَدْ سَلَّمَ إِلَيْنَا﴾

﴿O Ibrāhīm! You have fulfilled the dream!﴾

Ibrāhīm turned, and saw a fine, horned, white ram." Ibn 'Abbās said, "We used to look for similar types of rams."^[2] Hishām mentioned this *Hadīth* at length in *Al-Manāzih*.

﴿وَنَادَيْنَا لَهُ بِإِسْمِهِ ۖ قَدْ سَلَّمَ إِلَيْنَا﴾

﴿We called out to him: "O Ibrāhīm! You have fulfilled the dream!"﴾

means, 'the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddī and others said that he passed the knife over Ismā'īl's neck, but it did not

[1] At-Ṭabarī 21:77, 78.

[2] Aḥmad 1:297.

out him at all, because a sheet of copper was placed between them Ibrāhīm was called at that point, and it was said.

﴿قَدْ صَدَّقَ الرُّؤْيَا﴾

﴿You have fulfilled the dream!﴾¹¹

Allāh says,

﴿إِنَّا كَفَّيْنَا عَمَلَهُ الْفَعِيلَ﴾

﴿Verily, thus do We reward the doers of good.﴾

means, 'this is how We deal with those who obey Us in things that are difficult for them, We make for them a way out.' As Allāh says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ تَلْعُ أَمْرُهُ. فَذُجِّلَ اللَّهُ بِكُلِّ شَيْءٍ قَدْرًا﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾ (65:2-3).

On the basis of this Āyah and this story, some of the scholars of Usūl have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it — unlike some of the Mutazilah. The evidence for this is obvious, because Allāh commanded Ibrāhīm, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allāh says:

﴿إِنَّمَا كُنَّا لَكَ الْبَلَاءَ الْمُبِينُ﴾

﴿Verily, that indeed was a manifest trial.﴾

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allāh and in obedience to Him. Allāh said.

¹¹ At Ṭabari 21:74.

﴿وَابْرَاهِيمَ كَتَمَىٰ﴾

﴿And of Ibrāhīm who fulfilled all that﴾ (53:37), and

﴿وَنَسِيتُهُ بِذَنبٍ عَظِيمٍ﴾

﴿And We ransomed him with a great sacrifice﴾.

It was reported that Ibn 'Abbās, may Allāh be pleased with him, said, "A ram which had grazed in Paradise for forty years."^[1]

Imām Aḥmad recorded that Ṣafiyyah bint Shaybah said, "A woman from Banu Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allāh ﷺ sent for 'Uthmān bin Ṭalḥah, may Allāh be pleased with him." On one occasion she said, "I asked 'Uthmān, 'Why did the Prophet ﷺ call you?' He said, 'The Messenger of Allāh ﷺ said to me,

﴿إِنِّي كُنْتُ رَأَيْتُ قُرْنِي الْكَعْبَةِ جِئْتُ دَخَلْتُ الْبَيْتَ فَسَيِّئَ أَنْ أَمُرَّ أَنْ تُحْمَرُهَا
تَحْمَرُهَا، فَإِنَّهُ لَا يَتَّبِعِي أَنْ تَكُونَ مِثْلَ شَيْءٍ يَنْفَعُ الْمُصَلِّي﴾

‘I saw the horns of the ram when I entered the House [i.e. , the Ka’bah], and I forgot to tell you to cover them up, cover them up, for there should not be anything in the House which could distract the worshipper.’”

Sufyān said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too."^[2]

This offers independent evidence that the one who was to be sacrificed was Ismā‘īl, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrāhīm sacrificed, and they had been passed down from generation to generation, until the Messenger of Allāh ﷺ was sent. And Allāh knows best.

Reports which state that the One Who was to be sacrificed was Ismā‘īl, and that this is Correct without a Doubt

Sa‘īd bin Jubayr, ‘Amir Ash-Sha‘bi, Yūsuf bin Mihrān, Mujāhid, ‘Atā’ and others reported from Ibn ‘Abbās that it was

[1] Aṭ-Tabarī 21:90.

[2] Aḥmad 4 68.

Ismā'īl, peace be upon him.

Ibn Jarīr narrated that Ibn 'Abbās said, "The one who was ransomed was Ismā'īl, peace be upon him. The Jews claimed that it was Ishāq, but the Jews lied."^[1]

It was reported that Ibn 'Umar said, "The sacrifice was Ismā'īl."^[2] Ibn Abi Najīh said, narrating from Mujāhid, "It was Ismā'īl, peace be upon him."^[3] This was also the view of Yūsuf bin Mihrān.^[4] Ash-Sha'bi said, "It was Isma'īl, peace be upon him, and I saw the horns of the ram in the Ka'bah."^[5]

Muḥammad bin Ishāq reported from Al-Ḥasan bin Dīnār and 'Amr bin 'Ubayd from Al-Ḥasan Al-Baṣri that he did not doubt that the one of the two sons Ibrāhīm was commanded to sacrifice was Ismā'īl, peace be upon him.^[6] Ibn Ishāq said, "I heard Muḥammad bin Ka'b Al-Qurazī say, 'The one whom Allāh commanded Ibrāhīm to sacrifice of his two sons was Ismā'īl.' We find this in the Book of Allāh, because when Allāh finishes the story of the one of the two sons of Ibrāhīm who was to be sacrificed, He then says:

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ ۖ إِنَّهُنَّ الْغَالِبِينَ﴾

«And We gave him the glad tidings of Ishāq – a Prophet from the righteous», and

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ ۖ إِنَّهُنَّ الْغَالِبِينَ﴾

«So, We gave her glad tidings of Ishāq and after Ishāq, of Ya'qūb» (11:71).

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishāq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Isma'īl.^[7] Ibn Ishāq said, "I heard him say that often."^[8]

^[1] Aṭ-Ṭabarī 21:83.

^[2] Aṭ-Ṭabarī 21:82.

^[3] Aṭ-Ṭabarī 21:84.

^[4] Aṭ-Ṭabarī 21:84.

^[5] Aṭ-Ṭabarī 21:84.

^[6] Aṭ-Ṭabarī 21:85.

^[7] Aṭ-Ṭabarī 21:84.

^[8] Aṭ-Ṭabarī 21:85.

Ibn Ishāq reported from Buraydah bin Sufyān bin Farwah Al-Aslamī that Muḥammad bin Ka'b Al-Quraṣī told them that he mentioned that to 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, when he was Khalfah, while he was with him in Syria. 'Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islām, and he thought that he had been one of their scholars. 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, asked him about that.

Muhammad bin Ka'b said, "I was with 'Umar bin 'Abd Al-'Azīz. 'Umar said to him, 'Which of the two sons of Ibrāhīm was he commanded to sacrifice?' He said, 'Ismā'īl. By Allāh, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allāh issued this command and the virtue that Allāh mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishāq, because he is their father.'"¹

'Abdullāh bin Al-Imām Ahmad bin Ḥanbal, may Allāh have mercy on him, said, "I asked my father about which son was to be sacrificed – was it Isma'īl or Ishāq?" He said, "Isma'īl." This was mentioned in *Kutāb Az-Zuhd*.²

Ibn Abi Ḥatīm said, "I heard my father say, 'The correct view is that the one who was to be sacrificed was Isma'īl, peace be upon him.'" He said, "And it was narrated that 'Alī, Ibn 'Umar, Abu Hurayrah, Abu Aṭ-Ṭufayl, Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr, Al-Ḥasan, Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b Al-Quraṣī, Abu Ja'far Muḥammad bin 'Alī and Abu Ṣāliḥ, may Allāh be pleased with them all, said that the one who was to be sacrificed was Isma'īl."³

Al-Baghawi said in his *Tafsīr*, "This was the view of 'Abdullāh bin 'Umar, Sa'īd bin Al-Musayyib, As-Suddī, Al-Ḥasan Al-Baṣrī, Mujāhid, Ar-Rabī' bin Anas, Muḥammad bin Ka'b Al-Quraṣī and Al-Kalbī."⁴ This was also reported from Ibn

¹ Aṭ-Ṭabari 21:85

² *Az-Zuhd*, 'Abdullāh bin Ahmad; 80.

³ Aṭ-Ṭabari 21:82-84

⁴ Al-Baghawi 4:32.

'Abbās and from Abu 'Amr bin Al 'Alā'.

﴿وَنَزَّلْنَاهُ بِإِذْنِنَا مِنَ الْمَلَكِ﴾

«And We gave him the glad tidings of Ishāq - a Prophet from the righteous.»

having given the glad tidings of the one who was to be sacrificed, who was Ismā'īl, Allāh immediately follows that with mention of the glad tidings of his brother Ishāq. This is also mentioned in Sūrah Hūd (11:71) and in Sūrat Al-Hijr (15:53-55).

﴿يَا﴾

«a Prophet» means, from him there will come a righteous Prophet.

﴿وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا طَائِفَةٌ قَالُوا بَدِيعًا ۖ وَأُخْرَىٰ غَالِيَةٌ﴾

«We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.»

This is like the Āyah:

﴿فَلَمَّا بَلَغَ أَقْبَطُ يَلْعَنُ رَبَّهُ ۚ إِنَّكَ غَفُورٌ رَحِيمٌ ۖ وَتِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۚ﴾

«It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."» (11:48)

﴿وَلَقَدْ نَزَّلْنَا عَلَٰى مُوسَىٰ الْكِتَابَ ۚ وَوَعَدْنَا مَدْيَانَ وَفَارَانَ ۚ وَوَعَدْنَا لُوطَ الْغَيْمِ ۚ وَوَعَدْنَا عَادَ الْآثِيمِ ۚ ثُمَّ عَلَٰى ثَمُودَ وَوَعَدْنَا ۚ إِنَّ كَذَٰلِكَ نَجْزِي الْمُتَعَبِينَ ۚ إِنَّهُمْ مِن عِندِنَا لَشَرِيكُونَ﴾

«114. And, indeed We gave Our grace to Mūsā and Hārūn »

«115. And We saved them and their people from the great distress,»

«116. And helped them, so that they became the victors;»

«117. And We gave them the clear Scripture;»

- ﴿118. And guided them to the right path﴾
 ﴿119. And We left for them among the later generations.﴾
 ﴿120 'Salām (peace!) be upon Mūsā and Hārūn'﴾
 ﴿121 Verily, thus do We reward the doers of good﴾
 ﴿122. Verily, they were two of Our believing servants﴾

Mūsā and Harun

Allāh tells us how He blessed Mūsā and Hārūn with prophethood and how He saved them, along with those who believed, from the oppression of Fir'aun and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allāh revealed to Musa the Clear and Mighty Book, which is the Tawrah, as Allāh says:

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَسَيِّدًا﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion (of right and wrong), and a shining light﴾ (21:48).

And Allāh says here:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ الْفَصِيحَ﴾ وَهَدَيْنَاهُمُ الْبَيِّنَاتِ السَّمِيحَاتِ﴾

﴿And We gave them the clear Scripture, and guided them to the right path.﴾

meaning, with regard to words and deeds.

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ﴾

﴿And We left for them among the later generations.﴾

means, that after they died they would be mentioned in good terms and spoken of highly. Then Allāh explain this further:

﴿سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ﴾ وَنُفِصِلُ الْبَيِّنَاتِ الْفَصِيحَاتِ﴾ إِنَّهَا مِنْ بَيِّنَاتِ الْقُرْآنِ﴾

﴿Salām (peace!) be upon Mūsā and Hārūn! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٥١

مُرَادُ الْعَالَمِينَ

فَكَذَّبُوهُ فَأَنهَمُ لَمُخْصَرُونَ ﴿١٢٣﴾ وَإِلَٰهَآءُ أَفْئِدَةِ الْمُخْصَصِينَ ﴿١٢٤﴾
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٥﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٢٦﴾ وَإِلَّا كَذَّابٌ ﴿١٢٧﴾
تَجَرَّأَ الْمُخْبِرُونَ ﴿١٢٨﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٩﴾ وَإِن لَّوَلَا
لَيْنَ الرُّسُلِ ﴿١٣٠﴾ لَذُنُوبُهُمْ وَأَهْلُ آبَعِيكَ ﴿١٣١﴾ إِلَّا عَجُوزًا
فِي الْفَتَرِينَ ﴿١٣٢﴾ ثُمَّ دَرَأْنَا الْآخِرِينَ ﴿١٣٣﴾ وَإِلَّا لَنَسْرُنَّ عَلَيْهِمْ
مُصْجِرِينَ ﴿١٣٤﴾ وَآلِيلٌ أَفَلَا تَقُولُونَ ﴿١٣٥﴾ زَانٍ يَدْعُو لَكُمُ
الرُّسُلَينَ ﴿١٣٦﴾ إِنَّا أَنبَأُكَ الْغُلُوكَ الْمَحْجُورَ ﴿١٣٧﴾ مَا هُمْ بِكَانَ
مِنَ الْمُذْخَبِينَ ﴿١٣٨﴾ فَالْفَتْمَةُ لَعُورٌ وَهُوَ لَيْلٌ ﴿١٣٩﴾ فَلَوْلَا أَنَّهُ
كَانَ مِنَ الْمُسْتَجِرِينَ ﴿١٤٠﴾ لَلَّيْتُ فِي سَطْبِهِ إِن يَوْمَ يُعْتَرُونَ ﴿١٤١﴾
فَهَبَذَنَّهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٢﴾ وَأَلْقَيْنَا عَلَى شَجَرَةٍ
مِّن يَّطْيِئِينَ ﴿١٤٣﴾ وَإِنْ سَأَلْتَهُ لَن يَأْتِيَنَّكَ الْفُؤَادُ يَدْعُونَ ﴿١٤٤﴾
فَتَأْتُوا فَمَنْعَتْهُمْ إِنْ جِئْتُمْ ﴿١٤٥﴾ فَاسْتَفْهِمُوا رِزْقَ رَبِّكَ الْبَلَّاءُ
وَلَهُمْ آسَافُوكَ ﴿١٤٦﴾ أَمْ حَقَّقَ الْمَلَائِكَةُ إِن شَاءُ هُمْ
شَاهِدُونَ ﴿١٤٧﴾ أَلَا إِنَّهُمْ مِّنْ إِدْبَاجِهِمْ يَقُولُونَ ﴿١٤٨﴾ وَلَقَدْ
أَنَّهُ وَلَئِنَّهُمْ لَكَاذِبُونَ ﴿١٤٩﴾ أَصْطَلَى الْبَاسُ عَلَى الْكَاسِينَ ﴿١٥٠﴾

﴿١٢٣﴾ وَإِن يَدْعُوا لَكُمُ الرُّسُلَ ۖ
قَالَ يَدْعُونَ ۖ لَا تَقْعُدُوا الْقُعُودَ
سَلَامٌ وَتَدْعُونَ لَكُمُ الرُّسُلَ ۖ
اللَّهُ وَتَكُونُ قُرَى ۖ يَتَأْتِكُمُ
الْأَقْلَابُ ۖ فَكَذَّبُوهُ فَأَنهَمُ
لَمُخْصَرُونَ ۖ وَإِلَّا جَدَّ اللَّهُ
الْمُخْصَصِينَ ۖ وَتَرَكْنَا عَلَيْهِ
الْآخِرِينَ ۖ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۖ
إِن كَذَّبَتْ لَعُورُ الْمُخْبِرِينَ ۖ ثُمَّ
يَنْبَغِي أَنْ يَكُونَ مِنَ الْغُلُوكَ ۖ

﴿123. And verily, Ilyās was one of the Messengers.﴾

﴿124. When he said to his people: "Will you not have Taqwā?"﴾

﴿125. "Will you call upon 'Ba' and forsake the Best of creators,﴾

﴿126. Allāh, your

Lord and the Lord of your forefathers?"﴾

﴿127. But they denied him, so they will certainly be brought forth.﴾

﴿128. Save the chosen servants of Allāh.﴾

﴿129. And We left for him among the later generations.﴾

﴿130. "Salām (peace!) be upon Ilyāsīn!"﴾

﴿131. Verily, thus do We reward the doers of good﴾

﴿132. Verily, he was one of Our believing servants.﴾

Ilyās

Qatādah and Muḥammad bin Ishāq said, "Ilyās is another name for Idrīs."^[1] Ibn Abi Ḥatīm recorded that 'Abdullāh bin

[1] At Ṭabarī 21.95.

Mas'ūd, may Allāh be pleased with him, said, "Ilyās is Idrīs."^[1] This was also the view of Ad-Dahhak.^[2] Wahb bin Munabbih said, "He is Ilyas bin Yāsīn bin Finhās bin Al-'Izār bin Harūn bin 'Imrān."^[3]

Allāh sent him to the Children of Israel after Huzqil (Ezekiel), may peace be upon them both. They had started to worship an idol called Baʿl, and he called them to Allāh, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allāh against them, and Allāh withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allāh for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allāh to take him to Him. Al-Yasa' bin Akhtūb had grown up under his care, may peace be upon them both. So Ilyās was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allāh clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book, Allāh knows best how true it is.

﴿إِذْ قَالَ لِلْقَوْمِ اآلَهُكُمْ﴾

«When he said to his people: "Will you not have Taqwa?"»

means, 'do you not fear Allāh when you worship others instead of Him?'

﴿لَتَذَرُنَّ بَنَى رَبُّكَ أَحْسَنَ الْخَالِقِينَ﴾

«Will you call upon Baʿl and forsake the Best of creators.»

Ibn Abbas, may Allāh be pleased with him, Mujahid, 'Ikrimah, Qatādah and As-Suddi said that the word Baʿl means lord.^[4] 'Ikrimah and Qatādah said, "This is the language of the people

[1] Al-Qurtubi 15:115

[2] Aṭ-Ṭabari 21.97

[3] Aṭ-Ṭabari 21.97.

[4] Aṭ-Ṭabari 21.96.

of Yemen.^[1] According to another report from Qatādah, it is the language of *Azd Shanū'ah*.^[2] 'Abdur-Rahmān bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba'labak (*Baalbek*) which is to the west of Damascus.^[3] Ad-Dahhāk said, "It is an idol which they used to worship."^[4]

﴿لَقَدْ عُرِ بِسَاءٍ﴾

«Will you call upon Ba'l» means, 'will you worship an idol,'

﴿وَقَدْ عُرِ بِسَاءٍ تَلْفِيقِينَ ﴿١٢٤﴾ اللَّهُ رَبُّكُمْ وَالْأَنْبِيَاءُ رُسُلُهُ﴾

«and forsake the Best of creators, Allāh, your Lord and the Lord of your forefathers?»

means, 'He is the One Who is deserving of your worship alone, with no partners or associates.'

﴿فَنَذَرْنَاهُمْ لِمَنْ يَشَاءُ﴾

«But they denied him, so they will certainly be brought forth,»

means, for the punishment on the Day of Reckoning.

﴿إِلَّا بِإِذْنِ اللَّهِ الْمَخْلُوقِينَ﴾

«Save the chosen servants of Allāh.» means, those who believe in Him alone.

﴿وَرَكِبْنَا عَلَيْهِ فِي الْآخِرِينَ﴾

«And We left for him among the later generations.»

means, he is praised and spoken of highly.

﴿سَلَامٌ عَلَى إِبْرَاهِيمَ﴾

«Salām (peace!) be upon Ilyāsīn!» Similarly, one might say for Ismā'īl, Ismā'in. This is the language (dialect) of Bani Asad; they say Mikal, Mīkā'īl, and Mīkā'in. They say Ibrāhīm and Ibrāhām, Isrā'īl, Isrā'in; Ṭūr Sīnā', Ṭūr Sīn'in. All of that is fine.

[1] At-Ṭabarī 21:96

[2] Ad-Durr Al-Manthūr 7:119.

[3] At-Ṭabarī 21:97.

[4] At-Ṭabarī 21:97.

﴿إِنَّا كَذَّبْنَا نَجْمَ الْفَجْرِ إِنَّهُ مِنْ بَيْنَا أَلْمُتَكِبِينَ﴾

«Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.»

We have already discussed the meaning of this above.^[1] And Allāh knows best.

﴿وَلَوْ أَنَّا لَبِئَ الْفَرَجِينَ﴾ إِذَا نَجَّيْنَاهُ وَأَهْلَهُ أَتَيْنَهُ بِهَا عَذَابًا إِلَّا عَجْرًا فِي الْفَجْرِ ثُمَّ دَمَرْنَا الْأَمْرِينَ ﴿وَلَوْ كُنْتُمْ عَلِيمَ غُثَيَّةٍ﴾ وَآلِئِذَا لَا تَقُولُونَ ﴿

﴿133. And verily, Lūt was one of the Messengers.﴾

﴿134. When We saved him and his family, all,﴾

﴿135. Except an old woman (his wife) who was among those who remained behind.﴾

﴿136. Then We destroyed the rest.﴾

﴿137. Verily, you pass by them in the morning.﴾

﴿138. And at night; will you not then reflect?﴾

The Destruction of the People of Lūt (Lot)

Allāh tells us that He sent His servant and Messenger Lūt, peace be upon him, to his people, and they denied him, so Allāh saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allāh destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allāh says:

﴿وَلَوْ كُنْتُمْ عَلِيمَ غُثَيَّةٍ﴾ وَآلِئِذَا لَا تَقُولُونَ ﴿

«Verily, you pass by them in the morning. And at night; will you not then reflect?﴾

meaning, 'will you not learn a lesson from them and how Allāh destroyed them, and realize that a similar end awaits the disbelievers.'

^[1] See Sūrat Aṣ-Ṣaffāt (37:80-81).

﴿وَرَىٰ يُوسُفَ لَمَّا تَرَىٰ فِي مَنَاسِكِ إِلَىٰ الْكَلْبِ الْمَشْهُورِ ﴿١٣٩﴾ فَتَعَالَىٰ فُجُورُ السَّاعِينَ ﴿١٤٠﴾ فَاتَّقُوا الْفُرُقَ وَهُوَ إِلَهُ رَبِّكَ قَالُوا لَقَدْ كَانَ مِنْ السَّاعِينَ ﴿١٤١﴾ لَبِيفٍ فِي سَوَادِهِ ﴿١٤٢﴾ فَانزَلْنَاهُ فِي بَيْتِنَا وَلَهُمْ فِيهِ مَعِيشَةٌ لِلْغُلَامِ نَحْنُ أَزْوَاجٌ ﴿١٤٣﴾ وَرَأَيْنَا تَحْمِيصَ شُجْرَةٍ ﴿١٤٤﴾ وَارْمَاكَ بِإِنْ يُرِيدُ رَبُّ إِيَّاكَ ﴿١٤٥﴾ فَنُفِثْنَا عَنْهُمْ فِي ذُرِّيَّتِهِ ﴿١٤٦﴾﴾

﴿139. And verily, Yûnus was one of the Messengers.﴾

﴿140. When he ran to the laden ship:﴾

﴿141. Then he (agreed to) cast lots, and he was among the losers.﴾

﴿142. Then a (big) fish swallowed him as he had done an act worthy of blame.﴾

﴿143. Had he not been of them who glorify Allah.﴾

﴿144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.﴾

﴿145. But We cast him forth on the naked shore while he was sick,﴾

﴿146. And We caused a plant of gourd to grow over him.﴾

﴿147. And We sent him to a hundred thousand (people) or even more.﴾

﴿148. And they believed; so We gave them enjoyment for a while﴾

The Story of Yûnus

We have already discussed the story of Yûnus, peace be upon him, in *Sûrat Al-Anbiyâ'* (21:87-88). In the *Two Sahîhs* it is reported that the Messenger of Allah ﷺ said:

«مَا يَنْبَغِي لَعْنَةٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى»

«It is not right for any person to say I am better than Yûnus bin Mattâ.»¹¹

﴿إِذْ أَسَىٰ إِلَىٰ الْكَلْبِ الْمَشْهُورِ ﴿١٣٩﴾﴾

﴿When he ran to the laden ship.﴾ Ibn 'Abbas, may Allah be pleased with him, said, "It was filled with cargo.

¹¹ *Fath Al-Bârî* 4:193, *Muslim* 4:1846

﴿مَاعِدٍ﴾

﴿Then he (agreed to) cast lots,﴾ means, to draw lots.^[1]

﴿تَكَاثُرَ مِنَ الْمُسْحَرِينَ﴾

﴿and he was among the losers.﴾ means among those who have been overcome.

This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allāh Yūnus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allāh commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the oceans and come and swallow Yūnus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yūnus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yūnus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatādah. Some said seven days; this was the view of Ja'far Aṣ-Ṣādiq, may Allāh be pleased with him. Some said forty days; this was the view of Abu Mālik.^[2] Mujāhid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." And Allah knows best how long exactly was.

Allāh says,

﴿وَلَوْلَا أَنَّمَا كَانَ مِنَ السَّاجِدِينَ لَآلَيْتُ بِدُونِ طُولِ مَا يَتَذَكَّرُ﴾

﴿Had he not been of them who glorify Allāh, He would have

^[1] At-Tabari 21:106.

^[2] At-Tabari 21:111.

indeed remained inside its belly (the fish, till the Day of Resurrection.)

It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Aq-Dahhāk bin Qays, Abu Al 'Āyah, Wahb bin Munabbih, Qatādah and others,^[1] and it was the view favored by Ibn Jarir.^[2] This is what is indicated in the authentic *Ḥadīth* which we quote below, if Allāh wills. In a *Ḥadīth* narrated from Ibn 'Abbās, may Allah be pleased with him, he رضي الله عنه said.

تَتَذَكَّرُ إِلَى اللَّهِ فِي الرِّخَاءِ، يَتَذَكَّرُ فِي الشَّدَائِ

«Remember Allāh during times of ease and He will remember you during times of difficulty.»

And it was said that what was meant by the Āyah:

﴿لَوْلَا أَنَّمْ كَرَّمْنَاكَ مِنَ الْمُسَبِّحِينَ﴾

«Had he not been of them who glorify Allāh,»

was the meaning of the following Āyat:

﴿مَكَانِي وَالْعَذَابُ لِيَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
فَسَجَدْنَاكَ وَنَجَّيْتَهُ مِنَ اتَّعَدَ وَكَذَّبَكَ سُوءِي الظُّلُمَاتِ﴾

«But he cried through the darkness (saying). "Lā ilāhā illā Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress And thus We do deliver the believers.» (21:87-88).

This was the view of Sa'īd bin Jubayr and others.^[3] Ibn Abi Hātim recorded that Anas bin Mālik, may Allāh be pleased with him – and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allāh ﷺ:

إِنْ يَوْسَىٰ السُّيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ جِئَ بِدَا لَهٗ أَنْ يَدْعُو بِهِ الْكَيْفَانِ وَقَوْسِي
يَقُولُ نَحْوَتِ قَالَ: إِنَّهُمْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَأَنْتَ
الدَّعْوَةُ تَعْفُ بِالْعَزْمِ، فَأَلْبَسَ لَمَلَايَكَةَ. يَا رَبِّ هَذَا صَوْتُ صَافِيٍّ مَعْرُوفٍ مِنْ

^[1] At-Ṭabarī 21:108, 109.

^[2] At-Ṭabarī 21:108.

^[3] Aḥmad 1.307.

^[4] At-Ṭabarī 21:110.

يَلِدُ نَعْدُ غَرِيبَةً قَاتَانَ اللَّهُ تَعَالَى أَمَا تَعْرِفُونَ ذَلِكَ؟ قَالُوا يَا رَبِّ وَمَنْ هُوَ؟ قَالَ غَزَّ رَجُلٌ غَرِيبِي يُونُسَ، قَالُوا: عَيْتُكَ يُونُسُ الَّذِي لَمْ يَزَلْ يَزُفُّ لَهْ عَمَلٌ مُتَّبِلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟ قَالُوا: يَا رَبِّ أَوَلَا نَرَاكَ مَا كَانَ يَضَعُ فِي الرُّخَاءِ فَتُجِيبُهُ فِي الْبَلَاءِ، قَالَ: بَلَى، فَأَمَرَ الْحُوتَ فَنَفَرَهُ بِالْقَمَرِ»

«When it occurred to the Prophet Yūnus, upon him be peace, to call upon Allāh in these words when he was in the belly of the great fish, he said, "Lā ilāhā illa Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allāh, may He be exalted, said, "How do you know this?" They said, "O Lord, who is he?" Allāh, may He be exalted, said, "My servant Yūnus " They said, "Your servant Yūnus, from whom there kept coming acceptable deeds and supplications which were answered?!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?" He said, "Of course " So, He commanded the great fish, and it cast him forth on the naked shore.»^[1]

Allah says

﴿فَنَدَّاهُ﴾

﴿But We cast him forth﴾ meaning, 'We threw him out,'

﴿بِالْمَرَّةِ﴾

﴿on the naked shore﴾ Ibn 'Abbās, may Allāh be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

﴿وَهُوَ سَقِيمٌ﴾

﴿while he was sick﴾ means, when he was weak of body

﴿وَالَّذِينَ عَذَّبَ شَجَرَةً مِنْ تَلْحِيظٍ﴾

[1] At-Tabari 21:109. This narration contains Yazīd Ar Raqāshi. Under the comments on Sūrah Šād 38.21, Ibn Kathīr grades his narrations uneauthentic.

﴿And We caused a plant of gourd to grow over him.﴾

Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them both, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Wahb bin Munabbih, Hlāl bin Yasāf, 'Abdullāh bin Tāwus, As-Suddi, Qatadah, Ad-Dahhāk, 'Aṭā' Al-Khurāsāni and several others, all said that gourd means squash.^[1]

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allāh ﷺ used to like squash and would look for it wherever it was on the serving dish.^[2]

﴿وَلَوْ أَنَّكَ إِلَّا وَاتَّةَ آيَةٍ أَوْ بِرِئْدَةٍ﴾

﴿And We sent him to a hundred thousand (people) or even more.﴾

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

﴿أَوْ بِرِئْدَةٍ﴾

﴿or even more.﴾ Makhḥūl said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Hātim. Ibn Jarīr said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more."^[3] Ibn Jarīr interpreted this Āyah as he interpreted the Āyāt:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَرَةِ أَوْ أَنْتُمْ كَالْحِجَرَةِ﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness﴾ (2:74).

﴿إِنَّا نَرَىٰ فِيهِمْ بَهْتَوْنَ الْإِنْسَانَ كَثَبًا أَمَّوْا لَنَا خِثَابًا﴾

﴿Behold! a section of them fear men as they fear Allāh or even more﴾ (4:77), and

^[1] At Tabari 21:113 and 114, Ad-Durr Al-Manthūr 7:130 131.

^[2] Al-Bukhārī no. 2092.

^[3] At Tabari 21:116.

الْحَمْدُ لِلَّهِ

٤٥٢

الْحَمْدُ لِلَّهِ

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٥٨﴾ أَفَلَا تَذَكَّرُونَ ﴿٥٩﴾ أَلَمْ تَكُنْ سُلْطٰنًا مُّبِينًا ﴿٦٠﴾ فَأَنزَلْنَاكِ كَرِيمًا كَرِيمًا صَدِيقِينَ ﴿٦١﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَابًا وَقَدْ عَلِمْتِ الْإِيمَةَ إِنَّهُمْ لَمُحْضَرُونَ ﴿٦٢﴾ ثَبَحْنَ أَلْسِنَهُنَّ يَصِفُونَ ﴿٦٣﴾ أَلَا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٦٤﴾ وَإِنَّكُمْ لَتَمْتَدُّونَ ﴿٦٥﴾ مَا أَسْرَعُوهُ بِقَبْرَيْنِ ﴿٦٦﴾ إِلَّا مَنْ هُوَ صَالِي الْجُحِيمِ ﴿٦٧﴾ وَمَا بَقِيَ إِلَّا لَهُمْ مَقَامٌ مَقْعُومٌ ﴿٦٨﴾ وَإِنَّا لَنَحْنُ الْعَاقِبُونَ ﴿٦٩﴾ وَإِنَّا لَنَحْنُ الْغَاسِقُونَ ﴿٧٠﴾ وَإِنَّا لَنَكُونُ الْغَالِبُونَ ﴿٧١﴾ لَوْ أَنَّ بَيْنَهُ دِكْرًا مِنَ الْأَوَّلِينَ ﴿٧٢﴾ لَكُنَّا عِندَ اللَّهِ الشَّامِلِينَ ﴿٧٣﴾ وَكَفَرُوا بِهِ يَسُوفَ يَعْلَمُونَ ﴿٧٤﴾ وَقَدْ سَفَتْ كُنُوزُ الْعَالِدِ الْفَرَسِينَ ﴿٧٥﴾ إِنَّهُمْ لَمُحْضَرُونَ ﴿٧٦﴾ بَدَأَ جَدًّا لَهُمُ الْعَالِيُونَ ﴿٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّى جِئَ ﴿٧٨﴾ وَأَعْرِضَ عَنْهُمْ يَصِيرُونَ ﴿٧٩﴾ أَلَيْسَ بِنَا يَسْتَعْمِلُونَ ﴿٨٠﴾ فَإِنَّا نَزَّلْنَا بِسْمِائِهِمْ فَسَاءَ صَاحُ الْأُنْدَرِيِّ ﴿٨١﴾ وَتَوَلَّ عَنْهُمْ حَتَّى جِئَ ﴿٨٢﴾ وَأَعْرِضَ عَنْهُمْ يَصِيرُونَ ﴿٨٣﴾ سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٨٤﴾ وَرَسَلْنَا عَلَى الْمَرْسَلِينَ ﴿٨٥﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٨٦﴾

سُورَةُ الْأَنْعَامِ

﴿كَانَ فَاَت مُّسَيَّرٌ أَوْ أَمْدٌ﴾

«And was at a distance of two bows' length or (even) nearer» (53:9).

The meaning is, not less than that, but rather more.

﴿فَنُفِثُوا﴾

«And they believed;» means, these people to whom Yûnus, peace be upon him, had been sent all believed.

﴿فَنُفِثَهُمْ إِنْ جِئَ﴾

«so We gave them enjoyment for a while.» means, until the time of their appointed end. This is like the Ayah,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ فَفَتَحَهَا﴾

﴿يَسْتَبْأُ إِلَّا قَوْمٌ يُّؤْمِنُونَ لَنَا نَسُوا كَيْفَ عَذَابَ الْبَرِّ فِي الْآخِرَةِ أَفَلَا يَتَذَكَّرُونَ﴾

«Was there any town (community) that believed, and its faith (at that moment) saved it? – except the people of Yûnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while» (10:98)

﴿وَمَنْ يَتَذَكَّرْهُ لَذَّةَ النَّارِ وَلَهُ الْعُتْرُقُ فَإِنَّ أَمْرًا لَّخَالِدًا يَوْمَئِذٍ لِلْعَالَمِينَ﴾

«وَلَا يَحِثُّ عَلَيْهِ إِلَّا عَذَابُ اللَّهِ الْعَلِيمِ﴾

﴿149 Now ask them: "Are there (only) daughters for your Lord and sons for them?"﴾

﴿150 Or did We create the angels female while they were witnesses?﴾

﴿151 Verily, it is of their falsehood that they say ﴾

﴿152. "Allah has begotten " And, verily, they are liars!﴾

﴿153 Has He (then) chosen daughters rather than sons?﴾

﴿154 What is the matter with you? How do you decide?﴾

﴿155. Will you not then remember?﴾

﴿156 Or is there for you a plain authority?﴾

﴿157. Then bring your Book if you are truthful!﴾

﴿158. And they have invented a kinship between Him and the Jin, but the Jin know well that they have indeed to appear (before Him).﴾

﴿159. Glorified be Allah' (He is free) from what they attribute unto Him!﴾

﴿160 Except the servants of Allah, whom He chooses ﴾

Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters

Allāh denounces those idolators who attribute daughters to Allāh – exalted be He above that – and attributed to themselves what they desired i.e., they wanted male offspring to themselves.

﴿وَلَمَّا بَلَغَ الْأَخْبَارُ بِذُنُوبِهِمْ أَفَرَأَوْهُمُ مُحَوَّيِّفًا﴾

﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!﴾ (16:58).

i.e., that upsets him, and he would only choose sons for himself Allāh says: 'Then how can they attribute to Allāh the share that they would not choose for themselves?' Allāh says.

﴿وَنَسْتَفْتِيهِمْ﴾

﴿Now ask them﴾ means, quiz them by way of denunciation,

﴿إِذْ يَنْتَظِرُكَ الْعَتَا وَهُمْ الْقَوَا﴾

«Are there (only) daughters for your Lord and sons for them?»

This is like the *Āyah*:

﴿أَلَيْسَ لِلذَّكَرِ وَالْأُنثَىٰ إِذَا بُدِئَ جَمْعُهُمْ ثَلَاثًا ذُرِّيَّةً ۖ بَعْضُهَا مِنْكُمْ وَبَعْضُهَا لَمْ يَكُنْ مِنْكُمْ ۚ فَبِمَا تَعْبَهُونَ تُعْتَدُونَ ۚ﴾

«Is it for you the males and for Him the females? That indeed is a division most unfair!» (53:21-22).

﴿أَمْ عَلَّمْنَا الْتَلْكِهَ إِنَّا نَعْلَمُ شَهَادَتَهُمْ﴾

«Or did We create the angels female while they were witnesses?»

means, how did they decide that the angels are female when they did not witness their creation? This is like the *Āyah*:

﴿وَجَعَلُوا الْتَلْكِهَ الَّذِي هُمْ بِهِ الرَّاغِبِينَ إِنَّا أَنْهَلُوا فَلَهُمْ سَكْرٌ يَشْكُرُونَ ۖ وَتَعْلَمُونَ﴾

«And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!» (43:19),

which means, they will be questioned about that on the Day of Resurrection.

﴿أَلَا يَتَذَكَّرُونَ﴾

«Verily, it is of their falsehood» means, it is a part of the lies they tell.

﴿بِالْبُحُورِ ۚ وَاللَّهُ﴾

«that they say: "Allah has begotten."» meaning, that offspring have been born to Him.

﴿وَالَهُمْ لَكُوفٌ﴾

«And verily, they are liars!» Allah mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allah and that Allah had offspring - exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allah, exalted and sanctified be He - any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allah says, denouncing them:

﴿أَمْحَقَّ الْكُفْرُ عَلَى الْأَنْبِيَاءِ سَاءَ مَا يَحْكُمُونَ﴾

﴿Has He (then) chosen daughters rather than sons?﴾

meaning, what would make Him choose daughters rather than sons? This is like the Āyah,

﴿لَا تَسْأَلُهُمْ فِيهِ دِينَ وَالْجَنَّةَ بَلْ أَنْتُمْ قَوْمٌ مُّشْرِقُونَ﴾

﴿Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴾ (17.40)

Allāh says:

﴿يَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

﴿What is the matter with you? How do you decide?﴾

meaning, 'what kind of reasoning makes you say that?'

﴿أَفَلَا تَذَكَّرُونَ إِنَّمَا تَكْفُرُ مِنْهُمْ ثَبَاتٌ لِّمَنْ شَاءَ﴾

﴿Will you not then remember? Or is there for you a plain authority?﴾

means, 'evidence to prove what you say.'

﴿فَأْتُوا بِكِتَابِكُمْ إِن كُمْ صَادِقِينَ﴾

﴿Then bring your Book if you are truthful﴾

means, 'produce evidence for that derived from a Book revealed from heaven by Allāh, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational'

﴿وَتَوَلَّوْا بَيْنَهُمُ الْوَسْطَى﴾

﴿And they have invented a kinship between Him and the Jinns﴾

Mujāhid said, "The idolators said that the angels were the daughters of Allāh. Abu Bakr, may Allāh be pleased with him, said, 'Then who are their mothers?' They said, 'The daughters of the leaders of the Jinns.'^[1] Qutādah and Ibn Zayd also said this. Allāh – may He be blessed and exalted – says:

^[1] At-Tabari 21 121

Allāh!"

﴿170. But (now) they disbelieve therein, so they will come to know!﴾

No One believes what the Idolators say except Those Who are even more misguided than They

Allāh says, addressing the idolators:

﴿فَيَذَرُكُمْ دُرُجَةً عَلَيْهِمْ يُسَيِّرُونَ ۚ إِلَّا مَن قَدْ عَلِمَ ۚ﴾

﴿So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!﴾

meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell'

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَفُتُورٌ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَخُمُرٌ عَلَىٰ أُذُنَيْكَ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ
لَا فُهُم أَصَلَّ أَتَيْتَكَ هُمْ لَسْتُمْ لَهُمْ أَلْزِمُوا ۚ﴾ (7:179)

﴿They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth) They are like cattle, nay even more astray; those! They are the heedless ones.﴾ (7:179).

This is the parable of the people who follow the belief and ideas of *Shirk*, disbelief and misguidance, as Allāh says:

﴿لَكُمْ مِمَّنْ عِلْمٌ ۚ إِنَّكُمْ عَنْهُ مَرْءُونَ ۚ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allāh).﴾ (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

The Place of the Angels and Their Ranks glorify Allāh

Then Allāh says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them - that they are the daughters of Allāh

﴿وَمَا يَكُن لِأَيِّ لَاحِظٍ قَلْبٌ ۚ﴾

﴿And there is not one of us (angels) but has his known place;﴾

meaning, each one has his own place in the heavens and in

the places of worship, which he does not overstep. Ad-Dahhak said in his *Tafsir*:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

“And there is not one of us (angels) but has his known place;”

Masruq used to narrate that ‘Ā’ishah, may Allāh be pleased with her, said, The Messenger of Allāh ﷺ said:

﴿مَا مِنْ أَسْمَاءٍ الدُّنْيَا مَوْضِعٌ إِلَّا عِنْدَهُ مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ﴾

“There is no place in the lower heaven without an angel standing or prostrating in it.”

This is what Allāh says.

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

“And there is not one of us (angels) but has his known place (or position).”^[1]

It was reported that Ibn Mas‘ūd said, “In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it.” Then he recited:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

“And there is not one of us (angels) but has his known place;”^[2]

Sa‘īd bin Jubayr similarly said:

﴿وَرُبُّنَا لَمُسْتَقَامُونَ﴾

“And we (angels), we stand in rows.” means, we stand in rows to worship, as we have already seen in the *Āyah*

﴿وَالْقَتَادِي سَدًّا﴾

“By those ranged in ranks (or rows)”

Abu Naḍrah said, “When the *lqāmah* had been given, ‘Umar, may Allāh be pleased with him, would turn to face the people and say: ‘Make your rows straight, for Allāh wants you to

[1] At-Tabari 21:127.

[2] At-Tabari 21:127.

follow the ways of the angels ' Then he would say,

﴿رَبَّنَا لَتَمَنَّوُنَّ﴾

«And verily, we stand in rows;» 'Move back, O so-and so, move forward, O so and so.' Then he would go forward and say 'Allāhu Akbar' Thus was recorded by Ibn Abi Hātim and Ibn Jarir.^[1]

In *Ṣaḥīḥ Muslim* it is narrated that Ḥudhayfah, may Allāh be pleased with him, said, 'The Messenger of Allāh ﷺ said,

«نُفِّسْنَا عَلَى النَّاسِ بِثَلَاثَ: جُوعٌ صَفَرُنَا كَصُفْرِ الْمَلَائِكَةِ، وَجِيعَةٌ لَدَى الْأَرْضِ مُنْجِدًا، وَتَرْتِبُهَا طَهْرًا»

«We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us»^[2]

﴿رَبَّنَا لَتَمَنَّوُنَّ التَّسْبِيحَ﴾

«And verily, we indeed are those who glorify.»

means, 'we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

The Quraysh wished that They could have a Reminder as had the Men of old

﴿زَلَّ كَوْنًا لِّلرَّسُولِ لَئِنْ رَأَوْا وَعْدًا يَكُنَّ مِنَ الْآتِينَ لَكَا عَمَلًا أَمَّا السَّائِرِينَ﴾

«And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allāh!"»

means, 'they used to wish - before you, O Muḥammad, came to them - that they would have someone to remind them about Allāh and what happened in earlier times, and to bring them the Book of Allāh.' This is like the *Āyat*

﴿وَالْقِسْرَ يَأْتِي جَهْدَ لَيْسَ بِهِمْ كَيْدٌ مِّنْ يَدِي الْإِنَّمِ فَلَا يَدُومُ﴾

[1] Aṭ-Tabarī 21:128

[2] Muslim 1:371.

﴿174. So, turn away from them for a while,﴾

﴿175. And watch them and they shall see!﴾

﴿176. Do they seek to hasten on Our torment?﴾

﴿177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!﴾

﴿178 So, turn away from them for a while,﴾

﴿179 And watch and they shall see!﴾

The Promise of Victory and the Command to turn away from Idolators

Allāh says,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِعِبَادِنَا الرَّسُولِ ۚ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴾

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the Āyah:

﴿كَتَبَ اللَّهُ لِلَّذِينَ آمَنُوا بِرُسُلِهِ أَنَّهُمْ هُمُ الْغَالِبُونَ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ (58:21), and

﴿إِنَّا نَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَنُؤَيِّدُ بِنُورِنَا أَعْيُنَهُمْ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾ (40:51).

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِعِبَادِنَا الرَّسُولِ ۚ يَوْمَ نَقُصُّهُمْ نَقْدًا﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,﴾

meaning, 'in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allāh destroyed the disbelievers and saved His believing servants.'

﴿وَنُؤَيِّدُ بِنُورِنَا أَعْيُنَهُمْ﴾

﴿And that Our hosts they verily would be the victors.﴾

means, that they would ultimately prevail.

﴿قَالَ لَهُمْ مُوسَىٰ إِنَّ اللَّهَ بَرُّهُ﴾

﴿So turn away from them for a while,﴾ means, 'bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory '

﴿وَأَنصِرْهُمْ فَسَوْفَ يَصِيرُونَ﴾

﴿And watch them and they shall see!﴾ means, 'watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allāh said, as a threat and a warning,

﴿فَسَوْفَ يَصِيرُونَ﴾

﴿and they shall see!﴾. Then Allāh says:

﴿أَلَيْسَ لَنَا بِمَنْجِلَةٍ﴾

﴿Do they seek to hasten on Our torment?﴾

meaning, 'they seek to hasten on the punishment because they disbelieve in you, and Allāh is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

﴿فَإِذَا رَأَوْا بُرْقَانًا فَاتَّخِذُوا صُغَارَ بُرْءٍ﴾

﴿Then, when it descends in their courtyard, evil will be the morning for those who had been warned!﴾

means, when the punishment comes down to the place where they are terrible will be the day of their punishment and destruction. As-Suddi said:

﴿فَإِذَا رَأَوْا بُرْقَانًا﴾

﴿Then, when it descends in their courtyard,﴾ means, in their homes;

﴿فَإِنَّ صُبْحًا لِلَّذِينَ﴾

﴿evil will be the morning for those who had been warned!﴾

means, how terrible that morning will be for them it was

reported in the Two Ṣaḥīḥs that Anas, may Allāh be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muhammad by Allāh! Muhammad and the army!' The Prophet ﷺ said:

«اللَّهُ أَكْبَرُ، خَرَّتْ خُسْرٌ، إِنَّا إِذْ نَرَا سَاخِرَةً قَوْمٌ سَاخِرُ الْمُتَدَبِّرِ»

«Allahu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!»¹

﴿وَوَلَّىٰ عَنْهُمْ عَنْ يَمِينٍ﴾ وَنَهَىٰ كَثْرَتَ يَمِينِهِمْ

«So turn away from them for a while, and watch and they shall see»

This is a reiteration of the command stated above. And Allāh knows best.

﴿مُحَمَّدٌ رِبِّهِ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ ۝ وَنَسُوا عَلَى الْآلَمِينَ ۝ وَتَلَقَّاهُ يَوْمَئِذٍ الْعَقِيبَ ۝﴾

«180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free, from what they attribute unto Him'»

«181. And Salām (peace!) be on the Messengers!»

«182. And all the praises and thanks be to Allāh, Lord of all that exists.»

Allāh glorified Himself and states that He is far above what the lying wrongdoers say about Him, glorified and sanctified and exalted be He far above what they say. Allāh says:

﴿مُحَمَّدٌ رَبِّكَ رَبُّ الْعَزَّةِ﴾

«Glorified be your Lord, the Lord of Al-'Izzah'»

meaning, the Owner of might and power Whom none can resist

﴿عَمَّا يَصِفُونَ﴾

«(He is free) from what they attribute unto Him'» means, from what these lying fabricators say.

﴿وَسَلِّمُ عَلَى الْمُرْسَلِينَ ۝﴾

¹ Fath Al-Bārī 2:107. Muslim 2:1043.

«And Salām be on the Messengers!» means, may the peace of Allāh be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

﴿وَلِلَّهِ دَرَجَاتُ الْعَظِيمِ﴾

«And all the praises and thanks be to Allāh, Lord of all that exists.»

means, praise be to Him at the beginning and end of all things. Because *Tasbīḥ* (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'ān. Allāh says:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ مَا يَشْرُونَ لَكَ الْبُحُورَ﴾ وَتَسْلِمُ عَلَى الْمُرْسَلِينَ ﴿۱﴾ وَلِلَّهِ دَرَجَاتُ الْعَظِيمِ ﴿۲﴾

«Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.»

Sa'īd bin Abi 'Arūbah narrated that Qatādah said, "The Messenger of Allāh ﷺ said:

«إِنَّا سَلَّمْتُ عَلَى فُلَانٍ عَلَى الْمُرْسَلِينَ، فَأَنَا وَمَنْ مِثْلِي مِنَ الْمُرْسَلِينَ»

«When you send Salām on me, send Salām on all the Messengers, for I am one of the Messengers.»

This was recorded by Ibn Jarir and Ibn Abi Hātim.^[1]

Abu Muḥammad Al-Baghawi recorded in his *Tafsīr* that 'Alī, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ مَا يَشْرُونَ لَكَ الْبُحُورَ﴾ وَتَسْلِمُ عَلَى الْمُرْسَلِينَ ﴿۱﴾ وَلِلَّهِ دَرَجَاتُ الْعَظِيمِ ﴿۲﴾

«Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.»^[2]

[1] Al-Ṭabarī 21:134.

[2] Al-Baghawi 4:46.

Other *Hadîths* concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allâh, and praise. There is no God except You; I seek your forgiveness and I repent to you." I have written a chapter dealing exclusively with this topic.

This is the end of the *Tafsîr* of *Sûrat As-Şaffât*. And Allâh, may He be glorified and exalted, knows best

﴿رِى ذِكْرٍ﴾

﴿full of reminding﴾ is like the *Āyah*,

﴿قَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ﴾

﴿Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrurakum﴾ (21:10).

i.e., your reminder.^[1] This was also the view of Qatādah and of Ibn Jarīr.^[2] Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Isma'īl bin Abi Khālid, Ibn 'Uyaynah, Abu Ḥusayn, Abu Šālīh and As Suddi said:

﴿رِى ذِكْرٍ﴾

﴿full of reminding﴾ "Full of honor," i.e., of high standing.^[3] There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the *Āyah*:

﴿وَمِنْ كُلِّ آلٍ أَرْسَلْنَا رَسُولًا فَكُنَّ لِرَسُولِهِمْ قَوْمًا مِّنْهُمْ﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified﴾ (38:14).

Qatādah said, "The reason for it is to be found in the *Āyah*:

﴿وَمِنْ كُلِّ آلٍ أَرْسَلْنَا رَسُولًا فَكُنَّ لِرَسُولِهِمْ قَوْمًا مِّنْهُمْ﴾

﴿Nay, those who disbelieve are in false pride and opposition﴾.^[4]

This was the view favored by Ibn Jarīr.^[5]

﴿وَمِنْ كُلِّ آلٍ أَرْسَلْنَا رَسُولًا فَكُنَّ لِرَسُولِهِمْ قَوْمًا مِّنْهُمْ﴾

﴿Nay, those who disbelieve are in false pride and opposition﴾

means, in this Qur'ān there is a reminder for those who will be reminded and a lesson for those who will learn a lesson,

[1] At-Ṭabarī 21:140.

[2] At-Ṭabarī 21:140.

[3] At-Ṭabarī 21:139, 140.

[4] At-Ṭabarī 21:140.

[5] At-Ṭabarī 21:141.

but the disbelievers will not benefit from it because they

﴿فِي عِزٍّ﴾

﴿are in false pride﴾ meaning, arrogance and tribalism,

﴿وَرِيَاءٍ﴾

﴿and opposition ﴾ means, they are stubbornly opposed to it and go against it. Then Allāh scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allāh says:

﴿كَمْ أَفْلَكْنَا مِنْ قَبْلِهِمْ بَن قَرَارٍ﴾

﴿How many a generation have We destroyed before them?﴾
meaning, disbelieving nations.

﴿فَادْعُوا﴾

﴿And they cried out﴾ means, when the punishment came to them, they called for help and cried out to Allāh, but that did not save them at all. This is like the Āyah:

﴿فَلَمَّا أَحْسَوْا أَنَّمَا إِذَا مَه بِهِمْ رُسُلُنَا لََّا تَرْكُوهَا وَتَرْجِعُوا إِلَى مَا تُؤْتَمُّ بِهِ وَنَسْتَكُفُّكُمْ فَنَقُولُوا: ۚ﴾

﴿Then, when they perceived (saw) Our torment behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾ (21:12-13).

Abu Dawud Aṭ Tayālīsī recorded that At-Tamamī said, "I asked Ibn 'Abbās, may Allāh be pleased with him, about the Āyah:

﴿فَادْعُوا وَلََّا تَكُنْ مِنْ سَارِي﴾

﴿And they cried out when there was no longer time for escape ﴾

He said that it was not the time for them to call or flee or escape. Muḥammad bin Ka'b said, concerning the Āyah:

﴿فَادْعُوا وَلََّا تَكُنْ مِنْ سَارِي﴾

﴿And they cried out when there was no longer time for escape.﴾

Nay, but they have not tasted (My) torment!﴾

﴿9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

﴿10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!﴾

﴿11. They will be a defeated host like the Confederates of the old times ﴾

The Idolators were amazed at the Message, Tawhīd and the Qur'ān

Allāh tells us that the idolators wondered at the sending of the Messenger of Allāh ﷺ as a bringer of glad tidings and a warner. This is like the Āyah:

﴿أَكَلْ يَأْتِيَنَّ عَنْهُمْ بَإِنْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ إِنَّ إِلَهُهُمُ اللَّهُ الَّذِي يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠﴾ قَدْ صَدَّقُوا عَنْ رَبِّهِمْ فَمَا تَعْلَمُونَ إِنَّ هَذَا نَذِيرٌ مُبِينٌ ﴿١١﴾﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"﴾ (10:2).

And Allāh says here:

﴿وَتَعْلَمُونَ أَنَّ هَذَا نَذِيرٌ مُبِينٌ﴾

﴿And they wonder that a warner has come to them from among themselves.﴾

meaning, a human being like themselves.

﴿وَقَدْ الْكَفَرُوا عَنْ مَا نَجَّى كَذَّابُنَا أَنْ يَبْعَثَ إِلَيْهِ رَجُلٌ

﴿And the disbelievers said. "This is a sorcerer, a liar Has he made the gods into One God?"﴾

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him? The idolators may Allah curse them - denounced that and were amazed at the idea of giving up Shirk, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger ﷺ called them to rid their

hearts of that and to worship Allāh Alone, this was too much for them and they were astounded by it. They said:

﴿لَقَدْ أَتَيْنَا آلَهَا وَجَدْنَا فِيهَا كَمَا لَقْنَاهُ جَدًّا رَبًّا وَتَلَقَّوْا إِلَهًا وَاحِدًا﴾

“Has he made the gods into One God? Verily, this is a curious thing!” And the leaders among them went about

meaning the chiefs and masters and nobles,

﴿أَتْرَآ﴾

﴿(saying). “Go on...”﴾ meaning, ‘persist in your religion,’

﴿وَأَسْبَغُوا مِنْ مَّا إِلَهُهُمْ﴾

﴿and remain constant to your gods!﴾, meaning, ‘do not respond to Muḥammad’s call to Tawḥīd.’

﴿فَبِمَا كُنَّا يَوْمَئِذٍ﴾

﴿Verily, this is a thing designed!﴾ Ibn Jarīr said, “The Tawḥīd to which Muḥammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.”^[1]

The Reason for the Revelation of These Ayāt

Abu Jaʿfar bin Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “When Abu Tālib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, ‘Your brother’s son is insulting our gods; he does such and such and says such and such. Why don’t you send for him and tell him not to do that?’ So he sent for the Prophet ﷺ and he entered the house. There was space enough for one man to sit between them and Abu Tālib, and Abu Jahl, may Allāh curse him, was afraid that if [the Prophet ﷺ] were to sit beside Abu Tālib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allāh ﷺ could find nowhere to sit near his uncle, so he sat by the door. Abu Tālib said to him, ‘O son of my brother, why are your people complaining about you and claiming that you

^[1] Aṭ-Tabarī 21.152.

insult their gods and say such and such?' They made so many complaints against him. Thereupon, he ﷺ said,

يَا عَمَّ اِبْنِي اُرِيدُكُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَبِينَ لَهُمْ بِهِ الْغَرَبُ، وَتُؤْذِي بِهِمْ
بِهَا الْعَجَمُ نَجْمَةً

‘O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.’

They were worried about what he said, so they said, ‘One word? Yes, by your father, (we will say) ten words! What is it?’ Abu Talib said, ‘What word is it, O son of my brother?’ He ﷺ said,

لَا إِلَهَ إِلَّا اللَّهُ

‘Lā ilāha illallāh.’

They stood up in agitation, brushing down their clothes, saying,

﴿أَحَلَّ الْإِلَهَ إِلَهًُا وَحِدًا، دَنَا لِقَوْلِهِ تَحَدُّدًا﴾

‘Has he made the gods into One God. Verily, this is a curious thing!’

Then this passage was revealed, from this Āyah to the Āyah:

﴿نَرَأَى أَنَّهُ يُؤْذِيكَ عَذَابًا﴾

‘Nay, but they have not tasted (My) torment!’

This is the wording of Abu Kurayb.¹¹ Something similar was also recorded by Imām Ahmad and An-Nasa’i, and At-Tirmidhi said, “Iḥasan.”¹²

﴿مَا سَمِعْنَا بِهَا فِي آلِئِوْ الْأَعْرَابِ﴾

‘We have not heard (the like) of this in the religion of these later days.’

means, ‘we have not heard anything like this Tawhīd to which Muḥammad calls us in the religion of these later days.’

¹¹ At-Tabari 21:149.

¹² Ahmad 1:362, An-Nasa’i in At-Kubra 6 442. *Tuḥfat Al-Aḥwadhī* 9:99. A few scholars grade this narration weak, including Al-Arna’ut [Al-Musnad no. 3420] and Al-Albani in *Da’if Sunan At-Tirmidhi* under the *Tafsīr* of this Āyah.

know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allāh points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the Rūḥ (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allāh. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allāh says, denouncing them:

﴿أَمْ عِنْدَ رَبِّكَ رِزْقٌ غَيْرُ الْغَيْثِ وَالْأَنْعَامِ؟﴾

﴿Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Āyah is like the Āyah:

﴿أَمْ لَهُمْ شِرْكٌ بَيْنَ الْغَيْثِ فَإِذَا لَا يَأْتِيهِمُ الْمَطَرُ يَكْفُرُوا بِالْآيَاتِ عَلَى مَا نَاهَاهُ اللَّهُ مِنْ قَبْلُ. فَقَدْ أَنْبَأْنَا نَادٍ إِزْرَامَ الْكِتَابِ وَالْحِكْمَةَ وَاتَّخَذَهُمْ شُرَكَاءَ غُيُوثًا: - وَهُمْ مِنْ عِندِ رَبِّهِمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِهِمْ سُعُورًا﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).﴾ (4:53-55).

﴿قُلْ لَوْ أَنَّهُمْ تَمَسَّكُوا بِحَرْقَيْنِ رَغْمَ رَبِّ بِأَلْأَسْكَكُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَنُورًا﴾

﴿Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!"﴾ (17:100).

This is after Allāh tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Ṣāliḥ, peace be upon him, said:

﴿لَا إِلَهَ إِلَّا اللَّهُ يَوْمَ يُنْفَخُ الْكَوْكَبُ أَيْرُورًا سَيَعْلَنُونَ عَنَّا شَيْءٌ فَكَذَّبُوا لِأَيُّرٍ﴾

﴿"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!﴾ (54.25, 26)

﴿أَمْ لَهُمْ لَكَ السُّكُونُ وَالْأَرْضُ وَمَا بَيْنَهُمَا مَرْغُورًا فِي الْأَسْبَابِ﴾

﴿Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.﴾

means, if they have that, then let them ascend up with means. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Qatādah and others said, "The ways to the heaven."¹¹ Aḍ-Ḍaḥḥāk, said, "Then let them ascend into the seventh heaven."¹²

Then Allāh says,

﴿جُنُودًا مِثْلِكَ مَهْزُومَةً كَالْأَخْيَارِ﴾

﴿they will be a defeated host like the Confederates of the old times.﴾

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Āyah is like the Āyah:

﴿أَمْ يَبْلُغُونَ عَنَّا حَيْجَ مُصِيرٍ ﴿٤٤﴾ مُبِيرٌ لِّقَعْمٍ وَوَلُّونَ الْفُجْرَ ﴿٤٥﴾﴾

﴿Or say they: "We are a great multitude, victorious?" Their multitude will be put to flight, and they will show their backs.﴾ (54:44-45) – which is what happened on the day of Badr –

﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَسْرَارٌ﴾

﴿Nay, but the Hour is their appointed time, and the Hour will be more grievous and more buter.﴾ (54:46)

¹¹ At-Ṭabarān 21:156

¹² At-Ṭabarān 21:157

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ اعْبَثْنَا نَجَارَ الْجَانِّ فَبِغْوَاهُ اسْتَفْتَاهُ إِنَّهُ لَكَايِلٌ إِتَّخَذَ آلِهَتَهُ آلِهَةً دُونَهَا فَكُنَّا عَيْنَ آلِهَتِهِمْ فَذَقُوا الْعَذَابَ بِمَا كَانُوا يَعْمَلُونَ ۖ إِذْ أَقْبَضْنَا عَنَّا سُلَيْمَانَ إِذْ قَالَ لِلْجَانِّ كُنَّا فَاذْخُلُوا هَذِهِ الْوَادِئَ مِنْ أَمَامِنَا فَادْخُلُوا مِنْ هَاهُنَا وَأْخْرُجُوا مِنْهَا مَنَاقِبَ لَهُمْ يَوْمَ تَصْعَدُ الْغَنَابَةُ ۚ إِنَّهُمْ بِصَفَافٍ كَانَتْ تُقَدَّمُ لَهُمْ إِذْ تُقَرَّبُ السُّورَةُ ۖ فَذَقُوا الْعَذَابَ بِمَا كَانُوا يَعْمَلُونَ ۚ﴾

﴿12. Before them denied - the people of Nūh; and 'Ād; and Fir'awn the man of stakes,﴾

﴿13. And Thamūd, and the people of Lūt, and the Dwellers of Al-Aykah; such were the Confederates ﴾

﴿14. Not one of them but denied the Messengers; therefore My torment was justified.﴾

﴿15. And these only wait for a single Şayḥah there will be no pause or ending thereto.﴾

﴿16 They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"﴾

﴿17. Be patient of what they say...﴾

A Reminder of Those Who were destroyed among the Previous Nations

Allāh tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'ān). Allāh says:

﴿أُولَئِكَ الْإِنْمَارُ﴾

﴿such were the Confederates.﴾ meaning, 'they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allāh at all when the command of your Lord came to pass.' Allāh says:

﴿إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابُ ۖ﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾

The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

﴿وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُمْ مِنْ مِثْلِهَا وَمَنْ يَنْصُرُ﴾

﴿And these only wait for a single Sayhah there will be no pause or ending thereto.﴾

Mālik narrated from Zayd bin As'am; "There will none who can avert it,"^[1] i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Sayhah is the blast on the Trumpet when Allāh will command Isrā'īl to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allāh spares.

﴿قَالُوا رَبَّنَا عَجِّرْ لَنَا وَقْعَكَ يَوْمَ الْحِسَابِ﴾

﴿They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!">﴾

Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves. Qiṭṭ refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn 'Abbās, may Allah be pleased with him, Mujahid, Ad-Daḥḥāk, Al-Hasan and others said, "They asked for the punishment to be hastened."^[2] Qatādah added, this is like when they said

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ هُوَ الْحَقُّ مِنْ رَبِّكَ فَانْظِرْ عَلَيْنَا جِعْكَارَ مَنْ سَمِعَتْ أَوْ أَنْفَا
يَعَذَابُ أَيْمٍ﴾

﴿"O Allah! If this (the Qur'ān) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ (8:32).^[3]

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarir said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world."^[4] What he said is good, and Aḍ-Ḍaḥḥāk and Ismā'īl bin Abi Khalid based their views on it. And Allah knows best.^[5] They said this by way of mockery

[1] 'Abdur-Razzāq 3:161.

[2] Aḥ-Ṭabarī 21:164, Ad-Durr Al-Manthair 7:148.

[3] At-Ṭabarī 21:164.

[4] Aḥ-Ṭabarī 21:165.

[5] Aḥ-Ṭabarī 21:195.

الحجرات

٤٥٤

الزمر

أَصْبَحَ عَلَى مَا يَأْمُرُونَ وَأَذْكُرُ عَذَابَ دَاوُدَ وَدَا الْإِبْرَاهِيمَ ۚ أَوَّلُ
 إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُونَ بِالْحَمْدِ وَالْأَشْرَافُ ۚ وَالطُّيُورُ
 تَحْمَدُهُ كُلُّ لَهْ ۚ أَوَّلُ ۚ وَشَدَدْنَا مُنْكَسَرَهُ بِبَشَرِ الْجَنَّةِ
 وَفَصَّلَ لِلطَّيْرِ ۚ وَهَلْ أُنْشِئَ الْهَضِيمُ إِذْ سَوَّرْنَا
 الْإِبْرَاهِيمَ ۚ إِذْ دَعَا إِلَى دَوْقٍ مِمَّنْ قَالُوا لَا نَحْفَظُ
 حِسَابًا مَعَن تَعْمَارٍ عَلَى بَعْضِ حُكْمٍ نَسْنَأُ بِالْحَقِّ وَلَا نَخْطِطُ
 وَهَبْنَا إِلَى سَوَاءِ الْيُسْرَى ۚ إِذْ هَدَىٰ آخِرَهُ يَسْعَىٰ وَنَعْمَ نِعْمَ
 وَلِي تَجْمَعُ وَجِدَهُ فَقَالَ أَكْفَيْتَنِيهَا وَعَرِّفْنِي بِطَبَابِ ۚ وَال
 قَدْ طَمَعْتُ سَوَاءَ تَحْمِيكَ إِلَى يَمَانِي ۚ وَإِنْ كَبِيرًا مِّنْ غُلَطَةٍ ۚ بَعِي
 نَصْنَعُهُمْ عَلَى بَعْضِ الْأَلْبِينِ ۚ أَمْ سَوَاءُ عَمِلُوا الْفَضْلَ حَتَّىٰ وَقِيلَ
 مَا هُمْ وَظَنُّوا ۚ إِذْ دَانَا فَنَسَهُ فَاسْتَغْفَرُوا بِهِ ۚ وَخَرَّ كَعَاوَنَابِ
 ۚ فَعَمْرًا مُدَالِكٍ ۚ وَإِنْ لَّهُ عِنْدَنَا لَزَمَىٰ وَحُسْنُ مَقَابِ
 ۚ يَنْدَاؤُ دَاوُدَ ۚ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ
 بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ
 عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا كُفَرُوا بِهِ ۚ وَالْحَسْبُ

and disbelief, so Allah commanded His Messenger ﷺ to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

وَأَذْكُرُ عَذَابَ دَاوُدَ يَا إِلَهَ إِلَهٍ
 أَوَّلُ ۚ بِأَسْخَرْنَا الْجِبَالَ مَعَهُ
 يُسَبِّحُونَ وَالْأَشْرَافُ ۚ وَالطُّيُورُ
 تَحْمَدُهُ كُلُّ لَهْ ۚ أَوَّلُ ۚ وَشَدَدْنَا
 مُنْكَسَرَهُ بِبَشَرِ الْجَنَّةِ وَفَصَّلَ
 لِلطَّيْرِ ۚ وَهَلْ أُنْشِئَ الْهَضِيمُ إِذْ
 سَوَّرْنَا الْإِبْرَاهِيمَ ۚ إِذْ دَعَا إِلَى
 دَوْقٍ مِّنْهُمْ قَالُوا لَا نَحْفَظُ
 حِسَابًا مَعَن تَعْمَارٍ عَلَى بَعْضِ
 حُكْمٍ نَسْنَأُ بِالْحَقِّ وَلَا نَخْطِطُ
 وَهَبْنَا إِلَى سَوَاءِ الْيُسْرَى ۚ إِذْ
 هَدَىٰ آخِرَهُ يَسْعَىٰ وَنَعْمَ نِعْمَ
 وَلِي تَجْمَعُ وَجِدَهُ فَقَالَ أَكْفَيْتَنِيهَا
 وَعَرِّفْنِي بِطَبَابِ ۚ وَالْقَدْ طَمَعْتُ
 سَوَاءَ تَحْمِيكَ إِلَى يَمَانِي ۚ وَإِنْ
 كَبِيرًا مِّنْ غُلَطَةٍ ۚ بَعِي نَصْنَعُهُمْ
 عَلَى بَعْضِ الْأَلْبِينِ ۚ أَمْ سَوَاءُ
 عَمِلُوا الْفَضْلَ حَتَّىٰ وَقِيلَ مَا هُمْ
 وَظَنُّوا ۚ إِذْ دَانَا فَنَسَهُ فَاسْتَغْفَرُوا
 بِهِ ۚ وَخَرَّ كَعَاوَنَابِ ۚ فَعَمْرًا
 مُدَالِكٍ ۚ وَإِنْ لَّهُ عِنْدَنَا لَزَمَىٰ
 وَحُسْنُ مَقَابِ ۚ يَنْدَاؤُ دَاوُدَ ۚ
 جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم
 بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
 الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ
 إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ
 لَهُمْ عَذَابٌ شَدِيدٌ بِمَا كُفَرُوا بِهِ ۚ
 وَالْحَسْبُ

417. And remember Our slave Dāwud, endued with Al-Ayd Verily, he was ever oft-returning in all matters and in repentance. ۞

418. Verily, We made the mountains to glorify Our praises with him in the 'Ashi and Ishraq. ۞

419. And (so did) the birds assembled, all obedient to him. ۞

420 We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision. ۞

Dāwud, peace be upon him

Allah tells us that His servant and Messenger Dāwud, peace be upon him, was endued with power. Al-Ayd means strength in knowledge and action Ibn 'Abbas, may Allāh be pleased with him, As-Suddi and Ibn Zayd said, "Al Ayd means strength."¹¹

¹¹ At-Tabari 21:166, 167.

Mujāhid said, "Al *Ayd* means strength in obedience to Allāh."^[1] Qatādah said, "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islām."^[2] He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two *Ṣaḥīḥs*, where it is recorded that the Messenger of Allāh ﷺ said.

«حُبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، وَحُبُّ الصَّيِّمِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ نَامَ نِصْفَ اللَّيْلِ، وَتَقَوَّمَ ثُلُثَهُ، وَنَامَ سُدُسَهُ، وَفَضَلَ تَصَوُّمَ يَوْمًا وَتَغَطَّرَ يَوْمًا، وَلَا يَهْرُبُ إِذَا لَفِيَ، وَأَنَّهُ كَانَ أَرْدَنَ»

«The most beloved of prayer to Allāh is the prayer of Dawūd, and the most beloved of fasting to Allāh is the fasting of Dawūd. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allāh»^[3]

which means that he turned to Allāh with regard to all of his affairs.

﴿يَا سَحَابُ الْحَمْدُ مَعَ بَيْتِهِ وَالْبَيْتُ وَالْإِشْرَاقُ﴾

«Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.»

means, Allāh caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the *Āyah*:

﴿يَحْمَدُ أَزْوَاجُ سَمَاءٍ وَالْقُرَى﴾

«O you mountains Glorify (Allah) with him! And you birds (also)» (34:10)

The birds also used to glorify Allāh's praises with him. If a bird flew by him and heard him chanting the *Zabur*, it would not go away, instead it would stay hovering in the air, glorifying Allāh along with him. And the lofty mountains would respond to him and echo his glorification of Allāh. Ibn Jarir

[1] At-Ṭabari 21:166.

[2] At-Ṭabari 21:167

[3] *Fath Al-Bārī* 3:20, *Muslim* 2:816.

recorded from 'Abdullāh bin Al Hārith bin Nawfal that Ibn Abbās, may Allāh be pleased with him, did not pray *Ad-Duḥā*. [‘Abdullah said] “So I took him to Umm Hāni, may Allāh be pleased with her, and said to her, ‘Tell him what you told me.’ She said, ‘The Messenger of Allāh ﷺ entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight *Rak'ahs*. This was *Ad-Duḥā*, and its standing, bowing, prostration and sitting were all equal in brevity.’ Ibn ‘Abbās, may Allāh be pleased with him, left, saying, ‘I have read the Qur’ān from cover to cover, and I never knew about *Salat Ad-Duḥā* until now!’ Then he recited:

﴿يُسَبِّحُ بِحَمْدِهِ رَبَّكَ اشْرَقَ﴾

﴿glorify Our praises with him in the ‘Ashi and Ishraq.﴾

I used to say, “What is *Salāt Al-Ishrāq*, but now I know what it is.”^[1]

﴿وَالْبُيُوتُ يَخُورُونَ﴾

﴿And (so did) the birds assembled,﴾ meaning, hovering in the air.

﴿كُلٌّ لَّهُ لَاقٍ﴾

﴿all obedient to him.﴾ means, they obeyed him and followed him in glorifying Allāh. Sa‘īd bin Jubayr, Qatādah and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿كُلٌّ لَّهُ لَاقٍ﴾

﴿all obedient to him.﴾ means, “Following his commands.”^[2]

﴿وَجَعَلْنَا مَلِكًا﴾

﴿We made his kingdom strong﴾ means, “We gave him complete dominion with all that kings need.” Ibn Abi Najih reported that Mujāhid said, “He was the strongest and most powerful of the people of this world.”

﴿وَمُتَّعْنَاهُ الْجَنَّةَ﴾

^[1] At-Tabari 21.159

^[2] At-Tabari 21.159

﴿and gave him Al-Hikmah﴾ Mujahid said, "This means understanding, reason and intelligence." Qatadah said, "The Book of Allāh and following what is in it." As-Suddi said:

﴿الْحِكْمَةُ﴾

﴿Al-Hikmah﴾ "Prophethood"²¹

﴿رَفَعَ نَجَافٍ﴾

﴿and sound judgement﴾ Shurayh Al-Qādi and Ash-Sha'bi said, "Sound judgement is testimony and oaths"²² Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement"²³ This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu Abdur-Rahmān As-Sulami. Mujāhid and As-Suddi said, "It means passing the right judgement and understanding the case."²⁴ Mujāhid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant and this is the view favored by Ibn Jarir.²⁵

﴿وَمِنْ أَمْرٍ سَوٍّ نَحْصِرُ فِيهِ قُرْآنَ الْحَرَامِ﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَصَرَّحَ بِهِمْ وَلَوْ لَا نَحَفَ
خَصَالَتُهُ لَمْ يَكُنْ عَلَى سَعِيرٍ فَشَكَرَ رَبَّهُ وَلَا تَلَطَّفَ وَهَدَا بِهِ سَوَاءً فَفَرَّطَ بِهِ إِذْ
هَدَىٰ لَيْسَ لَهُ يَتَعَمَلُ وَهُوَ فِي سَمَاءٍ وَجَدَهُ فَذَلَّ أَكْثَرِيَّةً وَفَرَّقَ فِي الْحَوَالِ ۖ قَدْ نَحَفَ
طَلَسَتْ بِسُؤْلِ تَهْتَبُ إِلَى سَلَامٍ وَبِذِكْرِ بَرٍّ لَقَلَّتْ لَيْسَ بِمَنْ عَنِ تَعْرِ إِلَّا الْقَدِيرُ ۖ سُرَا
وَتَهَيَّأُوا الشَّيْخَتَيْنِ رَيْلُ ۚ هُمُ رَطْنٌ دَاوُدَ أَمَا فَتَنَهُ فَسَمِعَ رَمَّ وَنَزَرَ رَاكِبًا رَأَتْ ۖ
فَمَعَرَهُ لَمْ يَدَلَّ قَرَأَ لَمْ يَحْشَا قَرَأَنَ وَخَسَرَ مَقَابِرَهُ ۚ

﴿21. And has the news of the Lihgants reached you? When they climbed over the wall into (his) Mihrah (private chamber of worship).﴾

²¹ Al Tabari 21:171.

²² Al-Tabari 21:173.

²³ Al Tabari 21:173.

²⁴ At-Tabari 21:172

²⁵ At-Tabari 21:173

﴿22 When they entered in upon Dawūd, he was terrified of them They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way﴾

﴿23 Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."﴾

﴿24. [Dāwūd] said: "He has wronged you in demanding your ewe in addition to his ewes And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few " And Dāwūd guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance﴾

﴿25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return﴾

The Story of the Two Litigants

In discussing this passage, the scholars of *Tafsīr* mention a story which is mostly based upon *Isrā'īlīyāt* narrations. Nothing has been reported about this from the Infallible Prophet ﷺ that we could accept as true. But Ibn Abi Hātim narrated a *Hadīth* whose chain of narration cannot be regarded as *Sahīh* because it is reported by Yazīd Ar-Raqāshī from Anas, may Allāh be pleased with him. Although Yazīd was one of the righteous, his *Hadīths* are regarded as weak by the Imāms. So, it is better to speak briefly of this story and refer knowledge of it to Allāh, may He be exalted. For the Qur'ān is true and what it contains is also true.

﴿فَرَّغَ مِنْهُ﴾

﴿he was terrified of them.﴾ This was because he was in his *Mihrab* (private chamber) That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his *Mihrab* (private chamber) to ask him about their case

﴿وَمَرَّتْ فِي أَهْوَائِهِ﴾

﴿and he overpowered me in speech.﴾ means, 'he defeated me.'

﴿وَمَنْ آتَاكَ فَتَنَّهُ﴾

﴿And Dāwūd guessed that We have tried him﴾

'Alī bin Abī Talḥah reported that Ibn 'Abbās said that this means, "We tested him."^[1]

﴿وَسَرَّ رَأْيَا وَتَوَلَّى﴾

﴿and he fell down prostrate and turned (to Allāh) in repentance.﴾

﴿فَسَمَرْنَا لَهُ دَجْدًا﴾

﴿So, We forgave him that,﴾

The Sajdah in Sūrah Sād

The performance of *Sajdah* in Sūrah Sād is not one of the obligatory locations; it is a prostration of thanks (*Sajdat Shukr*). The evidence for it is the report recorded by Imām Aḥmad from Ibn 'Abbās, may Allāh be pleased with him, who said; "The prostration in Sūrah Sād is not one of the obligatory prostrations; I saw the Messenger of Allāh ﷺ prostrating in this Sūrah."^[2] This was also recorded by Al-Bukhārī, Abu Dāwūd, At Tirmidhī, and An-Nasā'ī in his *Tafsīr*. At Tirmidhī said, "*Ḥasan Sahīḥ*."^[3] In his *Tafsīr* of this Āyah, An-Nasā'ī also recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The Prophet ﷺ prostrated in Sād, and he said:

«سَجَدْنَا دَاوُدَ عَلَيْهِ السَّلَامُ وَتَوَلَّى، وَنَسْجُدُ شُكْرًا»

"Dāwūd prostrated as an act of repentance and we prostrate as an act of thanks."^[4]

This was recorded only by An-Nasā'ī.^[4] The men of its chain of narration are all reliable.

In his *Tafsīr* of this Āyah, Al-Bukhārī recorded that Al-'Awwām said that he asked Mujāhid about the prostration in Sūrah Sād. He said, "I asked Ibn 'Abbās, may Allāh be pleased

[1] At-Ṭabarī 21:181.

[2] Aḥmad 1:359.

[3] Fath Al-Bār 2:643. Abu Dawūd 2:123, *Tuhfat Al-Ahwādī* 3:176, An-Nasā'ī in *Al-Kubra* 6:342.

[4] An-Nasā'ī 2:159.

with him, 'Why do you prostrate?' He said, 'Have you not read.

﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

﴿and among his [Nūh's] progeny Dāwūd, Sulaymān﴾ (6:84)

﴿أَتَتِكَ الْوَيْلُ هَذَى اللَّهُ بِهِمْهُمُ أَفْئِدَةٌ﴾

﴿They are those whom Allāh had guided. So follow their guidance﴾ (6:90).

Dāwud, peace be upon him, was one of those whom your Prophet ﷺ was commanded to follow. Dawud prostrated here so the Messenger of Allāh ﷺ also prostrated here.^[1]

Abu Dāwud recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited Sād while he was on the *Minbar*. When he reached the prostration, he came down from the *Minbar* and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He ﷺ said:

«إِنَّمَا بَيْنَ تَوْبَتِي وَإِيتَائِكُمْ نَسْرَتِي»

«This is repentance for a Prophet, but I see that you are preparing to prostrate.»

Then he came down (from the *Minbar*) and prostrated.^[2]

This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two *Ṣaḥīḥs*.

﴿وَإِنَّ لَهُ لَمَنْ يَنْتَصِرًا وَقَدْ جَاءَهُمْ نَصْرٌ مِنْ رَبِّهِمْ﴾

﴿and verily, for him is a near access to Us, and a good place of (final) return.﴾

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allāh, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the *Ṣaḥīḥ*:

«الْمُتَّقِينَ عَلَى عَدْرٍ مِنْ نُورٍ عَنْ بَيْتِ الرَّحْمَنِ. وَكَذَلِكَ يَذَرُ بَعْضُ، أَلَيْسَ يُسْطَوْنَ فِي أَقْبَابِهِمْ وَمَنْ وَلَّوْا»

[1] *Fath Al-Bāri* 8: 405

[2] Abu Dāwud no. 1410.

"Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahman, and both His Hands are right Hands."¹¹

﴿يَدْعُوهُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَلَنْتَمُنَّ بِكَ نَارِيں وَآخِرُى وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الْهَوَى سَیْلُودٌ عَنِ السَّبِيلِ ۚ فَذَٰلِكَ نَهَىٰ عَنكُمُ الشَّيْءَ إِذْ كُنْتُمْ لِلْكَافِرِینَ فُتُوًا﴾

426. O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.﴾

Advice to Rulers and Leaders

This is advice from Allāh, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allāh. Allāh has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Hātim recorded that Ibrāhīm Abu Zur'ah, who read the Scripture, reported that Al Walīd bin 'Abd Al Malik said to him: "Does anyone have the right to question the Khalīfah? You have read the first Scripture and the Qur'ān, and you have understood them." He replied, "May I speak, O Commander of the faithful?" He said, "Speak, for you are under the protection of Allah." I said, "O Commander of the faithful, are you more dear to Allāh, or Dāwud, peace be upon him? For Allāh gave him both prophethood and rulership, then He warned him in His Book:

﴿يَدْعُوهُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَلَنْتَمُنَّ بِكَ نَارِيں وَآخِرُى وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿O Dāwud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the path of Allāh﴾."

¹¹ Muslim 3:1458

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

100

الْقُرْآنُ

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذُلًّا عَلَى الَّذِينَ كَفَرُوا
قَوْلَ الَّذِينَ كَفَرُوا مِنْ آلِ آدَمَ (٢٦) أَمْ جَعَلُوا لِلَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يُجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ
(٢٧) كَذَّبُوا بِآيَاتِنَا فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ كَافِرًا
الْأَلْتَبِ (٢٨) وَهَـذَا يَوْمُ يَمُوتُ الْفَاسِقُونَ (٢٩) وَأَوَّاهُ
(٣٠) إِذْ عُرِضَ عَلَيْهِ الْعَذَابُ لِمَقْعَةِ الضُّلُوعِ (٣١) فَكَالَ أَنْ
أُخِيطَ حُبَّ الْحَبِيرِ عَنْ ذِكْرِ رَفِيقٍ قَوَّارٍ بِالْحَبَابِ (٣٢)
رُدُّوهُمْ عَلَى ظُهُوفِهِمْ فَالْقَوْمُ الْأَعْمَى (٣٣) وَلَقَدْ فَتَنَّا
سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَـدًا ثُمَّ نَبَّاهُ (٣٤) قَالَ رَبِّ اجْعَلْ
لِي وَهَبًا مِمَّا لَا يَلْتَهُ لَاحِدٌ مِنْ عَذَابِي فَقَدَأْتُ لِلْوَهَابِ (٣٥)
مَسْحُورًا لَهُ الرِّيحُ تَجْرِي بِأَمْرِ رَبِّهِ حَيْثُ شَاءَ (٣٦) وَالشَّيْطَانُ
كُلَّ مَاءٍ وَعَوَاسٍ (٣٧) وَهُوَ أَحْرَبُ مِنْ مَقَرِّهِ فِي الْأَضْغَادِ (٣٨) هَذَا
عَطَاؤُنَا فَتَنَّاكَ يَعْزِيبُ حَبَابَ (٣٩) وَإِنْ لَدُنَّا عَذَابٌ لَظِيمٌ
نَابِ (٤٠) وَأَذْكُرْ عَذَابَ الْيَوْمِ إِذْ نَادَى رَبُّهُ أَلَمْ أَقِمْ سَفَهًا
مُصِيبًا وَعَذَابًا لِمَنْ أَكْثَرَ خَسْرًا جَلَّ جَلَالُهُ أَمْ تَأْمُرُ بِالْعَدْلِ وَنَهَى

Tkrimah said:

﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ
الْحِسَابِ﴾

﴿(Those shall) have a severe torment, because they forgot the Day of Reckoning﴾

"They will have a severe punishment on the Day of Reckoning because of what they forgot."^[1] As-Suddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning."^[2] This interpretation is more in accordance with the apparent meaning of the *Ayah*. And Allāh, may He be glorified and exalted,

is the Guide to the Truth.

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذُلًّا عَلَى الَّذِينَ كَفَرُوا قَوْلَ الَّذِينَ كَفَرُوا مِنْ آلِ آدَمَ (٢٦) أَمْ جَعَلُوا لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يُجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (٢٧) كَذَّبُوا بِآيَاتِنَا فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ كَافِرًا (٢٨) وَهَـذَا يَوْمُ يَمُوتُ الْفَاسِقُونَ (٢٩) وَأَوَّاهُ (٣٠) إِذْ عُرِضَ عَلَيْهِ الْعَذَابُ لِمَقْعَةِ الضُّلُوعِ (٣١) فَكَالَ أَنْ أُخِيطَ حُبَّ الْحَبِيرِ عَنْ ذِكْرِ رَفِيقٍ قَوَّارٍ بِالْحَبَابِ (٣٢) رُدُّوهُمْ عَلَى ظُهُوفِهِمْ فَالْقَوْمُ الْأَعْمَى (٣٣) وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَـدًا ثُمَّ نَبَّاهُ (٣٤) قَالَ رَبِّ اجْعَلْ لِي وَهَبًا مِمَّا لَا يَلْتَهُ لَاحِدٌ مِنْ عَذَابِي فَقَدَأْتُ لِلْوَهَابِ (٣٥) مَسْحُورًا لَهُ الرِّيحُ تَجْرِي بِأَمْرِ رَبِّهِ حَيْثُ شَاءَ (٣٦) وَالشَّيْطَانُ كُلَّ مَاءٍ وَعَوَاسٍ (٣٧) وَهُوَ أَحْرَبُ مِنْ مَقَرِّهِ فِي الْأَضْغَادِ (٣٨) هَذَا عَطَاؤُنَا فَتَنَّاكَ يَعْزِيبُ حَبَابَ (٣٩) وَإِنْ لَدُنَّا عَذَابٌ لَظِيمٌ نَابِ (٤٠) وَأَذْكُرْ عَذَابَ الْيَوْمِ إِذْ نَادَى رَبُّهُ أَلَمْ أَقِمْ سَفَهًا مُصِيبًا وَعَذَابًا لِمَنْ أَكْثَرَ خَسْرًا جَلَّ جَلَالُهُ أَمْ تَأْمُرُ بِالْعَدْلِ وَنَهَى

427. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!

428. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We

[1] At-Tabari 21:189.

[2] At-Tabari 21:189.

treat those who have Taqwa as the evildoers?﴾

﴿29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember ﴾

The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allāh says:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!﴾

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

﴿تَبٰرَكَ الَّذِي يَكْفُرُ بِرَ الْوٰرِ﴾

﴿Then woe to those who disbelieve from the Fire!﴾

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allāh explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allāh says:

﴿اَمْ نَعْمَلُ الْاٰلَآءَ اَمْثَرًا وَنَسُوْلُ الْغٰثِیْنَ فِی الْاَرْضِ اَمْ نَعْمَلُ الْغٰثِیْنَ اَمْثَلًا﴾

﴿Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwa as the evildoers?﴾

meaning, 'We shall not do that' They are not equal before Allāh, and since this is the case, there must inevitably be another realm in which those who obey Allāh will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see

oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'ân teaches sound aims based on a rational way of thinking, so Allâh says:

﴿ كَتَبَ آتَيْنَا إِلَيْكَ مِثْرًا يُنِيرُوا بِهِ لِسْمًا يُذَكِّرُوا الْأَنْبِيَاءَ ﴾

﴿(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyat, and that men of understanding may remember.﴾

meaning, those who are possessed of wisdom and reason.

﴿ وَوَعَّا لَكُمْ لُتُنَّ بِمِثْرٍ أَوْفَىٰ إِلَيْهِمْ وَأَوْفَىٰ إِلَيْهِمْ أَلْفَئِدًا لِّجَلَدٍ ﴾
 ﴿فَكَذَّبَ بِالنَّتِجَةِ حَتَّىٰ أَهْلَكَ عَنْ دَارِهِ حَتَّىٰ وَفَتْ بِالْحَبَابِ ﴾ وَوَعَّا لَكُمْ لُتُنَّ بِمِثْرٍ أَوْفَىٰ إِلَيْهِمْ وَأَوْفَىٰ إِلَيْهِمْ أَلْفَئِدًا لِّجَلَدٍ
 ﴿ يَأْتُونَ وَالْأَنْبِيَاءَ ﴾

﴿30. And to Dāwud We gave Sulaymān. How excellent a servant! Verily, he was ever turning in repentance (to Us)!﴾

﴿31. When there were displayed before him, in the afternoon, well trained horses of the highest breed ﴾

﴿32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).﴾

﴿33. Then he said: "Bring them back to me " Then he began to pass his hand over their legs and their necks.﴾

Sulaymān the Son of Dāwud

Allâh tells us that he gave Sulaymān to Dāwud as a Prophet, as He says elsewhere:

﴿ وَوَعَدَ سُلَيْمَانَ دَاوُدَ ﴾

﴿And Sulaymān inherited Dāwud﴾ (27:1).

meaning, he inherited prophethood from him. Dāwud had other sons besides Sulaymān, for he had one hundred free wives.

﴿ بِمِثْرٍ أَوْفَىٰ إِلَيْهِمْ أَلْفَئِدًا ﴾

«How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!»

This is praise for Sulaymān, because he was very much obedient, worshipping Allāh much and always turning to Allāh in repentance.

﴿إِذْ عُرِّضَ عَيْبُو الْيَمِينِ السَّيِّئَاتُ يُنَادُوا﴾

«When there were displayed before him, in the afternoon, well trained horses of the highest breed.»

means, these well trained horses were shown to Sulaymān, peace be upon him, in his capacity as king and ruler. Mujāhid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses."⁽¹⁾ This was also the view of several others among the Salaf. Abu Dāwūd recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ came back from the campaign of Tabūk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to 'Ā'ishah, may Allāh be pleased with her. The Prophet ﷺ said:

«مَا هَذَا يَا غَائِبَةُ؟»

«What is this, O Ā'ishah?» She, may Allāh be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He ﷺ said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

«What is this that I see in the midst of them?»

She, may Allāh be pleased with her, said, "A horse." The Messenger of Allāh ﷺ said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

«And what is this on it?» She, may Allāh be pleased with her, said, "Wings." The Messenger of Allāh ﷺ said,

«لَرَسُّ لُهُ جَنَاحَانِ؟»

«A horse with two wings?» She, may Allāh be pleased with her, said, "Did you not hear that Sulaymān, peace be upon him,

⁽¹⁾ At-Tabari 21:192, 193.

had a horse that had wings?" She, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ smiled so broadly that I could see his molars."^[1]

﴿قَالَ إِنِّي لَفَتْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

«He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)»

More than one of the Salaf and scholars of *Tafsir* mentioned that he was so busy looking at the horses that he missed the time of 'Aṣr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet ﷺ on the day of Khandaq, when he was too busy to pray 'Aṣr and he prayed it after the sun had set. This was recorded in the Two Ṣaḥīḥs with more than one chain of narration, including the report from Jābir, may Allāh be pleased with him, who said, "On the day of Khandaq, 'Umar, may Allāh be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allāh, I could not pray 'Aṣr until the sun had almost set.' The Messenger of Allāh ﷺ said,

﴿وَاللَّهِ مَا صَلَّيْتُهَا﴾

«By Allāh, I did not pray it either.»

He (Jābir) said, "So we got up and went to Buṭhān. Allāh's Prophet ﷺ performed ablution for the prayer and we too performed ablution. He prayed 'Aṣr after the sun had set, then he prayed *Maghrib* after that."^[2]

﴿رَدُّوهُمَا عَلَيَّ فَلَمَّا سَمِعَا بِإِصْرِي وَالْأَمْسَانِ رَجَعَا﴾

«Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.»

Al-Ḥasan Al-Baṣrī said, "He said, 'No, by Allāh, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered."^[3] This was also the view of Qatādah. As-Suddī said, "Their necks and hamstrings were

[1] Abu Dāwūd 5:227.

[2] *Faṭḥ Al-Bārī* 2:82, *Mustim* 1:438.

[3] *Al-Ṭabarī* 21:195.

struck with swords."^[1]

'Ali bin Abi Talhah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "He began patting the horses' heads and legs out of love for them."^[2] This is the view that was favored by Ibn Jarīr. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault."

This view which Ibn Jarīr thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allāh for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allāh, Allāh compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses.

Imām Ahmad recorded that Abu Qatadah and Abu Ad-Dahmā', who traveled a lot to the Ka'bah, said, "We met a man from among the bedouins who said to us: The Messenger of Allāh ﷺ took my hand and started teaching me some of that which Allāh had taught him. He said,

﴿إِنَّكَ لَا تَدْعُ شَيْئًا أَكْبَرًا مِنْ شَيْءٍ إِلَّا أَطْعَمَكَ اللَّهُ غَيْرَ وَجَلَّ خَيْرًا مِنْهُ﴾

"You do not give up anything for the sake of Allāh, but Allāh will give you something better than it."^[3]

﴿وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا فِي كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ إِلَيْنَا فَكَرَّرْنَا عَلَيْهِ نَافِثَاتِ الْإِنْسِ وَالْجِنِّ فَصَبْرًا لَهُ الرَّيْحَانُ فَنَبِّئْهُ بِمَا يَشَاءُ إِنَّهُ كَانَ عَلِيمًا نَذِيرًا ۝ وَتَحَنَّنَ رَبُّكَ عَلَى الْكَافِرِينَ إِنَّهُمْ لَكُلِّ شَيْءٍ لَافِقُونَ ۝﴾

﴿34. And indeed, We tried Sulaymān and We placed on his throne Jasad (a body), and he returned.﴾

[1] At-Tabari 21:195.

[2] At-Tabari 21:196.

[3] Ahmad 5:78.

Some of them said, "No one after me will have the right to ask Allāh for such a kingdom." This is the apparent meaning from the context of the *Āyah*, and several *Hadīths* with a similar meaning have been narrated from the Messenger of Allāh ﷺ. In his *Tafsir* of this *Āyah*, Al Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«بَيْنَ عَفْرِيتٍ مِنَ الْجِنِّ نَفَثَتْ عَلَيَّ سَاحِرَةً أَوْ كَلِمَةً نَحْوَهَا - لِيَتَمَعَ عَلَيَّ الصَّلَاةُ فَأَمَكَّنَنِي اللَّهُ نَارَكَ رَبَّنَا عَلَى بَيْتِهِ، وَرَدَّتْ أَنْ أَزِيحَهُ إِلَى سَائِرَةٍ مِنْ سَوَائِرِ الْمَسْجِدِ حَتَّى تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ ثَلَاثَكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «رَبِّ أَعِزَّنِي فِي وَقْتٍ لَا يَكُونُ لِأَيِّ بَلَدٍ مِنْ بِلَادِهِ»»

«An 'Ifrit from among the jinn came and bothered me last night- or he said something similar. Trying to stop me from praying Allāh enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulayman said, 'My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me.'»

Rawh said, "so he let him go, humiliated." ⁽¹⁾ This was also recorded by Muslim and An-Nasa'i. ⁽²⁾ In his *Ṣaḥīḥ*, Muslim recorded that Abu Ad-Dardā', may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ stood up to pray and we heard him say,

«أَعُوذُ بِاللَّهِ مِنْكَ»

«I seek refuge with Allāh from you.» Then he said,

«لَعَنَكَ بِلَعْنَةِ اللَّهِ»

«I curse you with the curse of Allāh.» three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allāh, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He ﷺ said,

⁽¹⁾ *Fath Al Bārī* 1:660.

⁽²⁾ Muslim 1:384, An-Nasa'i in *Al-Kubrā* 6:443

إِنَّ غَدْرَ اللَّهِ إِلَيْسَ خَاءَ بَيْنَهُابٍ مِنْ نَارٍ لِيَجْعَلَ فِي رَجَبِي قُلْتُ أَعُوذُ بِهِ مِنْكَ
ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ. اْعَلُكُ بَلْعَةُ اللَّهِ الثَّانِيَةِ، فَلَمْ يَنْأَخِرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ
أَنْ أَخْذَهُ، رَأَى بَوْلًا دَغْوَةً أَخْبَا شَيْئًا لَأَخْضَحَ مُوْتَقًا، بَلَعْتُ بِهِ صَدْرُ أَهْلِ
مَدِينَةٍ.

‘The enemy of Allāh Iblīs came with a flame of fire to throw in my face, so I said, “I seek refuge with Allāh from you” three times, then I said, ‘I curse you with the complete curse of Allāh,” but he did not back off. I said it three times. Then I wanted to seize him. By Allāh, if it were not for the words of our brother Sulaymān, he would have been chained up and he would have become a plaything for the children of the people of Al-Madīnah’^[1]

Allāh says

﴿مَتَجَنَّفَةً لَتِيجٍ غَمَرِي بِأَمْرِ، رِيَّةً حَيْثُ أَهْبَبْتُ﴾

‘So, We subjected to him the wind; it blew gently by his order wherever he willed.’

Al-Hasan Al-Basrī, may Allāh have mercy on him, said, “When Sulaymān, peace be upon him, slaughtered the horses out of anger for the sake of Allāh, Allāh compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)’^[2]

﴿حَيْثُ أَهْبَبْتُ﴾

‘wherever he willed.’ means, wherever in the world he wanted.

﴿وَأَشْيَاتٍ كُلِّ مَنَاقِبٍ وَمَعْرُوفٍ﴾

‘And also the Shayātīn, from every kind of builder and d.wer,’

means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things

[1] Muslim 1:385.

[2] At Tabari 21:201.

وَهَلَلَهُ أَهْلُهَا مِنْهُمْ مَعَهِ رَحْمَةً وَذَكَرَى لِأُولَى الْأَنْسَابِ
 ﴿٤١﴾ وَخَذَ بِذُنُوبِكُمْ خِطْلًا مَضْرُوبًا ۖ وَلَا تَحْسَبَنَّ أَنْ وَجَدْتَ صِرَاطًا
 نَجْمًا يُبْدِيهِ أُولَآئِكَ ۖ وَذَكَرَ عِندَآلِ الْغَرِيبِمْ وَيَسْحَقُ وَيَتَقَوَّبُ
 أُولَى الْأَيْدِي وَالْأَنْصَرِ ۖ إِنَّا أَخْلَصْنَاهُ بِخَلْقِهِ ذِكْرَى
 الْعَالَمِ ۖ ﴿٤٢﴾ وَأَتَيْنَاهُمْ عِندَآلِ الْصُّطَفِيِّ الْآخِرِ ۖ وَذَكَرَ
 إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْرِ وَكَلَّزَيْنِ الْأَخْسَرِ ۖ هَذَا ذِكْرٌ
 وَإِنْ لِلْمُؤْمِنِينَ لَمَنْ مَتَابٌ ۖ ﴿٤٣﴾ حَتَّىٰ تَعْدُونَ نِفَاعَهُمْ ثُمَّ لَا يَنْبَغُ
 مُتَكِبِينَ فِيهَا يُدْعَوْنَ فِيهَا بِعَمَلِكُمْ كَثِيرًا وَسَرَابٌ ۖ ﴿٤٤﴾
 وَيَعْتَدُ عَمَلِكُمْ لِنَفْسٍ أَنْ تَطْرُقَ الْأَرْبَابُ ۖ هَذَا مَا تُوْعَدُونَ لِيَوْمٍ
 آتٍ ۖ ﴿٤٥﴾ إِنَّ هَذَا لَرْوَقَاتُ الْغُلَامِ نَضَافٍ ۖ هَذَا وَارْتِ
 لِّلْطَنِّ لَشَرِّ مَتَابٍ ۖ ﴿٤٦﴾ جَهَنَّمَ يَصْلَوْنَهَا فَيَكْفُرُوا بِهَا ۖ هَذَا
 قَدْ رَفَعُوهُمْ جِجَارًا وَعَسَاقٍ ۖ ﴿٤٧﴾ وَهَٰذَا حَبْرٌ مِنْ حَبِّهِ أَرْزَاجٌ ۖ ﴿٤٨﴾
 هَذَا مَوْجٌ مُّفْتَجِحٌ مَّعَكُمْ لَا مَرْحَأَ لَكُمْ ۖ ﴿٤٩﴾ سَأَلُوا النَّارَ
 قَالُوا أَيْلَ اسْمَ لَا مَرْحَأَ لَكُمْ ۖ اسْمَ قَدْ مَسَّوْكَ لَيْسَ الْفَرَارُ ۖ ﴿٥٠﴾
 قَالُوا أَيْلَ مَآسٍ قَدْ مَ لَآ هَذَا فَرَدُّهُ عَدَاكُمْ فِي النَّارِ ۖ ﴿٥١﴾

41. And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"

42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink."

43 And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him

patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Ayyūb

Here Allāh tells us about His servant and Messenger Ayyūb (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allāh and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyūb) for nearly eighteen years. Before that, he was very rich and had many children, being

well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife – may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyūb prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿إِنِّي سَيِّئٌ شَرٌّ رَأَيْتُ أَرْحَمَ الرَّاحِمِينَ﴾

﴿Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.﴾ (21.83).

And according to this *Ayah*:

﴿وَاذْكُرْ عَمَّا كُنْتِ فِي يَدَيْ رَبِّهِ إِذْ سَأَلَ الْمَلَأُكُ شَيْئًا وَغَدَايَ﴾

﴿And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shaytān has afflicted me with distress and torment!"﴾

It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allāh caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayyūb was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allah says:

﴿ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَرٌ بَارِدٌ وَشَرِيبٌ﴾

﴿Strike the ground with your foot This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾

Ibn Jarir and Ibn Abi Hātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ عَلَيْهِ السَّلَامُ لَبِثَ فِي نَارِ لَهَابٍ عَشْرَةَ سَنَةً، فَرَفَقَهُ قُرْبُ الْبَعْدِ، إِلَّا وَجَلَّتْ كَأَنَّ مِنْ أَحْصَى إِخْوَانِهِ، كَمَا يَصْدَرَانِ لَيْلٍ وَنَهَارٍ،

فَقَالَ أَخَذْتُهَا بِضَاجِحَةٍ. ثَلَاثَةَ رَأْفَةٍ لَقَدْ أَذْنَبَ الْوُثْبُ دَيْبًا مَا أَفْسَدَ أَحَدٌ مِنْ نَعَالِيهِ.
قَالَ لَهُ ضَاجِحَةٌ. وَمَا ذَلِكَ؟ قَالَ: مُنْذُ ثَلَاثِينَ عَشْرَةَ سَنَةً لَمْ يَرْحَمْنِي اللَّهُ بِكَفَيْتٍ مَا
بِي، فَمِمَّا رَخَا إِلَيْهِ لَمْ يَنْصُرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لِي، فَقَالَ الْوُثْبُ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ: لَا أَقْدِرُ مَا تَقُولُ، عَرَّيْتُكَ اللَّهُ غَرًّا وَخَرَّ بِعَدَمِهِ أَنِّي كُنْتُ أَمْرَعِي الزُّخْلَانِي
بِتَكَرُّبٍ فَيَذْكُرُنِي اللَّهُ تَعَالَى، فَأَرْجِعْ إِلَى سَيِّدِي مَا عَفَّرَ عَنْهُمَا كَرَامَةً أَنْ يَذْكُرَ اللَّهُ
تَعَالَى إِلَّا بِي خَيْرًا، فَإِنَّ وَكَدَّ يَخْرُجُ إِلَى سَاحِبِيهِ، فَإِذَا قَضَا مَا أَمْسَكَتِ فَرَأَتْهُ يَبُوءُ
حَتَّى يَتَلَعَّ، فَلَمَّا كَانَ ذَلِكَ يَوْمَ أُتِيَ عَنْبَاءُ، فَأَرْحَى اللَّهُ سَرَّكَ وَتَعَالَى إِلَى الْوُثْبِ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَوْ ﴿لَنْفَعَنَّ بِكَ مَدَّ مَسْرَرٍ بِأَيِّ وَرَكَّتْ﴾. فَسَبَّحَاتُهُ (فَلَقَدْ)
تَنْظُرُ، فَأَمَّا عَلَيْهِ وَقَدْ أَفْعَبَ اللَّهُ مَا بِهِ مِنَ الْإِلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا
رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهُ فِيكَ، حَلَّ رَأَيْتُ نَبِيَّ اللَّهِ هَذَا الْمُتَشْرِقِ، فَوَاللَّهِ عِلْمُ ذَلِكَ مَا
رَأَيْتُ رَجُلًا أَفْسَدَ بِهِ يَتْلُكَ إِذْ كَانَ ضَاجِحًا. قَالَ: يَا بَنِيَّ أَنْ هُوَ، قَالَ: وَكَدَّ لَهُ
أَعْدَابُ. تَدْرِي لِنَفْسٍ وَأَنْفَرٍ لِلشَّيْرِ، فَبَعَثَ اللَّهُ نَدْلَى سَحَابَتِي فَلَمَّا كَانَتْ إِخْدَانُهَا
عَلَى أَنْفَرٍ تَقْعَمُ، أَمْرَعَتْ بِهِ الدَّهْبَ حَتَّى فَاصِرَ، زَاوَرَعَتْ الْأَخْرَى فِي النَّوْرِ
الشَّمْرِ حَتَّى فَاصِرَ

«Allah's Prophet Ayyub peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allāh, that Ayyūb committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that?" He said, "For eighteen years he has been suffering and Allāh has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyūb. Ayyūb, peace be upon him, said, "I do not know what you are talking about, but Allāh knows if I passed by two men who were arguing and they mentioned the Name of Allāh, I would go back home and offer expiation lest they had mentioned the Name of Allāh in an improper manner." Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allāh had revealed to Ayyūb, «Strike the ground

with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink. She thought that he had taken too long, so she turned to look at him, and saw that Allāh had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allāh bless you! Have you seen Allāh's Prophet, the one who is sorely tested? By Allāh, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors,^[1] one for wheat and one for barley. Allāh sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full. This is the wording of Ibn Jarir, may Allāh have mercy on him.^[2]

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَتِمُّا الثَّرْبُ نَسْبِلُ غُرَيَّانَ حَرَّ سَيْبِهِ حَرَّادٌ مِنْ دَقَبٍ فَخَقَلْ أَثْوَابُ سَيْبِ الصَّلَاةِ
وَالسَّلَامِ يَخْتَوِي تَوْبَهُ، فَادُّهُ رَبُّهُ عَرَّ وَحُلٌّ بِأَثْوَابِ، أَلَمْ تَكُنْ أَعْبَيْتَ عَمَّا نَرَى
فَأَنْ عَلَيَّ صَلَاةٌ وَالسَّلَامُ. نَعَى رَبُّ، وَتَكُنْ لَا جِسْ بِي عَنْ تَوَكُّيْتِ»

"While Ayyūb was bathing naked, locusts of gold fell upon him. Ayyūb, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyūb, have I not made you so rich that you have no need of what you see?" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!"»

This was only recorded by Al-Bukhārī.^[3]

﴿وَرَبَّنَا إِنَّكَ رَاحِمٌ رَحِيمٌ﴾

«And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.»

Al-Hasan and Qatadah said, "Allāh brought his family

[1] An area where the husks are removed from grains.

[2] At-Tabari 21:211. Similar was recorded by Al-Hākim no. 4115, and others.

[3] Al-Bukhārī no. 279, 3391, 7493

themselves back to life, and added others like them.¹¹

﴿رَحْمَةً مِنَّا﴾

«as a mercy from Us,» means, in return for his patience, steadfastness, repentance, humility and constant turning to Allāh.

﴿وَذِكْرٌ لِّلَّذِينَ آمَنُوا﴾

«and a reminder for those who understand.»

means, for those who understand that the consequence of patience is a solution and a way out.

﴿وَمَذْهَبٌ يَبِينُ لَكَ قَبْرٌ وَلَا تَعْتَدُ﴾

«And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.»

Ayyūb, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allāh healed him, he would strike her with one hundred blows. When Allāh healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allāh showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had Taqwā of Allāh and turned to Him in repentance. Allāh says,

﴿إِنَّا وَجَدْنَاهُ مُكِرًا قَلِيلًا يَّائِسًا﴾

«Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!»

Allāh praised and commanded him, saying,

﴿يَسِّرْ لِّعَبْدِكَ إِسْرًا﴾

«How excellent a servant! Verily, he was ever oft returning in repentance (to Us)!»

Allāh says:

﴿وَمَنْ يَتْلُ اللَّهَ يَجْعَلْ لَهُ مِغْرَابًا ۚ وَرَدُّهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

¹¹ At-Tabari 21 :212.

حَسْبُكَ يٰۤاِنَّهٗ يَبۡغِ اَمْرًا ۚ لَآ يَجۡلُ اِلَٰهَ اِلَّا هُوَ ۚ فَنَذَرَۤاۙ

«And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.» (65:2-3)

﴿وَاٰذْكُرْ عِبۡدَنَا اِبۡرٰهٖمَ وَاِسۡحٰقَ وَيٰسۡعَۙ اُولٰٓئِیۡہِ الْاَبۡتٰیۡرِ ۚ اِنَّا اٰتٰیۡنٰہُمۡ مِّنۡہٗمۡ ذِکۡرًا ۚ اَلۡحٰمِیۡدُ ۚ وَآلِہُمۡ مِّنۡہٗمۡ لَیۡنَ الْفٰسِلِیۡنَ الْاٰخِیۡرِ ۚ وَآلَکَۡرِ اِسۡتِجِیۡلَ وَالۡیَسَعَ وَآلَکِفۡلِ وَکُلٌّ مِّنَ الْاٰخِیۡرِ ۚ ہٰذَا ذِکۡرُ﴾

«45. And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.»

«46. Verily, We did choose them by granting them the remembrance of the Abode.»

«47. And they are with Us, verily, of the chosen and the best!»

«48. And remember Ismā'il, Al-Yasa', and Dhud-Kifl, all are among the best.»

«49. This is a Reminder...»

The Chosen and the Best among the Prophets

Allāh tells us about the virtues of His servants the Messengers and His Prophets:

﴿وَاٰذْكُرْ عِبۡدَنَا اِبۡرٰهٖمَ وَاِسۡحٰقَ وَيٰسۡعَۙ اُولٰٓئِیۡہِ الْاَبۡتٰیۡرِ ۚ اِنَّا اٰتٰیۡنٰہُمۡ مِّنۡہٗمۡ ذِکۡرًا ۚ اَلۡحٰمِیۡدُ ۚ وَآلِہُمۡ مِّنۡہٗمۡ لَیۡنَ الْفٰسِلِیۡنَ الْاٰخِیۡرِ ۚ وَآلَکَۡرِ اِسۡتِجِیۡلَ وَالۡیَسَعَ وَآلَکِفۡلِ وَکُلٌّ مِّنَ الْاٰخِیۡرِ ۚ ہٰذَا ذِکۡرُ﴾

«And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.»

meaning, righteous deeds, beneficial knowledge, strength in worship and insight. 'Alī bin Abi Talhah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿اُولٰٓئِیۡہِ الْاَبۡتٰیۡرِ﴾

«Ulil-Aydi» *Of great strength and worship;

﴿وَالۡاَبۡتٰیۡرِ﴾

﴿*ʿaṭā-Abṣār*﴾ means, understanding of the religion."^[1] Qatādah and As-Suddi said, "They were given strength in worship and understanding of the religion."

﴿إِنَّا لَنُفْتِنُهُمْ بِمَا كَرِهَ اللَّهُ لِقَوْمٍ أَعْيَنَ﴾

﴿*Verily, We did choose them by granting them the remembrance of the Abode*﴾

Mujāhid said, "This means. We made them strive for the Hereafter, and there is nothing else for them besides that."^[2] As-Suddi also said, "The remembrance of the Hereafter and striving for it."^[3] Mālik bin Dīnār said, "Allāh removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatadah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."^[4]

﴿وَرَبَّهُمْ مَعَنَا لَيْسَ الْمُسْتَطَرِّينَ الْخَيْرَ ۝۱۰﴾

﴿*And they are with Us, verily, of the chosen and the best*﴾

means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

﴿وَالذِّكْرُ إِسْمَاعِيلُ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْآخِرِينَ ۝۱۱﴾

﴿*And remember Isma'il, Al Yasa', and Dhul-Kifl, all are among the best*﴾

We have already discussed their characteristics and stories in detail in *Sūrat Al-Anbiyā'*, may peace be upon them, and there is no need to repeat it here

﴿مَعَنَا ذِكْرُ﴾

﴿*This is a Reminder*﴾ means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'ān."^[5]

﴿زُورَ الْقُبُورِ كَحُصْنِ مَنَازِلٍ ۝۱۲ حَتَّىٰ تَقْضِيٰ فِتْنَتَهُمْ فَلْيُذَكِّرُوا ۝۱۳ فَتُكْفَىٰ بِهِ بَذْخُهُمْ ۝۱۴﴾
﴿يَكْفَىٰ حَسْبُهُمْ وَتَرْبِيَّتُهُمْ ۝۱۵ وَبَدْرُهُمْ قَبِيرُهُمْ فَكُلُّهُمْ أَرْتَابٌ ۝۱۶﴾ مَعَنَا مَا نُوْعِدُونَ بَلْ يَنْزِيلُهُ

^[1] Al-Tabari 21. 215

^[2] Al-Tabari 21. 218.

^[3] Al-Tabari 21. 218

^[4] At Tabari 21. 217

^[5] At-Tabari 2. 220.

أَيُّهَا الَّذِينَ آمَنُوا إِنَّكُمْ لَمِنْ الْمُقَرَّبِينَ ﴿٤٩﴾

﴿49. And verily, for those who have Taqwā is a good final return.﴾

﴿50. 'Adn Paradise, whose doors will be opened for them.﴾

﴿51. Therein they will recline; therein they will call for fruits in abundance and drinks;﴾

﴿52. And beside them will be Qāṣrāt-aṭ-Ṭarf, (and) of equal ages.﴾

﴿53. This it is what you are promised for the Day of Reckoning!﴾

﴿54. (It will be said to them)! Verily, this is Our provision which will never finish.﴾

The Final Return of the Blessed

Allāh tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

﴿جَنَّاتٍ مِّنْ دُونِهَا﴾

﴿'Adn Gardens﴾ meaning, eternal gardens (of Paradise),

﴿فَتَنفَعُهُمْ أَثْمَارُهَا﴾

﴿whose doors will be opened for them.﴾ means, when they come to them (these gardens), their gates will open for them.

﴿فَيَسْجُدُونَ لَهُمْ﴾

﴿Therein they will recline.﴾ It was said that this means that they will sit cross-legged on chairs beneath canopies.

﴿يَتَنَادَوْنَ فِيهَا رَبِّهِمْ كَبُرَتْ﴾

• ﴿therein they will call for fruits in abundance﴾

means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

﴿وَيَرْتَابُ﴾

﴿and drinks,﴾ means, whatever kind of drink they want, the servants will bring it to them,

﴿بِأَكْوَابٍ وَأَكْلَافٍ تَنْتَهِبُ مِنَ شَجَرٍ مُّشْتَرِكٍ ۝﴾

«With cups, and jugs, and a glass of flowing wine.» (56:18).

﴿وَعِنْتُمْ فَوِصْرُ الْفَلَرِ ۝﴾

«And beside them will be Qāṣrāt-aṭ-Ṭarf (chaste females)»

means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

﴿أَنْزَلَهُ ۝﴾

«(and) of equal ages.» means, they will all be of the same age. This is the understanding of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Muḥammad bin Ka'b and As-Suddi.¹¹

﴿مَتَىٰ مَا نُوعِدُكُم يَوْمَ الْحِسَابِ ۝﴾

«This it is what you are promised for the Day of Reckoning!»

means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allāh tells us that Paradise will never come to an end or disappear or cease to be. He says:

﴿إِنَّ هَٰذَا لَآيَاتُنَا مَا تَمُرُّ مِنْ حَتَّىٰ ۝﴾

«Verily, this is Our provision which will never finish.» This is like the Āyāt:

﴿مَا يَصُدُّكُمْ عَنْهُ وَمَا يَنْتَهِ أَهْلُ الْبَيْتِ ۝﴾

«Whatever is with you, will be exhausted, and whatever is with Allāh will remain» (16:96).

﴿مَعْلَقَةً عِزٍّ مَّحْدُونَةٍ ۝﴾

«a gift without an end.» (11:108)

﴿لَهُمْ أَجْرٌ لَّا يَنْقُصُ ۝﴾

«for them is a reward that will never come to an end.» (84:25).

﴿لَكُنَّا دَاهِيَةً رَبَّهَا يَكْفِيكَ الْوَيْلُ الْوَيْلُ الْوَيْلُ الْوَيْلُ الْوَيْلُ الْوَيْلُ ۝﴾

¹¹ At-Ṭabarī 21 :223.

﴿61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"﴾

﴿62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"﴾

﴿63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"﴾

﴿64. Verily, that is the very truth - the mutual dispute of the people of the Fire!﴾

The Final Return of the Doomed

Having mentioned the final of the blessed Allāh follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allāh says:

﴿حَسْبُكَ يَوْمَ الْقِيَامَةِ﴾

﴿This is so! And for the Taghūt﴾, which refers to those who disobey Allāh, may He be glorified, and oppose the Messengers of Allāh, peace be upon them,

﴿سَرَّ مَنَابِ﴾

﴿will be an evil final return ﴾ means, the worst final return. Then Allāh explains it by saying,

﴿جَهَنَّمَ مَسْوُومَةٍ﴾

﴿Hell! Where they will enter﴾ means, they will enter it and it will overwhelm them on all sides.

﴿مِثْلُ الْجَهَنَّمَ: هُنَا قَدْ دُرُّوا جِيشَ وَعِشَاقٍ ۝﴾

﴿and worst (indeed) is that place to rest! This is so! Then let them taste it - Hamīm and Ghassāq ﴾

Hamīm is something that has been heated to the ultimate degree, and Ghassāq is the opposite, something that is so intensely cold that it is unbearable.

Allāh says:

﴿وَمِثْلُ سَرٍّ مِنْ شَكْلِهِ قَدْ دُرُّوا ۝﴾

﴿And other of similar kind (opposite pairs) - all together:﴾ means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Ḥasan Al-Baṣrī said, concerning the Āyah.

﴿وَأُخْرَىٰ مِنْ مِثْلِهِ لَا تُجِيبُونَ﴾

«And other of similar kind – all together!» "Different kinds of punishments."¹¹ Others said, such as intense cold and intense heat, and drinking *Ḥamīm* and eating the bitter tree of *Az-Zaqqūm*, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

﴿فَتَأْتِي فُجُورٌ مِّنْكُمْ لَا مَرْحَبًا بِهِمْ إِلَيْكُمْ صَلَواتُ الْآلِ﴾

«This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!»

Here Allāh tells us what the people of Hell will say to one another. This is like the *Āyah*:

﴿كَلَّا دَخَلَتْ إِذْنًا أُخْرَىٰ﴾

«Every time a new nation enters, it curses its sister nation (that went before)» (7:38),

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

﴿فَتَأْتِي فُجُورٌ مِّنْكُمْ لَا مَرْحَبًا بِهِمْ إِلَيْكُمْ صَلَواتُ الْآلِ﴾

«This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!»

meaning, because they are of the people of Hell.

﴿يَقُولُ لَيْسَ لَكَ مَرْحَبَةٌ بِكُمْ﴾

«Nay, you (too)! No welcome for you!» means, those who are coming in will say,

﴿لَيْسَ لَكَ مَرْحَبَةٌ بِكُمْ لَقَدْ أَنتُمْ مَّقْتُلُونَا﴾

«Nay, you (too)! No welcome for you! It is you who brought this upon us,»

meaning, 'you called us to that which led us to this fate.'

¹¹ Al-Ṭabarī 21:230.

﴿يَنْتَرُ النَّكَرُ﴾

«so evil is this place to stay in!» means, evil is this abode and this destination.

﴿عَلَوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْنَاهُ عَذَابًا ذَيْنَا إِنَّ الْأَشْرَارَ فِي شَرٍّ مِنْ ذَلِكَ مَخْتَلِفُونَ﴾

«They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"».

This is like the *Āyah*,

﴿كَذَلِكَ لَمَخْلُوعًا بِأَذْنِهِمْ رَبَّنَا هَؤُلَاءِ أَتَيْنَاكَ فَتَوَلَّيْتَهُمْ هَذَا مِنْكَ وَتَذُنُّهُمْ إِنَّكَ أَنْتَ الْكَرِيمُ فَتَلَّ يَنْفَرُ
وَلَيْكُمُ لَا تَمْلِكُونَ﴾

«The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."» (7:38),

which means that each of them will be punished as he deserves

﴿وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كَمَا كُنَّا نَعْتَمِدُ مِنَ الْآشْرَارِ ۖ لَقَدْ ضَلَلْنَا سُبُلًا
الْأَضْرَارِ﴾

«And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"»

Here Allāh tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, 'why do we not see them with us in the Fire?' Mujāhid said, "This is what Abu Jahl will say; he will say, 'what is the matter with me that I do not see Bilāl and 'Ammār and Ṣuhayb and so-and-so...?'^[1] This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

﴿مَا لَنَا لَا نَرَى رِجَالًا كَمَا كُنَّا نَعْتَمِدُ مِنَ الْآشْرَارِ ۖ لَقَدْ ضَلَلْنَا سُبُلًا
الْأَضْرَارِ﴾

[1] At-Ṭabari 21:232.

﴿66 "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft Forgiving.﴾

﴿67. Say: "That is a great news,"﴾

﴿68. "From which you turn away"﴾

﴿69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing."﴾

﴿70 "Only this has been revealed to me, that I am a plain warner."﴾

The Message of the Messenger ﷺ is a Great News

Allāh tells His Messenger ﷺ to say to those who disbelieved in Allāh, associated others in worship with Him and denied His Messenger: 'I am a warner, I am not as you claim.'

﴿وَمَا يَرْثِيهِ إِلَّا اللَّهُ نَوْذَرُكَ لَهُ﴾

﴿and there is no God (worthy of worship) except Allāh, the One, the Irresistible,﴾

means, He Alone has subjugated and controlled everything.

﴿وَمَا نَسْتَوِي وَالْأَرْضُ وَمَا بَيْنَ﴾

﴿The Lord of the heavens and the earth and all that is between them,﴾

means, He is the Sovereign of all that and is in control of it.

﴿الْعَالَمِ أَتَعْمُرُ﴾

﴿the Almighty, the Oft-Forgiving.﴾ means, He is Oft-Forgiving as well as being Almighty and All-Powerful

﴿قُلْ هُوَ مَوْلَا غَيْبٍ﴾

﴿Say: "That (this Qur'ān) is a great news,"﴾

means, 'something very important, which is that Allāh has sent me to you.

﴿لَمْ عَنْهُ تُنْزِلُ﴾

﴿From which you turn away!﴾ means, 'you neglect it.'

﴿مَا كُنَّا بِمَعْرِضٍ عَنْهُ إِذْ عَصَوْنَا﴾

﴿I had no knowledge of the chiefs (angels) on high when they were

الْحَمْدُ لِلَّهِ

١٥٨

الْحَمْدُ لِلَّهِ

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٤٧﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ نَحْمَكَ مِنْهُمْ أَجْمَعِينَ ﴿٤٨﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٤٩﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٠﴾ وَلَقَدْ عَلِمْنَا مَا تَعْدُوا بِهِ كَذِبٌ

سُورَةُ الزَّكَّارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَاهُ إِلَيْكَ الْحِكْمَ بِالْحَقِّ فَاغْوِ اللَّهَ فَمَا لَهُ مِنْ حُكْمٍ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ وَالْعَزِيزِ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَوْ رَاةَ اللَّهُ أَنَّ يَتَّخِذَ وَلَدًا لَأَصْطَلَقْنَا بِمَا يَخْلُقُ مَا يَشَاءُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ وَمَعَهُ السَّعِيرُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَحَدٍ مُسْتَقَرٍّ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

disputing and discussing. ﴿

meaning, 'were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?' This refers to their dispute concerning Ādam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Ādam) over him. This is what Allāh says:

﴿٤٧﴾ قَالَ رَبِّ اجْعَلْ لِي خَلْقًا
يُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ
وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ
وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ
وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ
وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ
وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ
وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ نَحْمَكَ مِنْهُمْ أَجْمَعِينَ ﴿٤٨﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٤٩﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٠﴾ وَلَقَدْ عَلِمْنَا مَا تَعْدُوا بِهِ كَذِبٌ كَفَّارٌ ﴿٥١﴾ لَوْ رَاةَ اللَّهُ أَنَّ يَتَّخِذَ وَلَدًا لَأَصْطَلَقْنَا بِمَا يَخْلُقُ مَا يَشَاءُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٥٢﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ وَيُكْوِّرُ السَّيْلَ عَلَى النَّهْرِ وَمَعَهُ السَّعِيرُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَحَدٍ مُسْتَقَرٍّ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥٣﴾

﴿71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."﴾

﴿72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him"﴾

- ﴿73 So, the angels prostrated themselves, all of them﴾
 ﴿74. Except Iblīs, he was proud and was one of the disbelievers﴾
 ﴿75. (Allāh) said: "O Iblīs! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted?"﴾
 ﴿76. [Iblīs] said: "I am better than he. You created me from fire, and You created him from clay."﴾
 ﴿77. (Allāh) said: "Then get out from here, for verily, you are outcast."﴾
 ﴿78. "And verily, My curse is on you till the Day of Recompense "﴾
 ﴿79 [Iblīs] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."﴾
 ﴿80 (Allāh) said. "Verily, you are of those allowed respite,"﴾
 ﴿81 "Till the Day of the time appointed."﴾
 ﴿82 [Iblīs] said. "By Your might, then I will surely mislead them all,"﴾
 ﴿83 "Except Your true servants amongst them."﴾
 ﴿84 (Allāh) said. "The truth is - the truth I say - "﴾
 ﴿85 "That I will fill Hell with you and those of them (mankind) that follow you, together."﴾

The Story of Ādam and Iblīs

Allāh mentions this story in Sūrat Al-Baqarah, at the beginning of Sūrat Al-A'rāf, in Sūrat Al-Hijr, Al-Isrā', Al-Kahf and here. Before creating Adam, peace be upon him, Allāh told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allāh, may He be exalted. All of the angels obeyed this command except for Iblīs, who was not one of them. He was one of the Jin, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that

he was better than Ādam, because he was created from fire while Ādam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allāh, thus committing the sin of disbelief. So Allāh exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblīs" symbolizing that he had *Ablasa min Ar-Rahmah* (despaired of mercy) - that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblīs asked Allāh to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

﴿فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۖ إِلَّا جَدَدَ جَنَّتِمْ أَتَخْلَفُونَ﴾

﴿[Iblīs] said: "By Your might, then I will surely mislead them all, except Your true servants amongst them."﴾

This is like the Āyāt:

﴿أَرَأَيْتَ مَنِ اتَّخَذَ حُكْرَتَهُ عَلَىٰ لَيْلٍ لِّمُرَدِّهِ إِذْ بَرَّ الْقَيْنُ لَأُغْوِيَنَّهُ ذُرِّيَّتَهُ ۖ إِلَّا قَلِيلًا﴾

﴿[Iblīs] said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"﴾ (17:62).

These few are the ones who are excepted in another Āyah, which is:

﴿إِنَّ يَكُونِ لَكُمْ عَلَيْهِمْ سُلْطَانٌ وَكُنْ بِرَبِّكَ وَسْعَةً﴾

﴿Verily, My servants - you have no authority over them. And All-Sufficient is your Lord as a Guardian.﴾ (17:65)

﴿فَالْقُلُوبُ وَاللُّغُوتُ ۚ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ يَوْمَ تَأْتِي سَاعَةُ يَوْمِئِذٍ﴾

﴿(Allāh) said: "The truth is - and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together."﴾

Some of them, including Mujāhid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujāhid, it means, "The truth is from Me and I

speak the truth."¹¹ Others, such as As Suddi, interpreted it as being an oath sworn by Allāh.¹² This Āyah is like the Āyat:

﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِن آتِيَةِ الرَّاغِبِينَ﴾

﴿but the Word from Me took effect, that I will fill Hell with jinn and mankind together.﴾ (32:13), and

﴿وَلَا تَذْهَبْ قُلُوبُ الَّذِينَ اتَّبَعُوا فَإِنَّهُمْ هُمُ الرَّاغِبُونَ﴾

﴿(Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.﴾ (17:63)

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّيَ لَأَكُونَنَّ مِنَ الْخَاسِرِينَ﴾¹³ وَلَا يَكْفُرُ لَكُمْ بِهِ وَلَقَدْ سَبَّحَ
سَمَاءً جَبَّارَةً

486. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin."

487. 'It is only a Reminder for all the creatures.'

488. 'And you shall certainly know the truth of it after a while.'

Allah says: 'Say, O Muhammad, to these idolaters. I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

﴿وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

﴿nor am I one of the Mutakallifin.﴾ means, 'and I do not add anything to that which Allāh has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.'

Sufyān Ath-Thawri, narrated from Al-A'mash and Mansūr from Abu Ad-Duḥa that Masrūq said, "We went to 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said, 'O people! Whoever knows a thing should say it, and whoever does not know should say, 'Allāh knows best' "¹³ It is part of

¹¹ At-Ṭabari 21:242.

¹² At-Ṭabari 21:242.

¹³ Al-Qutubi 15:230.

knowledge, when one does not know, to say "Allah knows best." For Allah said to your Prophet ﷺ:

﴿قَدْ نَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ ثَوَابٍ وَمَا لَنَا مِنَ الثَّوَابِ لَكُمْ﴾

﴿Say, "No wage do I ask of you for this, nor am I one of the Mutakallifin."﴾

This was reported by Al-Bukhārī and Muslim.^[1]

﴿إِنْ هُوَ إِلَّا وَحْشٌ فَتَقْبِلُ﴾

﴿It is only a Reminder for all the creatures﴾

means, the Qur'ān is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn 'Abbās, may Allāh be pleased with him. This Āyah is like the Āyāt:

﴿لَا يُذِرْكُمْ بِهِ وَيَمْزِجُهُ﴾

﴿that I may therewith warn you and whomsoever it may reach﴾ [6:19], and

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَلَهُ مَوْعِدٌ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ (11:17).

﴿وَلَتَعْلَمَنَّ نَآ﴾

﴿And you shall certainly know the truth of it﴾ means, 'you will see confirmation that what he says is true.'

﴿مَعَهُ يَوْمَ﴾

﴿after a while﴾ means, soon. Qatādah said, "After death 'Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the Tafsir of Sūrah Šād. All praise and gratitude is due to Allāh, and Allāh may He be glorified and exalted, knows best.

[1] Fath Al-Bārī 8:409, Muslim 2.2155

The Tafsīr of Sūrat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Sūrat Az-Zumar

An-Nasā'ī recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he ﷺ used to recite *Bani Isrā'īl* [*Al-Isrā'*] and *Az-Zumar* every night."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ إِنَّا أَنزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَرَانِ فَلَا يُفَرِّقُونَ بَيْنَ اللَّهِ وَالْإِنسَانِ خَالِدِينَ ابْنِ الْوَيْلِ وَالْوَيلِ لِلْقَائِلِينَ وَالْوَيْلِ لِلْقَائِلِينَ وَالْوَيْلِ لِلْقَائِلِينَ مَا تَدْعُهُمْ إِلَّا يَفْرَرُونَ إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَذِبٌ ﴿لَوْ رَأَىٰ اللَّهُ أَن يَسْجُدَ لَوَلَّاهُ الْوُجُوهَ لَوَلَّاهُ الْوُجُوهَ لَوَلَّاهُ الْوُجُوهَ﴾

﴿1. The revelation of this Book is from Allāh, the Almighty, the All-Wise.﴾

﴿2. Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴾

﴿3. Surely, the religion is for Allāh only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.﴾

﴿4. Had Allāh willed to take a son, He could have chosen

^[1] Ahmad no. 25664, An-Nasā'ī in *Al-Kubrā* 6:444.

whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾

The Order for Tawhīd and the Refutation of Shirk

Allāh tells us that the revelation of this Book, which is the magnificent Qur'ān, is from Him, and is truth in which there is no doubt whatsoever. This is like the Āyāt:

﴿ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْوَحْيِ الْمُبِينِ ۖ عَلَىٰ قَلْبِكَ يُنْزَلُ مِنَ الْوَحْيِ الْبَيِّنَاتِ ۖ يُسَبِّحُ بِحَمْدِ رَبِّكَ اللَّيْلُ وَالنَّهَارُ ۚ﴾

﴿And truly, this is a revelation from the Lord of the creatures, which the trustworthy Rūh (fibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.﴾ (26:192-195)

﴿وَلَا يَكُونُ لَهَا أَهْلٌ وَلَا يَكُونُ لَهَا عَمَلٌ ۚ﴾

﴿And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.﴾ (40: 41,42)

And Allāh says here:

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ﴾

﴿The revelation of this Book is from Allāh, the Almighty,﴾ meaning, the Almighty, All-Powerful.

﴿الْعَزِيزِ﴾

﴿the All-Wise.﴾ meaning, in all that He says, does, legislates and decrees.

﴿وَإِنَّا أَنزَلْنَاهُ بِالْحَقِّ فَاذْكُرُوا اللَّهَ حِمَمًا لِّهُ لَا تَشْرِكُ بِهِ﴾

﴿Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴾

means, so worship Allāh Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allāh says:

﴿أَلَا بِرَّ الْإِبْرَاهِيمَ﴾

﴿Surely, the religion is for Allāh only.﴾ meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allāh tells us that the idolators say:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوا إِلَى اللَّهِ وُلُوفَ﴾

﴿We worship them only that they may bring us near to Allāh.﴾

meaning what motivates them to worship them is the fact that they made their idols in the image of the angels – or so they claim – and when they worship those images it is like worshipping the angels, so that they will intercede with Allāh for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatādah, As-Suddi and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿إِلَّا لِيُقَرِّبُوا إِلَى اللَّهِ وُلُوفَ﴾

﴿only that they may bring us near to Allāh.﴾

means, "So that they may intercede for us and bring us closer to Him."¹¹ During Jāhūlyyah, they used to recite the following for their Talbiyah when they performed Hajj, "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allāh be upon them all, came to refute and forbid, and to call people to worship Allāh Alone with no partner or associate. This is something that the idolators themselves invented; Allāh did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوفَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭāghūt."﴾ (16:36)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِيَ إِلَيْهِ أَنِ لَا تَأْتِ بِمُشْرِكٍ﴾

﴿And We did not send any Messenger before you but We

¹¹ At-Ṭabari 21:251, 252.

revealed to him (saying): "None has the right to be worshipped but I (Allāh), so worship Me." (21:25)

And Allāh tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allāh. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

﴿قُلْ لِّمَنُوعُوا بِالْأَنْعَالِ﴾

﴿So put not forward similitudes for Allāh﴾ (16:74). Exalted be Allāh far above that.

﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ﴾

﴿Verily, Allāh will judge between them﴾ means, on the Day of Resurrection,

﴿فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾

﴿concerning that wherein they differ.﴾

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

﴿يَوْمَ يَحْشُرُهُمْ جَمَاعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ آمَنَّا أَكْفَرُوا بِتِجَارَتِكُمَا لَا بَلَى سُبْحَانَكَ إِنَّا كُنَّا بِدِينِكُمْ مُشْتَرِكِينَ﴾

﴿And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You! You are our Walt (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."﴾ (34:40-41)

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

﴿Truly, Allāh guides not him who is a liar, and a disbeliever.﴾

means, He will not show true guidance to one who deliberately tells lies about Allāh and whose heart rejects the signs and proof of Allāh. Then Allāh states that He does not have any offspring, as the ignorant idolators claim the angels to be, and

﴿٢١﴾

٤٥٩

﴿٢١﴾

خَلَقَ مِنْ نَفْسٍ وَاحِدَةٍ جَعَلَ مِنْهَا زَوْجَهَا وَاتَزَوَّجَا لَكُمْ
مِنْ الْأَنْعَامِ فَمِنْ بَيْنِ مَا يَخْلُقُكُمْ فِي بُطْنِ أُمَّهَاتِكُمْ
خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمٍ لَئِيمٍ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَن تَصْرِفُونَ ﴿٢١﴾ إِن تَكْفُرُوا فَإِنَّ
اللَّهَ عَنِّي عَنكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ
لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِنْ رَزَقْتُمْ جَعَلَكُمْ
فِتْنَةً ۖ إِنَّا كُنَّا نَتْلُو قَبْلَهُ عَلَيمٌ ذِي الْأَسْمَادِ ﴿٢٢﴾
وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَرَلَهُ
نِعْمَةً مِّنَ رَبِّهِ قَالَ كَذَبُوا بِاللَّهِ مِنْ قَبْلُ وَجَعَلْنَاهُ آيَةً
لِّأُولِي الْأَبْصَارِ ﴿٢٣﴾ أَمَّنْ هَؤُلَاءِ الَّذِينَ سَأَدُوا قَوْمًا بِمَآئِدَةٍ
مِّنَ الْآخِرَةِ وَهُمْ يَجْعَلُونَ لَهَا بِسْمِ اللَّهِ يَوْمَ يُنْفَخُ الْأَوَّلُ
لَا يَعْلَمُونَ إِنَّمَا يَسْتَأْذِنُ أُولَئِكَ الَّذِينَ يَخْلَعُونَ ۚ وَالَّذِينَ
لَا يَعْلَمُونَ الْقَوَارِعَ لَهُمْ فِي الْأَنْبَاءِ ﴿٢٤﴾ قُلْ يَعْبَادُ الَّذِينَ
أَمْسُوا الْقَوَارِعَ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ
وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٢٥﴾

as the stubborn Jews and Christians claim 'Uzayr and 'Isa to be. Allāh, may He be blessed and exalted, says:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ وَلَدًا لَأَخْتَارَ مَا كَانَ مِنَّا يَخْتَارُ﴾

«Had Allāh wished to take a son (or offspring), He could have chosen whom He wished out of those whom He created.»

meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the

ignorance of their claims. It is like the Āyāt:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَّخَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ﴾

«Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).» (21:17)

﴿قُلْ إِنْ كَانَ لِزَوْجِي وَلَدٌ فَلَهُ لَوْلَا الْغَيْبُونَ﴾

«Say: "If the Most Gracious had a son, then I am the first of worshippers."» (43:81)¹¹

All of these Āyāt are conditional, and it is permissible to form a conditional sentence referring to something that is

^[11] It is necessary to see the explanation of this Āyah to understand its meaning.

them both He created many men and women» (4:1).

﴿وَأَرْسَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَبَةً لَّزْقًا﴾

«And He has sent down for you of cattle eight pairs,» means, He has created for you from among the cattles,^[1] eight pairs. These are the ones that are mentioned in *Sūrat Al-An'am*, eight kinds – a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ﴾

«He creates you in the wombs of your mothers,» means, He forms you in your mothers' wombs.

﴿مَخْلَقًا مِنْ بَعْدِ خَلْقِ﴾

«creation after creation». Everyone of you is originally a *Nutfah*, then he becomes an *'Alaqah*, then he becomes a *Mudghah*,^[2] then he is created and becomes flesh and bones and nerves and veins, and the *Rūh* (soul) is breathed into him, and he becomes another type of creation.

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

«So Blessed is Allāh, the Best of creators» (23:14).

﴿فِي ثَلَاثِ غُلُظٍ﴾

«in three veils of darkness» means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Ikrimah, Abu Mālik, Ad-Dāhḥāk, Qatādah, As-Suddi and Ibn Zayd.^[3]

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ﴾

«Such is Allāh your Lord.» means, the One Who created the

[1] Although the word *An'am* is usually translated as cattle the meaning is broader and includes all kinds of similar grazing livestock such as sheep, goats and camels. See volume three, the *Tafsir of Sūrat Al-An'am* [6:142].

[2] For an understanding of these terms, see volume seven, the *Tafsir of Sūrat Al-Mu'minūn* [23:12-14].

[3] Al-Ṭabarī 21:258, 259. *Ad-Durr Al-Manthūr* 7:236.

heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

﴿لَا إِلَهَ إِلَّا هُوَ﴾

﴿Lā ilāha illā Huwa.﴾ means, no one else should be worshipped except Him alone with no partner or associate.

﴿فَأَن تَصْرُوتَ﴾

﴿How then are you turned away?﴾ means, how can you worship anything besides Him? What has happened to your minds?

﴿إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَبْرَأَ الْكُفْرُ وَلَئِن نَّتُوبُوا إِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾
 ﴿وَلَا إِلَهَ إِلَّا هُوَ يُدَبِّرُ الْأَمْرَ وَمَا إِلَهُ الْإِنسَانِ وَلَا يَأْتِي الْبَشَرَ إِلَّا نَذِيرٌ﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تَتَّقُونَ﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي اتَّبَعُوا مِنْ قَبْلُ فَتُكَفَرُوا عَنْ مَا كَانُوا يَعْمَلُونَ﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي اتَّبَعُوا مِنْ قَبْلُ فَتُكَفَرُوا عَنْ مَا كَانُوا يَعْمَلُونَ﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي اتَّبَعُوا مِنْ قَبْلُ فَتُكَفَرُوا عَنْ مَا كَانُوا يَعْمَلُونَ﴾

47. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His servants And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.﴾

48. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"﴾

Allāh hates Disbelief and is pleased with Gratitude

Allāh tells us that He is Independent and has no need of anything in creation. This is like the Āyah in which Mūsā, peace be upon him, says:

﴿إِن تَكْفُرُوا لَنَا وَتَوَلَّوْا الْآخِرِينَ فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ﴾

﴿"If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise."﴾ (14:8).

In *Ṣaḥīḥ Muslim*, it says:

﴿يَا عِبَادِي لَوْ أَنَّ أُولَئِكَمْ وَأَخْبَرْتُمْ وَأَنْتُمْمْ رَجَعْتُمْ فَاثَرُوا عَلَى أَنْتُمْ قَلْبَ رَحْمَتِي
مَكْتُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا﴾

“O My servants, if the first and the last of you, men and jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least”^[1]

﴿لَا يَرْضَى لِحُبَابِ الْكُفْرِ﴾

﴿He likes not disbelief for His servants.﴾ means, He does not like it and He does not enjoin it.

﴿إِنْ تَشْكُرُوا يَرْزُقْكُمْ﴾

﴿And if you are grateful, He is pleased therewith for you.﴾

means, He likes this for you and He will increase His favor upon you.

﴿وَلَا يُؤْذِرُهُ يَوْمَ تَفْرَقُ﴾

﴿No bearer of burdens shall bear the burden of another.﴾

means, no person can bear anything for another, each person will be asked about his own affairs.

﴿ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ تَبَيَّنْتُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ إِنَّكُمْ عِنْدَ السُّدُورِ﴾

﴿Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.﴾

means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress

﴿وَيَا سَاسَ الْفَاسِقِينَ إِذْ دَعَا رَبَّهُمْ مُبَاسًا إِلَهُهُمْ﴾

﴿And when some hurt touches man, he cries to his Lord, turning to Him in repentance﴾

means, at times of need, he prays to Allāh and seeks His help

[1] Muslim 4:1994.

alone, not associating anything with Him. This is like the *Āyah*:

﴿زَيْلًا مِّنْكُمْ أَنفَرُوا فِي الْبَحْرِ مَن مِّنْهُمْ إِلَّا يَوْمًا يَمُوتُ بَلَّغُوا إِلَى اللَّهِ أَنَّكُمْ كُنْتُمْ ظَالِمِينَ﴾

«And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.» (17:67).

Allāh says:

﴿ثُمَّ إِذَا هَوَّلَهُ نِسْنَةً رَبُّهُ نَبِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِن قَبْلُ﴾

«But when He bestows a favor upon him from Himself, he forgets that for which he cried for before.»

means, at the time of ease, he forgets that supplication and prayer. This is like the *Āyah*:

﴿وَلَمَّا مَسَّ الْفِتْنَةُ أَفْئُتُوا مِنَّا وَبِغَيْبٍ قَوْ قَالُوا لَوْ كُنَّا نَعْلَمُ أَنَّكُمْ مَأْوَاهُ جَاءُواكُمْ بِغَيْرِ غَدَاةٍ﴾

«And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him?» (10:12).

﴿وَيَسْأَلُ بَنُو إِسْرَءِيلَ عَنْ سَيِّدِهِمْ﴾

«and he sets up rivals to Allāh, in order to mislead others from His path.»

means, at times of ease, he associates others in worship with Allāh and sets up rivals to Him.

﴿فَلْيَسْتَعِذَّ بِكَ فَلْيَلَا إِلَهَ إِلَّا أَنَا﴾

«Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"»

means, say to those whose way this is, 'enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the *Āyāt*:

﴿فَلْيَسْتَعِذَّ بِكَ فَلْيَلَا إِلَهَ إِلَّا أَنَا﴾

﴿Say: "Enjoy! But certainly, your destination is the Fire!"﴾
(14:30).

﴿لَنَجْزِيَنَّهُمْ أَجَلًا ثُمَّ نَنفِزُهُمْ فِي عَذَابٍ عَلِيمٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31.24)

﴿أَنزَلَ مَرْفُوعًا نَّارًا أَلْبَلَىٰ سَابِغًا وَقَابِغًا بَحْبُورًا بَازِلًا وَرَاحًا رَّحِمًا قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأُولَئِكَ لَا يَتْلُونَ إِلَّا كِتَابَ اللَّهِ﴾

﴿9. Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord? Say "Are those who know equal to those who know not?" It is only men of understanding who will remember.﴾

The Obedient and the Slaver are not equal

Allāh says, 'Is the one who is like this equal to one who associates others in worship with Allāh and sets up rivals to Him?' They are not equal before Allāh, as He says:

﴿لَيْسَ سَوَاءٌ بَيْنَ الَّذِينَ أَلْكَتُمُ اتِّعَاقَهُمْ يَتْلُونَ كِتَابَ اللَّهِ وَلَئِنْ رَأَوْهُ تَخَلَّدُوا﴾

﴿Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Āyāt of Allāh Anā'a Al-Layl, prostrating themselves (in prayer).﴾ (3:113).

And Allāh says here:

﴿أَنزَلَ مَرْفُوعًا نَّارًا أَلْبَلَىٰ سَابِغًا وَقَابِغًا﴾

﴿Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing﴾

meaning, one who is humble and fears Allāh when he prostrates and stands (in prayer). It was reported that Ibn Mas'ūd, may Allāh be pleased with him, said: "The obedient one is one who obeys Allāh and His Messenger ﷺ."^[1] Ibn 'Abbās, may Allāh be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said, Anā'a Al-Layl means in the depths of the night.^[2]

^[1] Al-Qurtubi 15:239.

^[2] Al-Qurtubi 15:239.

﴿يَحْذَرُ الْآخِرَةَ وَرَجَا رَحْمَةَ رَبِّهِ﴾

﴿fearing the Hereafter and hoping for the mercy of his Lord.﴾

means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allāh says:

﴿يَحْذَرُ الْآخِرَةَ وَرَجَا رَحْمَةَ رَبِّهِ﴾

﴿fearing the Hereafter and hoping for the mercy of his Lord.﴾

At the time of death, hope is uppermost, as Imām 'Abd bin Humayd recorded in his *Musnad* from Anas, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ entered upon a man who was dying, and said to him,

«كَيْفَ نَجِدُكَ؟»

'How do you feel?' He said, 'I am both afraid and hopeful.' The Messenger of Allāh ﷺ said

«لَا يَجْتَمِعَانِ فِي قَلْبٍ عَبْدٍ فِي يَوْمٍ هَذَا الْمَوْطِنِ إِلَّا أَخَذَهُ اللهُ عَرًّا وَجِلًّا أَلْبِي يَرْجُو، وَأَمْتَهُ الَّذِي يَخْذُهُ»

'These do not co-exist in a person's heart at times such as this, but Allāh will give him what he hopes for and protect him from that which he fears.'^[1]

This was recorded by At Tirmidhi, An-Nasā'i in *Al-Yawm wal-Laylah*, and Ibn Majah from the *Hadith* of Yasār bin Ḥatīm from Ja'far bin Sulaymān. At-Tirmidhi said, "*Gharīb*."^[2]

Imām Ahmad recorded that Tamīm Ad-Dāri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ بِحَاءَةِ آيَةٍ فِي لَيْلَةٍ حُبِبَ لَهُ قُرْآنُ لَيْلَةٍ»

'Whoever recites one hundred Āyat in one night, it will be recorded as if he prayed all night.'^[3]

This was also recorded by An-Nasā'i in *Al-Yawm wal-Laylah*.^[3]

[1] 'Abd bin Humayd; 404.

[2] *Tuḥfat Al-Aḥwadhī* 7:57, An-Nasā'i in *Al-Kubrā* 6:262, Ibn Majah 2:1423.

[3] Ahmad 4:103.

سورة الحديد

١٠٠

الْحَاقَّةُ

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ وَإِنِّي لَأَكُونُ
 مِنَ الْمُسْلِمِينَ ۝ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۝
 قُلْ إِنَّكَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ۚ فَاعْبُدُوا مَا يَنْشُرُكُمْ مِنْ ذُنُوبِكُمْ
 قُلْ إِنِّي أَخَافُ خَيْرَ مَا تُنْفُسُ ۚ وَأَهْلِيهِمْ يَوْمَ الْفِتْنَةِ ۚ أَلَا
 ذَلِكَ هُوَ الْفِتْنَةُ ۚ أَلَيْسَ لِمَنْ فِي هَوَاهُمْ ظُلُمٌ مِمَّنْ لِّلنَّارِ
 وَمَنْ تَحْمِلُمْ ۚ ظُلُمٌ ذَٰلِكَ يُخَوِّفُ اللَّهَ بِعِبَادِهِ ۚ يَعْبُدُون ۚ وَهَٰؤُلَاءِ
 وَلَٰئِنْ أَجْتَبَا أَوْ طَعَنُوا لَأَبْعَدَنَّ عَنْهُمَا وَلَٰئِذَا ابْتِغَا أَلِ الْفِتْنَةِ ۚ أَلَيْسَ
 قَدِيرًا ۚ ۝ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ
 أُولَٰئِكَ يَلِيقُ بِهِمْ عَذَابُ اللَّهِ ۚ وَكَذَٰلِكَ هُمُ الْوَالِدُونَ ۝
 أَمَنْ حَقَّ عَلَيْهِ كِتَابُهُ عَذَابٌ أَتَىٰ سَفِيفٌ مِّنَ النَّارِ ۝
 لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ تَرَفِهَا عَرُفٌ مَّيْبَةُ تَحَرَّى
 مِنْ تَحِيهَا ۚ أَلَا تَتَذَكَّرُونَ ۚ لَا يَخْلِفُ اللَّهُ لِبْعَادِ ۚ ۝ أَلَمْ تَرَ
 أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَكَّهَ نَبْتِيعَ فِي الْأَرْضِ ثُمَّ
 يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَؤْتِيهِمْ فِيهِ زَرْعًا مُّصَفَّرًا ثُمَّ
 يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَوَ كَرْنًا لِّأُولِي الْأَلْبَابِ ۝

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

﴿Say: "Are those who know equal to those who know not?"﴾

means, is this one equal with the one who sets up rivals to Allāh to mislead [men] from His path?

﴿إِنَّا يَذْكُرُ لَوْ أَن تَابَ﴾

﴿It is only men of understanding who will remember﴾

means, the only one who will understand the difference between them is the one who has understanding And Allāh knows best.

﴿قُلْ بِإِذْنِ اللَّهِ وَالَّذِينَ نَسُوا اللَّهَ رَحْمَةً يَلِيهِمْ أَشْرًا فِي هَٰذِهِ

أَفْئَدَتِ حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ ۚ إِنَّا بُدِّئُ السُّورَةَ لَنُرَٰثِمَ فِيهَا رَبِّكَ حَسَبًا ۚ لَّا يَلِيكَ أَمْرٌ أَنَّ أَفْئَدَتِ اللَّهُ تَحِيًّا لَهُ الَّذِينَ يَزُفُونَ وَإِنِّي لَأَكُونُ مِنَ الْمُسْلِمِينَ ۝﴾

﴿10. Say "O My servants who believe, have Taqwa of your Lord Good is for those who do good in this world, and Allāh's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning."﴾

﴿11. Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him."﴾

﴿12 "And I am commanded (this) in order that I may be the first of the Muslims."﴾

The Command for Taqwā, Emigration and to worship Him alone with all Sincerity

Allāh commands His believing servants to remain steadfast in their obedience and have Taqwā of Him.

﴿مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿Say: "O My servants who believe, have Taqwā of your Lord. Good is for those who do good in this world..."﴾

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

﴿وَأَرْضُ اللَّهِ وَاسِعَةٌ﴾

﴿and Allah's earth is spacious!﴾ Mujāhid said, "So emigrate through it and strive hard and keep away from idols."^[1]

﴿إِنَّمَا يُوَفَّى الصَّابِرِينَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾

Al-'Awzā'i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

﴿إِنَّمَا يُوَفَّى الصَّابِرِينَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾

means, "In Paradise."^[2]

﴿مَنْ لِيَ أَبْرَأُ أَنْ أَعْبُدَ اللَّهَ عَظِيمًا لَهُ الْإِسْلَامُ﴾

﴿Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him..."﴾

means, 'I am commanded to worship Allāh alone in all sincerity, with no partner or associate.'

﴿وَأُفَوِّدُ إِلَى كَفَّةٍ مِنَ الْمُنَافِقِينَ﴾

﴿And I am commanded (this) in order that I may be the first of the Muslims.﴾

[1] At-Tabari 21:269.

[2] At-Tabari 21:270.

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾
 ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَطَعْنُوا ذُرِّيَّتَهُ هَذَا فَكْرُ اللَّهِ إِلَيْكُمْ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾
 ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَطَعْنُوا ذُرِّيَّتَهُ هَذَا فَكْرُ اللَّهِ إِلَيْكُمْ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾
 ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَطَعْنُوا ذُرِّيَّتَهُ هَذَا فَكْرُ اللَّهِ إِلَيْكُمْ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."﴾

﴿14. Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only."﴾

﴿15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"﴾

﴿16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh frightens His servants: "O My servants, therefore have Taqwā of Me!"﴾

Creating Fear of the Punishment of Allāh

Allāh 'says, say O Muḥammad, even though you are the Messenger of Allāh.'

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Verily, if I disobey my Lord, I am afraid of the torment of a great Day.﴾

meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet ﷺ, it applies even more so to others,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him."﴾

This is also a threat, and a disowning of them.

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Say: "The losers..."﴾ means, the greatest losers of all,

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ بِمَا كَانُوا يَعْتَدُونَ﴾

﴿are those who will lose themselves and their families on the Day of Resurrection.﴾

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

﴿أَلَا ذَٰلِكَ هُوَ الْفَسَادُ الْبَاسُ﴾

﴿Verily, that will be a manifest loss!﴾

means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

﴿فَمِنْ بَيْنِ يَدَيْهِمْ عُلَلٌ مِّنَ النَّارِ وَفَوْقَهُمْ سُلُكٌ مِّنَ النَّارِ وَبِأَسْفَلِهِمْ عُقَلٌ مِّنَ النَّارِ﴾

﴿They shall have coverings of Fire, above them and covering (of Fire) beneath them.﴾

This is like the Āyāt:

﴿فَمِنْ بَيْنِ يَدَيْهِمْ عِلَاقٌ مِّنَ النَّارِ وَفَوْقَهُمْ سُلُكٌ مِّنَ النَّارِ وَبِأَسْفَلِهِمْ عُقَلٌ مِّنَ النَّارِ﴾

﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers﴾ (7:41)

﴿يَوْمَ يَسْفُتُهُمُ السَّعِيرُ مِنْ قَبْلِ يَدَيْهِمْ وَمِنْ خَلْفِهِمْ وَفَوْقَ رُءُوسِهِمْ مَا كُنْتُمْ تَسْكُرُونَ﴾

﴿On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."﴾ (29:55)

﴿ذَٰلِكَ يَخْشَوْنَ اللَّهَ بِهِمْ يَوْمَ تَأْتِي السَّحَابُ مِن دُونِ الْغُبَرِ﴾

﴿With this Allāh frightens His servants:﴾ means, Allāh tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ لِكُلِّ مَسْجِدٍ وَكُلِّ مَأْكَلٍ وَكُلِّ مَسْكَنٍ﴾

﴿O My servants, therefore have Taqwā of Me!﴾ means, 'fear My wrath, My anger, My punishment and My vengeance'

﴿وَالَّذِينَ لَا يَجِدُوا فِي الشَّرْعِ لَكُمْ حَقًّا وَلَا يُحِبُّونَ مَا كُنْتُمْ تُحِبُّونَ﴾

﴿الَّذِينَ لَا يَجِدُونَ لَكُمْ لَكُمْ حَقًّا وَلَا يُحِبُّونَ مَا كُنْتُمْ تُحِبُّونَ﴾

﴿17. Those who avoid Aṭ-Ṭāghūt by not worshipping them and turn to Allāh, for them are glad tidings; so announce the good news to My servants.﴾

﴿18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allāh has guided and those are men of understanding.﴾

Good News for the Righteous

'Abdur-Rahmān bin Zayd bin Aslam said, narrating from his father:

﴿وَأَذِّنْ آمَنَّا لَكُمُوهُ لَ بَعْدَهَا﴾

﴿Those who avoid Aṭ-Ṭāghūt by not worshipping them﴾

was revealed concerning Zayd bin 'Amr bin Nufayl and Abu Dharr and Salmān Al Fārisī, may Allāh be pleased with them^[1] The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Rahmān. These are the people for whom there is good news in this world and in the Hereafter. Then Allāh says.

﴿وَنَبِّئْهُمْ أَنَّ لَهُمُ الْفَرَغَ وَيَسْجُدُونَ لَهُمْ﴾

﴿so announce the good news to My servants - those who listen to the Word and follow the best thereof.﴾

meaning, those who understand it and act in accordance with it This is like the Words of Allāh, may He be exalted, to Mūsa, peace be upon him, when He gave him the Tawrah:

﴿فَصَلِّبُوا فِي يَوْمِ ذَٰلِكَ وَأَمْرٌ لَّكُمْ بِمَدَدُوا بِأَحْسَنِهِ﴾

﴿Hold unto these with firmness, and enjoin your people to take the better therein﴾ (7:145)

﴿وَأُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ﴾

﴿those are whom Allāh has guided﴾ means, those who are described in this manner are the ones whom Allāh has guided in this world and the Hereafter

﴿وَأُولَٰئِكَ هُمُ الْغَالِبُونَ﴾

^[1] Aṭ-Ṭabari 21:274.

﴿and those are men of understanding﴾ means, they possess sound reasoning and an upright nature.

﴿أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ لَمْ يَأْتِهِ فِي النَّارِ﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عَرْقٌ
بَيْنَ قَوْلَيْهَا عَرْقٌ نَبِيَّةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْأَبْعَادَ ﴿١٩﴾

﴿19 Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?﴾

﴿20 But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow (This is) the promise of Allah, and Allāh does not fail in (His) promise﴾

Allāh says, 'if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?' Which means, no one can guide him apart from Allāh, because whomever Allāh leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allāh tells us that His blessed servants will have lofty rooms in Paradise

﴿بَيْنَ قَوْلَيْهَا عَرْقٌ نَبِيَّةٌ﴾

﴿are built lofty rooms, one above another﴾, story upon story, solidly constructed, adorned and high. 'Abdullāh bin Al-Imām Ahmad recorded that 'Ali, may Allāh be pleased with him, said, 'The Messenger of Allah ﷺ said:

﴿إِنَّ فِي الْجَنَّةِ لَعَرْقَ يُرَى مِنْهُ مِنْهُرٌ وَمِنْهُرٌ يُرَى مِنْهُرٌ﴾

﴿In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.﴾

A bedouin asked, 'Who are they for, O Messenger of Allāh?' He ﷺ said,

﴿لِمَنْ أَطَاعَ الْكَلَامَ، وَطَعَنَ حَقْنَامَ، وَصَلَّى بِاللَّيْلِ وَأَمْسَرَ يَوْمَ﴾

﴿For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.﴾^[1]

This was also recorded by At-Tirmidhi, who said, "Hasan Gharīb"^[2] Imām Ahmad recorded from Saḥl bin Sa'd, may

[1] Ahmad 1:135.

[2] Tuhfat Al-Aḥwadhī 7:231.

Allah be pleased with him, that the Messenger of Allah ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ يُنْتَظَرُونَ فِي الْغُرَفِ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أَفْقِ السَّمَاءِ»

«The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.»

He said, "I told An-Nu'mān bin Abi 'Ayyāsh about that, and he said, 'I heard Abu Sa'īd Al-Khudri, may Allāh be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ أَوْ الْغَرْبِيِّ»

«As you see the stars on the horizon of the east or the west.»^[1] It was also recorded in the Two *Ṣaḥīḥs*.^[2]

Imām Aḥmad said, "Fazārah narrated to us; Fulayḥ narrated to us; from Hilāl bin 'Alī, from 'Aṭā' bin Yasār, from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ يُنْتَظَرُونَ فِي الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي

الْقَابِ فِي الْأَفْقِ الطَّالِعِ، فِي تَخَاضُلِ أَهْلِ الْمَرْجَبَاتِ»

«The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.»

They said, "O Messenger of Allāh, are those the abodes of the Prophets?" He ﷺ said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْرَبَ آمَنُوا بِاللَّهِ وَصَدَّقُوا الرَّسُولَ»

«No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allāh and in the Messengers.»^[3]

It was also recorded by At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*."^[4]

[1] Aḥmad 5:340.

[2] *Faṭḥ Al-Bārī* 11:424, Muslim 4:2177.

[3] Aḥmad 2:339.

[4] *Tuhfat Al-Aḥwadhī* 7:272.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[٢١]

الْمُتَّقِينَ

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى مُرْءٍ رَئِيفٌ يُقِيلُ
 الْقَيْسَةَ فَلَوْ هُمْ مِنْ ذِكْرِ أَنْوَأِ أُولَئِكَ فِي صَلَاتِهِمْ يُبِينُ ﴿٢١﴾
 اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَتَابِي تَنْفَعُهُ مِنْهُ
 جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ يَدِينُ جُلُودُهُمْ وَقُلُوبُهُمْ
 إِلَى ذِكْرِ أَنْوَأِ ذَلِكَ هُنَالِكَ يَهْدِي اللَّهُ يَدَهُ مَنْ شَاءَ وَمَنْ
 يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٢﴾ أَفَمَنْ يَنْفَرُ بِوَجْهِهِ سُوءَ
 الْعَذَابِ يَوْمَ الْقَيْسَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْفُرُونَ
 ﴿٢٣﴾ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْتَبَهُمْ الْعَذَابُ مِنْ حَيْثُ
 لَا يَشْعُرُونَ ﴿٢٤﴾ فَأَذَانُ اللَّهِ لِقَوْمٍ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابِ
 الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٥﴾ وَلَقَدْ ضَرَبْتَ لِلنَّاسِ فِي
 هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾ قُلْنَا عَرَبًا
 غَيْرِي عَوَّجَ أَعْلَاهُمْ يَتَعَوَّنَ ﴿٢٧﴾ ضَرَبَ اللَّهُ مَثَلًا زُجْجًا فِيهِ
 شُرَكَاءُ مُتَشَكِّكُونَ وَرَحُلًا سَلَامًا يَرِجْلٌ هَلْ يَسْتَوِيانِ مَثَلًا
 أَلَمْ تَعْلَمْ هَؤُلَاءِ كَذَّبُوا لَا يَعْلَمُونَ ﴿٢٨﴾ إِنَّكَ مَيْتٌ وَبَنُوكَ مَيْتُونَ
 ﴿٢٩﴾ نَمَّا إِلَهُكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ يَحْصُرُوكَ ﴿٣٠﴾

﴿غَفَرَىٰ مِنْ قَتِيلَتِهَا الْأَنْهَارُ﴾

under which rivers flow. means, the rivers flow wherever the people want them to flow

﴿رَعَدَ أَنْوَأُ﴾

«(This is) the promise of Allāh,» means, 'all that We have mentioned here is what Allāh has promised to His believing servants.'

﴿وَكِنَّهُ لَا يَخْلِفُ الْمِيعَةَ﴾

and Allāh does not fail in (His) promise

﴿أَنَّمْ قَرَأَ اللَّهُ لِرَبِّهِ الْأَكْبَرِ بِسْمِ اللَّهِ
 مَلَكُ مَلَكَةٍ يَتَّبِعُ فِي الْأَكْبَرِ ثُمَّ
 يَخْرُجُ بِهِ رَبُّهُ عَتِيدٌ الْقَرْنُ ثُمَّ

يُخْرِجُ نَبَاتَهُ نَسْمَكًا ثُمَّ يَجْعَلُهُ خُطْمًا ثُمَّ يَدْفَعُ لِمُكْرَى بِأَوَّلِ الْأَنْبَابِ ثُمَّ نَزَحَ اللَّهُ
 صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى مُرْءٍ رَئِيفٌ يُقِيلُ الْقَيْسَةَ فَلَوْ هُمْ مِنْ ذِكْرِ أَنْوَأِ أُولَئِكَ فِي صَلَاتِهِمْ يُبِينُ ﴿٢١﴾

﴿21. See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.﴾

﴿22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain

error!>

The Parable of the Life of this World

Allāh tells us that water originates in the sky. This is like the Āyah:

﴿وَنَزَّلْنَا مِنْ سَّمَاءٍ مَطُورًا﴾

﴿and We send down pure water from the sky﴾ (25:48).

So, Allāh sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allāh says:

﴿مَلَكَمَ يَتَّبِعُ فِي الْأَرْضِ﴾

﴿and causes it to penetrate the earth, as water springs,﴾

Sa'id bin Jubayr and 'Amir Ash-Sha'bi said that all the water on earth has its origins in the sky¹¹ Sa'id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

﴿ثُمَّ يَخْرُجُ مِنْهَا نَعِيمًا مُتَوَفِّرًا﴾

﴿and afterward thereby produces crops of different colors﴾

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

﴿ثُمَّ يَوَسِّجُهُنَّ يَاسِبًا﴾

﴿and afterward they wither﴾ means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

﴿ثُمَّ يَجْعَلُهُنَّ سَلَسًا﴾

﴿then He makes them dry and broken pieces.﴾

means, then they become brittle.

﴿إِنْ يَظُنُّكَ يُكْرِيهِ لَأَرْثِيَ الْآلَتِ﴾

¹¹ Ad-Durr Al-Manthūr 7.219.

﴿Verily, in this is a reminder for men of understanding.﴾

means, those who are reminded by this and who learn the lesson from it, that this world is like this - it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the *Āyah*:

﴿وَأَنْزَلْنَا مِنْ سَمَاءٍ مَقُورَةٍ مَاءً ثَمِيًّا فَلْيَخْرُجُوا مِنْهَا لَكُمْ يَوْمَ الْقِيَامَةِ شُجُبًا مَكِينًا
فِيهَا زُجُجٌ مَكِينٌ لَكُمْ يَوْمَ الْقِيَامَةِ﴾

﴿And put forward to them the example of the life of this world. It is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything﴾ (18:45)

The People of Truth and the People of Misguidance are not Equal

﴿أَمَّنْ تَرَىٰ قَدْ فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾

﴿Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord?﴾

means, is this person equal to the one who is hard-hearted and far from the truth? This is like the *Āyah*:

﴿أَمْ مَنْ كَانَ مِنَ الْبَاطِلِ الْمُفْرَكِ فَرَكًا بَاطِلًا فَكَانَ مِنَ الْقَابِطِ قَبْطًا﴾

﴿Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men - like him who is in the darkness (i.e., disbelief) from which he can never come out?﴾ (6:122)

Allah says

﴿يَوْمَ لَا تُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾

﴿So, woe to those whose hearts are hardened against remembrance of Allāh!﴾

meaning, they do not become soft when Allāh is mentioned, and they do not feel humility or fear, and they do not understand.

﴿أَزَلَّتْكَ إِلَى سَلَى مُبِينٍ﴾

﴿They are in plain error!﴾.

﴿اللَّهُ رَزَقَ أَحْسَنَ الْقَدِيثِ كِتَابًا تُشْتَبِهَاتُ ثَنَائِي تَقْتَضِيهِمْ جُلُودُ الْإِيْنِ بِحَسَنَاتٍ رَبِّهِمْ ثُمَّ تَلِيَهُ جُلُودُهُمْ وَقُلُوبُهُمْ إِنَّ وَكَرَّ اللَّهُ ذِكَّ هَذِي اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

﴿23. Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh That is the guidance of Allāh He guides therewith whom He wills; and whomsoever Allāh sends astray, for him there is no guide﴾

The Description of the Qur'ān

Here Allāh praises His Book, the Noble Qur'ān, which was revealed to His noble Messenger ﷺ. Allāh says,

﴿اللَّهُ رَزَقَ أَحْسَنَ الْقَدِيثِ كِتَابًا تُشْتَبِهَاتُ ثَنَائِي﴾

﴿Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft repeated.﴾

Mujāhid said, "This means that the entire Qur'ān's parts resemble each other and are oft-repeated."⁽¹⁾ Qatādah said, "One Āyah resembles another and one letter resembles another."⁽²⁾ Ad-Dahhāk said, "It is oft-repeated so that people will understand what their Lord tells them." Ikrimah and Al-Ḥasan said, "There may be an Āyah in one Sūrah, and another Āyah in another Sūrah that resembles it." Sa'īd bin Jubayr narrated from Ibn 'Abbās, may Allāh be pleased with him: "Oft repeated means that parts of the Qur'ān resemble

⁽¹⁾ At-Tabari 21 :279

⁽²⁾ At-Tabari 21 :279.

one another and repeat one another.¹¹ Some of the scholars said that it was narrated from Sufyān bin 'Uyaynah that

﴿تَتَنَبَّهًا مَّتَابًا﴾

﴿its parts resembling each other (and) oft-repeated﴾

means that some passages of the Qur'ān may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Āyāt:

﴿إِنَّ أَكْثَرَ لِلَّذِينَ فِي سَعِيرٍ ۖ قَدْ أَلْهَمَ اللَّهُ فِي عَجْمِهِ ۖ﴾

﴿Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell)﴾ (82:13-14)

﴿لَا يَكُتِبُ اللَّهُ الْقَدَرِ فِي سِجِّينَ ۖ﴾

﴿Nay! Truly, the Record of the most wicked is (preserved) in Sijjīn﴾²¹ until

﴿لَا يَكُتِبُ اللَّهُ الْقَدَرِ فِي إِنْشَادِ ۖ﴾

﴿Nay! Verily, the Record of the most righteous is (preserved) in 'Illyyīn﴾²² (83: 7-18)

﴿مَعَا وَفَرُّوا ۖ قَدْ أَفْضَىٰ لَكُمْ مَتَابُ ۖ﴾

﴿This is a Reminder. And verily, for those who have Taqwa is a good final return (Paradise)﴾ until;

﴿مَعَا وَكَانَ يَلْكَمِينَ لَكُمْ مَتَابُ ۖ﴾

﴿This is so! And for those who transgress, there will be an evil final return (Fire)﴾. (38:49-55).

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other"

¹¹ At Tabari 21 :279.

²² See the following note

¹³ See the explanation of Surat Al-Mutaffifin [83:7-18].

Lord; Who perform the Ṣalāh and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise) ﴿8:2-4﴾,

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخَوِّرُوا عَلَيْهَا شَيْئًا وَهُمْ مُسْمِعُونَ﴾

﴿And those who, when they are reminded of the Āyāt of their Lord, fall not on them (as if they were) deaf and blind﴾ (25:73).

When they hear the Āyāt of Allāh, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

Third

They adhere to the correct etiquette when they listen to them. As the Companions, may Allāh be pleased with them, used to do when they listened to the words of Allāh recited by the Messenger of Allāh ﷺ. Their skin Would shiver, and their hearts would soften to the remembrance of Allāh. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. 'Abdur-Razzāq said, "Ma'mar told us that Qatādah, may Allāh have mercy on him, recited,

﴿تَقَشَّرُ وَتَهْ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ يَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِذَا ذُكِرَ اللَّهُ﴾

﴿The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.﴾

and said, This is the characteristic of the friends of Allāh; Allāh has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allāh. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the *Shayṭān*.¹⁰⁰ Allāh's saying:

﴿ذُكِّرُوا هُنَا اللَّهُ يَتَذَكَّرُ مَنْ يَشَاءُ وَنَسْأَلُكَ﴾

﴿That is the guidance of Allāh. He guides therewith whom He wills;﴾

means, this is the characteristic of those whom Allāh has guided, and anyone who does anything different is one of those whom Allāh has sent astray.

﴿وَمَن يُضِلِلْهُ اللَّهُ فَلاَّ لَهُ مِنَّا عَاقِبَةٌ﴾

﴿and whomever Allāh sends astray, for him there is no guide.﴾

﴿أَفَمَن يَتَّبِعِ بِرَّهْمَا سَوَاءٌ لَّعَذَابِ يَوْمِ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ٢٤﴾
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاتَّخِذُهُم مِّنْ صَمْتٍ لَا يَسْمَعُونَ ٢٥ ۚ مَا دَأَبَهُمُ اللَّهُ لِيَلْزَمَ فِي
الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْثَرُ لَوْ كَانُوا يَعْلَمُونَ ٢٦﴾

﴿24. Is he then, who will confront with his face the awful torment on the Day of Resurrection? And it will be said to the wrongdoers: "Taste what you used to earn!"﴾

﴿25. Those before them denied, and so the torment came on them from directions they perceived not﴾

﴿26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!﴾

The Final Destination of the Disbelievers

﴿أَفَمَن يَتَّبِعِ بِرَّهْمَا سَوَاءٌ لَّعَذَابِ يَوْمِ الْقِيَامَةِ﴾

﴿Is he then, who will confront with his face the awful torment on the Day of Resurrection?﴾

he will be rebuked and he and the evildoers like him will be told:

﴿ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ﴾

﴿Taste what you used to earn!﴾

'Is this like the one who comes secure on the Day of Resurrection?' as Allāh says:

﴿أَفَمَن يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ٦٧﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?﴾ (67:22);

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ﴾

«The Day they will be dragged on their faces into the Fire (it will be said to them). 'Taste you the touch of Hell''' (54:48), and

﴿أَفَرَأَيْتَ يَوْمَ يُنْفَخُ أَصْحَابُ السِّيرِ أَمْ مَنْ يَأْتِيَهُ الْيَوْمَ الْقِيَامَةُ﴾

«Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?» (41:40)

In each of these Āyāt, it was sufficient to refer to one of the two groups.

﴿كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَسَاءَ لَهُمْ سَدَّتْ مِنَ الْيَمِّ الْمَوْتُ فَلَمْ يَنْتَفِعُوا بِهَا﴾

«Those before them denied, and so the torment came on them from directions they perceived not.»

means, the previous generations who denied the Messengers were destroyed by Allāh for their sins. And none had they to protect them from Allāh

﴿وَذَاقَهُمْ لَذَّةُ النَّارِ فِي هَٰذِهِ الدُّنْيَا﴾

«So Allāh made them to taste the disgrace in the present life,»

means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets ﷺ. And what Allāh has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allāh says

﴿وَلَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كُنُوا يَعْلَمُونَ﴾

«but greater is the torment of the Hereafter if they only knew!»

﴿وَلَقَدْ صَرَّفَ لِلنَّاسِ فِي هَٰذِهِ الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ﴿قُلْنَا عَرَفْنَا عَذَابَ دَٰرِ
الْآخِرَةِ إِنَّا صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ﴿وَلَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ يَتْلُو صُورًا مِمَّا بَيْنَ يَدَيْكُمْ فَكُنْتُمْ عَلَىٰ كُرْسِيِّ الشَّكِّ
مُخْتَلِفِينَ أَلَمْ يَأْتِ الْبَصِيرَةَ أَكْبَرُ﴾ ﴿وَلَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ يَتْلُو صُورًا مِمَّا بَيْنَ يَدَيْكُمْ فَكُنْتُمْ عَلَىٰ كُرْسِيِّ الشَّكِّ مُخْتَلِفِينَ أَلَمْ يَأْتِ الْبَصِيرَةَ أَكْبَرُ﴾ ﴿وَلَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ يَتْلُو صُورًا مِمَّا بَيْنَ يَدَيْكُمْ فَكُنْتُمْ عَلَىٰ كُرْسِيِّ الشَّكِّ مُخْتَلِفِينَ أَلَمْ يَأْتِ الْبَصِيرَةَ أَكْبَرُ﴾

«27. And indeed We have put forth for men, in this Qur'ān every kind of parable in order that they may remember »

﴿28. An Arabic Qur'ān, without any crookedness (therein) in order that they may have Taqwā of Him.﴾

﴿29. Allāh puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison? All the praises and thanks be to Allāh! But most of them know not﴾

﴿30 Verily, you will die, and verily, they (too) will die﴾

﴿31. Then, on the Day of Resurrection, you will be disputing before your Lord﴾

The Parable of Shirk

﴿وَلَقَدْ عَرَبْنَا الْإِنسَانَ فِي هَذَا الْقُرْآنِ مِنْ أَمْثَلٍ﴾

﴿And indeed We have put forth for men, in this Qur'ān every kind of parable﴾

means, 'We have explained things to mankind in it [the Qur'ān] by setting forth examples and parables.'

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿in order that they may remember.﴾ Because parables bring the meaning closer to people's minds. As Allāh says:

﴿صَرَفَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ﴾

﴿He sets forth for you a parable from yourselves﴾ (30:28).

meaning, 'so that you may learn it from yourselves.' And Allāh says:

﴿وَلَقَدْ أَنْزَلْنَا فَصْرَهُمْ بِالْبَيِّنَاتِ وَرَأَىٰ صِيَالَهُمْ إِلَّا تَكْفِيرًا﴾

﴿in Order that they may have Taqwā of Him﴾ (29:43).

﴿وَرَأَىٰ عَرَبًا مَرَّةً وَبَارِعًا﴾

﴿An Arabic Qur'ān, without any crookedness (therein)﴾

means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allāh has made it like this and has revealed it like this,

﴿لَعَلَّهُمْ يَتَّقُونَ﴾

﴿in order that they may have Taqwa of Him﴾

means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allāh says:

﴿مَرَبِّ اللَّهِ مَثَلًا لِّمَنْ شَرَكَهُ مَنكَسُورٌ﴾

﴿Allāh puts forth a parable: a man belonging to many partners disputing with one another,﴾

meaning, they were disputing concerning that slave in whom they all had a share.

﴿وَمَثَلًا لِّمَنْ يَرْثُ﴾

﴿and a (slave) man belonging entirely to one master.﴾

means, no one owned him except that one man.

﴿هَلْ يَسْتَوِي مَثَلُ﴾

﴿Are those two equal in comparison?﴾ meaning, they are not the same. By the same token, the idolator who worships other gods besides Allāh and the sincere believer who worships none besides Allāh, with no partner or associate, are not equal. What comparison can there be between them? Ibn 'Abbās, may Allāh be pleased with him, Mujāhid and others said, "This Āyah is the parable of the idolator and the sincere believer."^[1]

Because this parable is so clear and obvious, Allāh then says:

﴿الْحَمْدُ لِلَّهِ﴾

﴿All the praises and thanks be to Allāh!﴾ i.e., for establishing proof against them.

﴿لَا يَكْفُرُ لَهُمْ لَا يَعْلَمُونَ﴾

﴿But most of them know not.﴾ means, and for this reason they associate others in worship with Allāh.

The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh

Allāh's saying:

[1] At-Tabari 21:285.

﴿إِنَّكَ مَيِّتٌ وَمِثُّكُمْ قَبُولٌ﴾

«Verily, you will die, and verily, they (too) will die.»

This is one of the *Āyāt* which Abu Bakr As-Siddiq, may Allāh be pleased with him, quoted when the Messenger of Allāh ﷺ died, so that the people would realize that he had really died. Another *Āyah* which he quoted was:

﴿رَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ لَمَلَّظْتُمْ عَلَىٰ أَعْقَابِكُمْ

وَمَنْ سَلَطَ عَلَىٰ عَقِبَيْهِ كَانَ يُغْرَ اللَّهُ شَيْئًا وَسَيُغْرِي اللَّهُ النَّاسَ كُلَّيْهِمْ﴾

«Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allāh, and Allāh will give reward to those who are grateful.» (3:144).

The meaning of this *Āyah* is that you will certainly depart this world and be gathered before Allāh in the Hereafter. You will dispute the issues of *Tawhīd* and *Shirk* before Allāh, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this *Āyah* speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Hātim, may Allāh have mercy on him, recorded that Ibn Az-Zubayr, may Allāh be pleased with him, said, "When the *Āyah*

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ عَنْ عَصَاهِنَّ﴾

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

was revealed, Az-Zubayr, may Allāh be pleased with him, said, 'O Messenger of Allāh, will we repeat our disputes?' He ﷺ said,

«نعم»

«Yes.» He (Az-Zubayr) said, 'This is a very serious

matter ⁽¹⁾.

Aḥmad recorded from Az-Zubayr bin Al-'Awwām, may Allāh be pleased with him, that when this Surah was revealed to the Messenger of Allāh ﷺ:

﴿إِنَّا نَبِئُكَ إِنَّهُمْ كَانُوا يُدْهِنُونَ ۖ ثُمَّ إِنَّكُمْ بِرُؤُوسِهِمْ لَنُحْشَرُونَ ۚ﴾

«Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.»

Az-Zubayr, may Allāh be pleased with him, said, "O Messenger of Allāh, will the sins that we committed against others in this world be repeated for us?" He ﷺ said,

«نعم، لَنُحْشَرُنَّ عَنْكُمْ حَتَّى يَرُؤَى إِلَى كُلِّ دِي حَقُّ حَقِّهِ»

«Yes, they will be repeated until everyone who is entitled will have his rights restored to him.»

Az-Zubayr, may Allāh be pleased with him, said, "By Allāh, it is a very serious matter ⁽²⁾." It was also recorded by At Tirmidhi, who said "Ḥasan Ṣaḥīḥ" ⁽³⁾.

‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, said:

﴿ثُمَّ إِنَّكُمْ بِرُؤُوسِهِمْ لَنُحْشَرُونَ ۚ﴾

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in *Kuṭab Ar-Rūḥ* that Ibn ‘Abbās, may Allāh be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, 'You did such and such,' and the body will say to the soul, 'You told

[1] *Ad-Durr Al-Manthūr* 5:614, Aḥmad with similar wording along with the following version.

[2] Aḥmad 1:164

[3] *Tuḥfat Al-Aḥwādī* 9:289

فَمَنْ أَظْمَنُ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ
 ذُحَاءُ النَّاسِ فِي حَتَمِهِمْ مَتَوًى لِلْكَافِرِينَ ۝ وَلَئِىَ
 حَآءُ بِالصِّدْقِ وَصَدَقَ بِهِ أُولَئِكَ هُمُ الْمُنْقُورُونَ ۝
 هُمُ مَابَسَاءُونَ ۝ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ۝
 لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِى عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمُ
 بِأَحْسَنِ الَّذِى كَانُوا يَعْمَلُونَ ۝ النَّاسُ لِلَّهِ يَكْفِي
 عِمْدَةٌ ۝ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۝ وَمَنْ يَضِلْ
 اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُسِيلٍ ۝
 النَّاسُ اللَّهُ يَصْرِفُ رِزْقَ أَيْقَامٍ ۝ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ
 السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ
 مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ
 أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۝ قُلْ حَسْبِيَ
 اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۝ قُلْ يَتَقَوَّمُوا أَعْمَلُوا
 عَلَى مَكَانَتِكُمْ إِنْ عَمِلْتُمْ سُوءَ تَعْمَلُونَ ۝
 مَنْ يَأْسِ بِهِ عَذَابُ يُجْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ۝

me to do it and you tempted me.' Then Allāh will send an angel to judge between them, and he will say, 'You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, 'I see fruit there, but I cannot reach it.' The blind man said, 'Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer? They will say, 'Both of them.' The angel will say to them, 'You have

passed judgement against yourselves.' The body was a means of transportation for the soul."

Ibn Abi Hātim recorded that Sa'īd bin Jubayr said that Ibn 'Umar, may Allāh be pleased with him, said, "This *Āyah* was revealed and we did not know what it was revealed about:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

He said, "We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about? Until the *Fitnah* occurred." Then Ibn 'Umar, may Allāh be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by

An-Nasā'i.¹¹

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى آلِهِ وَكَذَبَ بِالْبَيْتِ فِي حَقِّهِ مَتَوًى
 بِالْكَفْرِ. ۝ وَالَّذِي جَاءَ بِالسِّبْطِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ اتَّقُونَ. ۝ لَكُمْ مَا بَنَادُوا
 عَدُوَّهُمْ ذَلِكُمْ حَرْثُ الْمُحْسِبِ. ۝ لِيُكَفِّرَ اللَّهُ عَنْهُ أَسْرَ الْوَلَّى عَمِلُوا وَتَحَرَّمَ لَحْرَمُ
 بِالْحَسَنِ الْوَلَّى كَانُوا يَسْتَلِرُونَ. ۝﴾

﴿32 Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers?﴾

﴿33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwa﴾

﴿34 They shall have all that they will desire with their Lord That is the reward of the doers of good.﴾

﴿35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do﴾

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allāh and said that there were other gods besides Him and claimed that the angels were the daughters of Allāh and that Allāh had a son – glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allāh says:

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى آلِهِ وَكَذَبَ بِالْبَيْتِ فِي حَقِّهِ ۝﴾

﴿Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him!﴾

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allāh and disbelief in the Messenger of Allāh. They made false claims and rejected the truth, Allāh threatened them:

^[11] An-Nasā'i in *Al-Kubrā* no. 11447 This refers to the civil turmoil that began with the assassination of 'Uthmān, may Allāh be pleased with him

الَّذِي لَا يَأْمُرُ بِفُجُورٍ ۖ ﴿٤٠﴾

﴿They are those from whom We shall accept the best of their deeds and overlook their evil deeds (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised﴾ (46:16).

﴿الَّذِينَ اللَّهُ يَهْدِي سَبِيلَهُ وَيُخَوِّضُكَ بِالْزَيْتِ مِنْ دُونِهِ وَمَنْ يُضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۚ مَنْ حَقَّقَ الصَّكُوفَ وَالْأَرْضَ لِقَوْلِكَ اللَّهُ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِسُوءٍ مِمَّنْ هُمْ أَتَمَنُّونَ سِرًّا أَوْ أَزَانٍ يَرْجِعْ مِنْهُمْ مَتَاعَهُمْ زَكَاةً ۚ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۚ قُلْ يَتَّقُوا اللَّهَ أَصْلَحُوا عَلَىٰ مَا كَانْتُمْ فِيهِ مُضِلِّينَ ۚ فَسَوْفَ تَعْلَمُونَ ۚ مَنْ يَأْتِهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ عِظٌ ۖ فَبِئْسَ الْفِتْنَىٰ ۚ﴾

﴿36. Is not Allah Sufficient for His servant? Yet they try to frighten you with those besides Him! And whom Allah sends astray, for him there will be no guide.﴾

﴿37. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution?﴾

﴿38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah." Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy?" Say: "Sufficient for me is Allah; in Him those who trust must put their trust."﴾

﴿39 Say: "O My people! Work according to your way, I am working Then you will come to know"﴾

﴿40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."﴾

Allāh is Sufficient for His Servant

Allāh says.

﴿الَّذِينَ اللَّهُ يَهْدِي سَبِيلَهُ﴾

﴿Is not Allāh Sufficient for His servant?﴾ Some of them read it "His servants." It means that Allāh is Sufficient for the one who

worships Him and relies upon Him.

﴿وَيُخَوِّذُكَ بِأَلْيَدِكَ مِنْ دُونِهِ﴾

﴿Yet they try to frighten you with those besides Him!﴾

means, the idolators tried to scare the Messenger of Allāh ﷺ with their idols and gods which they called upon besides Allāh out of ignorance and misguidance. Allāh says:

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَمْ تَرَ أَنَّهُ يَمِيرُ

بِهِ أَتَشَاوَرُونَ﴾

﴿And whom Allah sends astray, for him there will be no guide. And whosoever Allāh guides, for him there will be no misleader Is not Allāh Almighty, Possessor of Retribution?﴾

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger ﷺ.

The Idolators admit that Allāh is the Sole Creator because Their gods are incapable

﴿وَلَيْن سَأَلْتَهُمْ مَنْ سَخَّرَ السَّمَوَاتِ وَالْأَرْضَ لَقَوْلَهُنَّ اللَّهُ﴾

﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh."﴾

means, the idolators used to recognize that Allāh was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm Allāh said:

﴿قُلِ أَزِيدُكُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِسُوءٍ مَنْ هُنَّ كَاشِفَاتُ سُوءِي أَوْ

أَرَادَنِي بِرَحْمَةٍ مَنْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ﴾

﴿Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His mercy?"﴾

meaning, they cannot do any of that at all. Here Ibn Abi

Hātim recorded a narration from Ibn 'Abbās, may Allāh be pleased with him, attributing it to the Prophet ﷺ:

« خَفِمْ اللَّهَ يَحْفَظَكَ، اخْفِظِ اللَّهَ تَجِدْهُ تُفَكَ. تَعْرِفُ إِلَى اللَّهِ فِي الرِّجَاءِ يَهْدِيكَ فِي السُّعْيِ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعِثْتَ فَاسْتَعِثْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَبْصُرُوكَ بِشَيْءٍ نَمَّ يَكْتُمُهُ اللَّهُ عَنْكَ لَمْ يَبْصُرُوكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَسْمُوكَ بِشَيْءٍ نَمَّ يَكْتُمُهُ اللَّهُ عَنْكَ لَمْ يَسْمُوكَ، جَمَعَ الصُّحُفُ وَرَفِيفُ الْأَقْلَامِ، وَاعْتَمَلُ فِي شُكْرِ بِي الْيَقِينِ زَانِعُهُمْ أَنَّ فِي الطَّيْرِ عَلَى مَا نَكَرُهُ خَيْرًا قَسْرًا، وَأَنَّ الْقَصْرَ مَعَ انْقِصَارِهِ زَانِعُهُمْ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْقَسْرِ يُسْرًا»

•Be mindful of Allāh and He will protect you, be mindful of Allāh and you will find Him ever with you. Turn to Allāh in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allāh; if you seek help from anyone, then seek help from Allāh. Know that even if the entire nation were to come together to do you some harm that Allāh has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allāh has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allāh with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.^[1]

﴿قُلْ حَسْبِيَ اللَّهُ﴾

«Say: "Sufficient for me is Allāh..."» means, 'Allāh is enough for me.'

﴿عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ أَلْتَمَسْتُ لَوْلَا فَتَكُنْ﴾

«In Him I put my trust, and let all those that trust, put their trust in Him.» [12: 67]

This is like what Hud, peace be upon him, said to his people

^[1] Ahmad 1:307

قَالَ

٤١٣

قَالَ

إِنَّا أَرْسَلْنَا عَلَيْكَ الْكِتَابَ لِلْعَالَمِينَ وَالْحَقُّ مِنِّي أَعْتَدْتُ
 لِفُلْقَيْهِ وَمَن مَّسَّ قَبْلَ مَا يَصِلُ عَلَيْهَا وَمَا أَنتَ عَلَيْهِمْ
 بِوَكِيلٍ ﴿٤١٣﴾ اللَّهُ يَتَوَقَّى الْأَنفُسَ مِن مَّوَدِّعَاتِهَا وَالنَّارَ
 لَمَسَتْ فِي أَشْجَارِهَا أَفْئِسَتْ إِلَى قَدْحِهَا عَلَيْهَا النَّوْتُ
 وَرَبِّهَا الْأُخْرَى إِلَى أَجْلِ مُسْمِيَّتِي فِي ذَلِكَ لَا يَسْتَرْ
 لِقَوْمٍ يَتَفَكَّرُونَ ﴿٤١٤﴾ أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ
 قُلْ أُولَئِكَ مَكَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤١٥﴾
 قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا اللَّهُ مَالِكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ
 إِلَيْهِ تُرْجَعُونَ ﴿٤١٦﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ
 قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن
 دُونِهِ إِذَا هُمْ يَسْتَفْهِرُونَ ﴿٤١٧﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ
 وَالْأَرْضِ عَلِيمُ الْغُيُوبِ وَالشَّهَادَةُ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ
 فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤١٨﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا
 مَا فِي الْأَرْضِ جَمِيعًا مِثْلَ نِعْمَةِ اللَّهِ لَا تَلْمِزُوا يَوْمَ سَوَاءِ الْعَذَابِ
 يَوْمَ الْقِيَامَةِ وَبَنَاهُمْ مِنَ اللَّهِ مَا لَهُمْ بِكَوْنِهِمْ يَحْتَسِبُونَ ﴿٤١٩﴾

﴿قُلْ قَوْلُ إِلَّا أَنْفُسَكُمْ يَتَرَى﴾
 إِلَيْهَا يَتَرَى قَالَ إِنَّ أَنْفُسَهُ اللَّهُ
 وَالْمُتَدَوِّرَاتُ إِلَى بَرِيَّةٍ يَتَرَى
 شَرِكُونَهُ مِنْ دُونِهِ مَكِيدُونَ
 حَيْثُ نَزَلَ لَا يَطْرُقُونَ بِهِ إِلَى
 قَوْلِكَ عَلَى اللَّهِ رَبِّهِ وَتَذَكَّرَ مَا مِنْ
 دَاخِلِهِ إِلَّا مَوْجِدٌ يَتَابِعُنِي بِأَنْ
 رَبِّ عَلَى يَرْبُو شَتْمُهُمْ زَادَ﴾

“All that we say is that some of our gods have seized you with evil.” He said: “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord!

There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.” (11:54-56).

﴿قُلْ يَتَوَقَّى قَوْلًا مِّنْ عَمَلِكُمْ﴾

﴿Say: “O My people! Work according to your way...”﴾

This is a threat and a warning.

﴿إِلَى عَمَلٍ﴾

﴿I am working﴾ means, ‘according to my way.’

﴿تَسْتَفْهِرُونَ﴾

﴿Then you will come to know﴾ means, you will learn the consequences.

﴿مَنْ يَأْتِيهِ عَذَابٌ يُعْزِرُ﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.﴾

This indicates that they [the souls] meet in the higher realm, as was stated in the *Ḥadīth* attributed to the Prophet ﷺ which was narrated by Ibn Mandah and others. In the Two *Saḥīḥs* of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«إِذَا أَوَى أَحَدُكُمْ إِلَى بَرَائِيقِهِ فَلْيُخَصِّصْ بِهَا جِلْدَهُ إِذَا رَوَى، فَإِنَّهُ لَا يَتَوَرَّى مَا خَلَقَهُ غَيْبُهُ، ثُمَّ يَتَوَلَّى بِأَسْبَاطِ رَبِّهِ وَصَنَّتْ جَنَاحِي، وَرَبِّكَ أَرْفَعُهُ، إِنْ أَفْشَيْتَ نَفْسِي فَارْحَمْنِي، وَإِنْ أَرْمَيْتَنِي فَأَحْفَظْهُ، يَمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

«When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up, if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants."»^[1]

﴿يَسْبِطُ إِلَى مَنِ مَلَكَهَا أَلَمَ﴾

﴿He keeps those (souls) for which He has ordained death﴾

means, those which have died, and He returns the others back for an appointed term As-Suddi said, "For the rest of their lives."^[2]

Ibn 'Abbās, may Allāh be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَكَبَّرُوا فِي الْأَرْضِ إِنَِّّي أَعْلَمُ خُفْيَاتِ السُّجُودِ﴾

﴿Verily, in this are signs for a people who think deeply.﴾

﴿أَيُّهَا الَّذِينَ آمَنُوا مِنْ دُونِ اللَّهِ شُحُنَّ أُولَئِكَ لَا تَتَكَبَّرُونَ فِي الْأَرْضِ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ وَفَّيْتُمُوهُمْ وَأَمْزَجْتُمُوهُمْ فِي الْأَرْضِ إِنَّهُمْ لَكَاظِمُونَ﴾

^[1] Fath Al-Bārī 11:130, Muslim 4:2084.

^[2] Al-Ṭabarī 21:298.

وَمَنْدَ أَسْأَلَتْ قُلُوبَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِنَّا دَكَّرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ
يَسْتَنْصِرُونَ ﴿٤٣﴾

443. Have they taken as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?"

444. Say: "To Allāh belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back."

445. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!

There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone

Allāh condemns the idolators for taking intercessors besides Allāh, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allāh says: "Say - O Muḥammad - to these people who claim that those whom they have taken as intercessors with Allāh, that intercession is of no avail except for the one with whom Allāh is pleased and to whom He has granted permission to intercede. The whole matter rests with Him."

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

Who is he that can intercede with Him except with His permission? (2:255).

﴿لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِينَ﴾

His is the sovereignty of the heavens and the earth.

means, He is the One Who is in control of all that.

﴿ثُمَّ إِلَيْهِ رُجُوعٌ﴾

Then to Him you shall be brought back.

بِسْمِ اللَّهِ

٤٦٤

الْزُّمَرِ

وَيَذَاهُمْ سِعَاتٍ مَا كَسَبُوا وَحَقَّ بِهِمْ مَا كَانُوا بِهِ
 يَسْتَهْرِءُونَ ﴿٤٣﴾ فَإِذَا مَسَّ الْإِنْسَانَ مُرْدَاثُهُ إِذَا هُوَ لَدُنْهُ
 يُعَذِّبُهُ يَسْأَلُ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلِ هِيَ قِسْطٌ وَلَكِنَّ
 أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٤﴾ عَذَابُهُمُ الَّذِي يَنْزِلُ مِنْ قِبَلِهِمْ فَمَا أَغْنَىٰ
 عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٥﴾ فَأَصَابَهُمْ سِعَاتٌ مَا كَسَبُوا
 وَالَّذِينَ ظَنَّمُوا مِنْ قَوْلِهِ سُبْحَانَ اللَّهِ سِعَاتٍ مَا كَسَبُوا
 وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْطِشُ الرِّيزَةَ
 لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٧﴾
 ﴿٤٨﴾ قُلْ رِجَابِي الَّذِينَ أَمَرُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ
 رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
 ﴿٤٩﴾ وَإِنِّي بَرَأَ إِلَىٰ رَبِّكُمْ وَأَسْلَمْتُ لِلَّهِ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ
 الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٠﴾ وَأَسْمِعُوا الصَّغِيرَ مَا أُنْزِلَ
 إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ
 بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥١﴾ أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ
 عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ الْخَاسِرِينَ ﴿٥٢﴾

means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allāh condemns the idolators further:

﴿وَلَا يَذْكُرُ اللَّهُ وَحْدَهُ﴾

﴿And when Allāh Alone is mentioned﴾ means, when it is said there is no (true) God except Allāh Alone,

﴿أَسْأَلَتْ قُلُوبَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿the hearts of those who believe not in the Hereafter are filled with disgust﴾

Mujāhid said, "Their

hearts are filled with disgust means they recoil in horror."¹¹ This is like the *Āyah*:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

﴿Truly, when it was said to them: "Lā ilāha illā Allāh," they puffed themselves up with pride.﴾ (37:35)

which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allāh says:

﴿وَإِذَا ذُكِّرَ الْقَوْمَ مِنْ دُونِهِ﴾

﴿and when those besides Him are mentioned,﴾

¹¹ At-Tabari 21:301.

meaning, the idols and false gods – this was the view of Mujāhid –

﴿يَا أَيُّهَا النَّاسُ اسْمِعُوا لِمَا يَدْعُوا إِلَىٰ دِينِهِمْ﴾

«behold, they rejoice!» means, they feel happy

﴿قُلْ لَهُمْ دِينُ السَّمَوَاتِ وَالْأَرْضِ عَلَيْهِمْ تَسْبِيحُ رَبِّكَ وَتُحْمَلُونَ فِيهَا بُحْبُوحَتُهُمْ ۚ هَٰذَا مِثْلُ مَا كَانُوا يَلْعَنُونَ ۚ قُلْ لَهُمْ دِينُ السَّمَوَاتِ وَالْأَرْضِ عَلَيْهِمْ تَسْبِيحُ رَبِّكَ وَتُحْمَلُونَ فِيهَا بُحْبُوحَتُهُمْ ۚ هَٰذَا مِثْلُ مَا كَانُوا يَلْعَنُونَ ۚ قُلْ لَهُمْ دِينُ السَّمَوَاتِ وَالْأَرْضِ عَلَيْهِمْ تَسْبِيحُ رَبِّكَ وَتُحْمَلُونَ فِيهَا بُحْبُوحَتُهُمْ ۚ هَٰذَا مِثْلُ مَا كَانُوا يَلْعَنُونَ ۚ﴾

446. Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ. »

447 And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning.»

448. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.»

How to supplicate

After condemning the idolators for their love of Shirk and their hatred of Tawhīd, Allāh then says:

﴿قُلْ لَهُمْ دِينُ السَّمَوَاتِ وَالْأَرْضِ عَلَيْهِمْ تَسْبِيحُ رَبِّكَ وَتُحْمَلُونَ فِيهَا بُحْبُوحَتُهُمْ ۚ هَٰذَا مِثْلُ مَا كَانُوا يَلْعَنُونَ ۚ﴾

«Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..."»

meaning, 'call you upon Allāh Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed

﴿عَلِيمُ الْغُيُوبِ وَالْخَفَايَا﴾

«All-Knower of the unseen and the seen!»

means, what is secret and what is open.

﴿أَنْتَ تَحْكُمُ بَيْنَ عِبَادِي فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿You will judge between your servants about that wherein they used to differ﴾

means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his *Sahâh*, Muslim recorded that Abu Sa'adah bin 'Abdur Rahmân said, "I asked 'Ā'ishah, may Allāh be pleased with her, how the Messenger of Allāh ﷺ started his prayer when he stood up to pray at night. She said, may Allāh be pleased with her: 'When the Messenger of Allāh ﷺ stood up to pray at night, he would start his prayer with the words:

اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغُيُوبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنْ أُمَّةٍ يَا أَدَبُكَ، إِنَّكَ تُهْدِي مَنْ تُشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

'O Allāh, Lord of Jibril, Mikā'il and Isrā'īl, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.'⁽¹⁾

No Ransom will be accepted on the Day of Resurrection

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا﴾

﴿And those who did wrong,﴾ means, the idolators.

﴿مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ﴾

﴿if they had all that is in earth and therewith as much again,﴾

﴿لَأَقْتَدَرُوا بِهِ مِنْ عَذَابِ أَلَدٍ﴾

﴿they verily, would offer it to ransom themselves therewith from the evil torment;﴾

means, that which Allāh has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them,

⁽¹⁾ Muslim 2:534.

whom He wills, and straitens it. Verily, in this are signs for the folk who believe'»

How Man changes when He is blessed after suffering Harm

Allah tells us how man, when he is suffering from harm, prays to Allāh, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins

﴿بِئْسَ أَتُوبُهُ عَلَىٰ نِعَمٍ﴾

«Only because of knowledge I obtained it.»

means, 'because Allāh knows that I deserve it; if it were not for the fact that Allāh regards me as special, He would not have given me this.' Qatadah said, "Because I know that I deserve it" ^[1] Allāh says:

﴿فَرِحَ بِبَيْتَةٍ﴾

«Nay, it is only a trial.» meaning, 'the matter is not as he claims, on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient - although We have prior knowledge of that ' In fact, it is a trial

﴿وَلَكِنْ أَتُكَفِّرُهُمْ لَا يَعْلَمُونَ﴾

«but most of them know not!» So they say what they say and claim what they claim.

﴿وَمَا قَالُوا بِالْبَاطِلِ مِن قَبْلِهِمْ﴾

«Verily, those before them said it,» means, the previous nations who came before said the same things and made the same claims,

﴿وَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾

«yet (all) that they had earned availed them not »

means, what they said was not right and all that they had gathered did not save them.

﴿فَأَمَّا لَهُمْ عَذَابٌ مِّنْ كَسْبِهِمْ وَالَّذِينَ أَقْبَلُوا مِن مَّا عَزَلُوا﴾

[1] At-Tabari 21:301.

﴿So, the evil results of that which they earned overtook them.
And those who did wrong of these...﴾

means, the people who are addressed here,

﴿يَبْسُطُكُمْ سَبِيَكُمْ مَا كُنتُمْ﴾

﴿will also be overtaken by the evil results (torment) for that
which they earned;﴾

just as happened to those earlier peoples

﴿وَمَا كُمْ بِمُفْجِرِينَ﴾

﴿and they will never be able to escape.﴾

This is like the *Ayah* in which Allāh tells us how Qarūn reacted when his people told him.

﴿لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْرِحِينَ﴾ وَأَنْتَ وَمِمَّا مَلَكَتْ يَمِينُكَ اللَّهُ الْكَافِرُ وَلَا تَسِيعَ فِي الْأَرْضِ إِنَّ اللَّهَ سَابِقُ الْغَيْبِ ۚ قَالَ إِنَّهُ بُرِّئْتُ مِنْهُ إِنَّهُ رَبُّهُ رَبُّ الْأَوَّلِينَ ۚ قَالَ إِنَّهُ رَبُّكَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْأَنْهَارِ وَالْأَشْجَارِ ۚ قَالَ إِنَّهُ رَبُّكَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْأَنْهَارِ وَالْأَشْجَارِ ۚ قَالَ إِنَّهُ رَبُّكَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْأَنْهَارِ وَالْأَشْجَارِ ۚ

﴿"Do not exult, verily, Allāh likes not those who exult. But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned of their sins"﴾ (28:76-78).

And Allāh says:

﴿قَالُوا غَنِيَ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

﴿And they say: "We are more in wealth and in children, and we are not going to be punished"﴾ (34:35)

﴿لَا يَسْمَعُونَ أَنَّ اللَّهَ يَقْنَطُ أَنْزَلَ بِرَبِّهِ يَنْزِلُ﴾

﴿Do they not know that Allāh expands the provision for whom

while you perceive not!"»

456. Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked."»

457. Or (lest) he should say, "If only Allāh had guided me, I should indeed have been among those who have Taqwā."»

458. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."»

459. Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.»

The Call to repent before the Punishment comes

This Āyah is a call to all sinners, be they disbelievers or others, to repent and turn to Allāh. This Āyah tells us that Allāh, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it. Al-Bukhari recorded that Ibn 'Abbās, may Allāh be pleased with him, said that some of the people of Shirk killed many people and committed Zinā (illegal sexual acts) to a great extent; they came to Muḥammad ﷺ and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Āyāt were revealed:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا إِنَّا لَا يَسْتَرْوْنَ وَلَا يَقْتُلُونَ أَنْفُسَ آلِي حَرَمٍ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْجُونَ﴾

«And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse» (25.68).

﴿قُلْ يٰمَعْزُومَاتُ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾

«Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh »

This was also recorded by Muslim, Abu Dāwud and An-Nasā'i¹¹ What is meant by the first Āyah (25-68) is.

﴿لَا يَنْبَغِي لِلَّذِينَ آمَنُوا وَعَمِلُوا صَالِحًا﴾

«Except those who repent and believe, and do righteous deeds»
(25:70)

Imām Ahmad recorded that Asma' bint Yazīd, said, "I heard the Messenger of Allāh ﷺ reciting,

﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ﴾

«verily, his work is unrighteous» (11:46). And I heard him ﷺ say:

﴿قُلْ يَا بَنِي آدَمَ اسْكُرُوا عَلَى أَنْفُسِكُمْ لَا تَحْزَنُوا بِنَاحِيَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الدُّوْبَ خَبِيرًا وَلَا يُنَاقِبُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)."¹²

This was also recorded by Abu Dāwud and At Tirmidhi.¹³

All of these *Hadīths* indicate that what is meant is that Allāh forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allāh even if his sins are many and great, for the door of repentance and mercy is expansive Allāh says:

﴿لَا تَحْزَنُوا إِنَّ اللَّهَ هُوَ تَقَبَّلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«Know they not that Allāh accepts repentance from His servants» (9:104)

﴿وَمَنْ يَتَّخِذْ مَوَدَّةَ الَّذِينَ ظَلَمُوا فَمَا يَحِبِّهِمْ اللَّهُ يَحِبِّهِمْ اللَّهُ يَجِدْ اللَّهُ عَفْوَ رَحِيمًا﴾

«And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft Forgiving, Most Merciful.» (4:110).

Concerning the hypocrites, Allāh says:

¹¹ *Fath Al-Bari* 8:411, Muslim 1:113, Abu Dāwud 4:166, An-Nasā'i in *Al-Kubrā* 446.

¹² Ahmad 6:454

¹³ Abu Dāwud 4:285, *Tuhfat Al-Ahwardi* 9:111

﴿إِنَّ الْكَافِرِينَ فِي الْأَذَى الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا
وَأَسْلَمُوا﴾

«Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds» (4:145-146).

And Allāh says.

﴿أَلَمْ يَكْفُرْ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثٌ قَالُوا وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَحِدٌ وَإِنْ لَمْ
يَنْتَهُوا مِمَّا يَقُولُونَ لَيَكُونَنَّ مِنَ الْوَيْلِ كَافِرًا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

«Surely, disbelievers are those who said, "Allāh is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.» (5:73)

Then He says.

﴿أَلَمْ يَتُوبُوا إِلَى اللَّهِ السَّامِعِ الْعَلِيمِ الْغَفُورِ الرَّحِيمِ﴾

«Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.» (5:74)

And Allāh says:

﴿إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَا يَتُوبُوا﴾

«Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allāh)» (85:10).

Al-Ḥasan Al-Baḡri, may Allāh have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many *Āyāt* on this topic.

The Two *Ṣaḥīḥs* record the *Ḥadīth* of Abu Sa'īd, may Allāh be pleased with him, from Messenger of Allāh ﷺ about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting?" Then he told him to go to a town where Allāh was

worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allāh commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allāh commanded the good town to move closer to him and the other town to move away.^[1] This is basic meaning of the *Hadīth*, we have quoted it in full elsewhere

‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿ثُمَّ يَكُونُ لَآئِلِينَ أَنْتَرُوا عَنْ أَهْلِهِمْ لَا تَقْسُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ لَهُ يَوْمَ الْقِيَامَةِ جِبَابًا﴾

«Say. 'O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins...»

Allāh invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that ‘Uzayr is the son of God, those who claim that Allāh is poor, those who claim that the Hand of Allāh is tied up, and those who say that Allāh is the third of three [Trinity]. Allāh says to all of these:

﴿أَلَمْ يَتُوبْ إِلَى اللَّهِ مَتَابُكُمْ وَلَقَدْ سَعَوْا فِي جَحِيمٍ﴾

«Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.» (5:74)

And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

﴿مَا عِلْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

«'I know not that you have a god other than me.'» (28:38)

Ibn ‘Abbās, may Allāh be pleased with him, said, "Anyone who

[1] *Fath Al-Bārī* 6:591.

makes the servants of Allāh despair of His mercy after this, has rejected the Book of Allāh, but a person cannot repent until Allāh decrees that he should repent⁴¹

At-Ṭabarānī recorded that Shuṭayr bin Shakal said, "I heard Ibn Mas'ūd say, 'The greatest Āyah in the Book of Allāh is:

﴿لِلَّهِ لَا إِلَهَ إِلَّا هُوَ تَعَالَى الْقُدُّوسُ﴾

«Allah! None has the right to be worshipped but He, the Ever Living the One Who sustains and protects all that exists» [2:255].

The most comprehensive Āyah in the Qur'ān concerning good and evil is:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

«Verily, Allāh enjoins justice and Al-Iḥsān» (16:90)

The Āyah in the Qur'ān which brings the most relief is in Sūrat Az-Zumar:

﴿قُلْ يَتَذَكَّرُ الَّذِينَ أَسْرَفُوا عَنْ آيَاتِهِمْ لَا يَخْلُقُوا مِنْ تَحْتِهَا إِلَهٌ﴾

«Say "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."»

And the clearest Āyah in the Qur'ān about reliance on Allāh is:

﴿وَمَنْ تَعَالَيَ اللَّهُ بِمَقَرٍّ لَهُ يُحَرِّمُ : وَرِزْقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

«And whosoever has Taqwa of Allāh, He will make a way for him to get out (from every difficulty) And He will provide him from (sources) he never could imagine» [65:2-3]

Masrūq said to him, 'You have spoken the truth'⁴²

Ḥadīths which tell us not to despair

Imam Ahmad recorded that Anas bin Mālīk, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say,

«وَأَمَّا نَفْسِي يَدْعُو أَنْ أَحْبَابَكُمْ حَتَّى تَمْلَأَ خُطَابَكُمْ مَا بَيْنَ اسْمَاءِ وَالْأَرْضِ، ثُمَّ

⁴¹ Recorded by Ibn Jarīr and Ibn Al-Mundhir, see *Ad-Durr Al-Manthūr* 5:621.

⁴² At-Ṭabarānī 9:142

اسْتَغْفِرْتُمْ اللَّهَ تَعَالَى لَعَفَرْتُ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ لَمْ تُحِبُّوا لِحَبَاءِ اللَّهِ
عَزَّ وَجَلَّ بِقَوْمٍ يُحِبُّونَهُ، ثُمَّ تَسْتَغْفِرُونَ اللَّهَ يَغْفِرَ لَهُمْ»

‘By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allāh for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allāh would bring other people who would commit sins and then ask Allāh for forgiveness so that He could forgive them.’^[1]

This was recorded only by Aḥmad.

Imām Aḥmad recorded that Abu Ayyūb Al-Anṣārī, may Allāh be pleased with him, said, as he was on his deathbed, “I have concealed something from you that I heard from the Messenger of Allāh ﷺ; he said:

«لَوْ لَا أَنْتُمْ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا يُذْنُونَ، تَغْفِرُ لَهُمْ»

‘If you did not commit sins, Allāh would create people who would sin so that He could forgive them.’”

This was recorded by Imām Aḥmad; it was also recorded by Muslim in his Ṣaḥīḥ, and by At-Tirmidhī.^[2]

Allāh encourages His servants to hasten to repent, as He says:

﴿رَأَيْبًا إِلَىٰ رَبِّكُمْ رَأْسُوا لَهُ﴾

«And turn in repentance (and in obedience with true faith) to your Lord and submit to Him»

meaning, turn back to Allāh and submit yourselves to Him.

﴿وَن قَبْلَ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

«before the torment comes upon you, (and) then you will not be helped»

means, hasten to repent and do righteous deeds before His wrath comes upon you.

﴿وَأَتَّبِعُوا لَعْنُ مَا أُرِي بِإِنِّكُمْ مِنْ رَبِّكُمْ﴾

[1] Aḥmad 3:238.

[2] Aḥmad 5:414, Muslim 4:2105, Tuhfat Al-Aḥwadhī 9:223.

﴿And follow the best of that which is sent down to you from your Lord,﴾

means, the Qur'ān.

﴿وَمِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ بَغْثَةً وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿before the torment comes on you suddenly while you perceive not!﴾

means, without you realizing it.

﴿أَلَمْ تَقُولْ أَنَّا نَعْتَرُكَ عَلَى مَا قَرَأْتَ مِنْ حَسْبِ الْاَوَّلِ﴾

﴿Lest a person should say: "Alas, my grief that I was undutiful to Allāh..."﴾

means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allāh will regret it, and will wish that he had been one of the righteous who obeyed Allāh.

﴿وَلَوْ كُنْتَ لَبِئْسَ السَّامِعِينَ﴾

﴿and I was indeed among those who mocked.﴾

means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

﴿أَلَمْ تَقُولْ لَوْ أَنَّ اللَّهَ مَدْحُو لَعُكْتُ مِنَ النَّاقُوتِ ۖ أَوْ تَقُولُ بَيْنَ الْمَلَأَتِ لَوْ

أَنَّ فِي كَفْرٍ فَأَكُونُ مِنَ الْمُحْسِنِينَ﴾

﴿Or (lest) he should say. "If only Allāh had guided me, I should indeed have been among those who have Taqwa " Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾

means, he will wish that he could go back to this world, so that he could do righteous deeds. 'Ali bin Abi Talhah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh tells us what His servants will say before they say it and what they will do before they do it. He says:

﴿وَلَا يَتَنَبَّأُ بِشَيْءٍ خَيْرٌ﴾

﴿And none can inform you like Him Who is the All-Knower﴾
(35:14)

﴿أَلَمْ تَقُولْ أَنَّا نَعْتَرُكَ عَلَى مَا قَرَأْتَ مِنْ حَسْبِ الْاَوَّلِ ۖ أَوْ تَقُولُ

لَوْ أَنَّهُ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ. أَوْ تَقُولُ إِنِّي سَأَلَ الْعَذَابَ لَوْ أَنَّهُ لِي
كَرَّةٌ فَأُولَئِكَ مِنَ الْخٰثِرِينَ ﴿٥٤﴾

«Lest a person should say: 'Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked.' Or he should say "If only Allāh had guided me, I should indeed have been among those who have Taqwā " Or he should say when he sees the torment: 'If only I had another chance, then I should indeed be among the doers of good'»¹¹

Imam Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ النَّارِ يَقُولُ: لَوْ أَنَّهُ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ. فَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ النَّارِ يَقُولُ: لَوْ أَنَّهُ هَدَانِي، قَالَ يَكُونُ لَهُ شُكْرٌ»

«Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allāh had guided me" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allāh guided me," so it will be a cause of thanks»¹²

It was also narrated by An-Nasa'i.³¹

When the sinners wish that they could return to this world so that they could believe the *Ayāt* of Allāh and follow His Messengers, Allāh will say:

﴿يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا كَذَّبْتُمْ بِهَا وَكَذَّبْتُمْ عَنْهَا وَكُنْتُمْ مِنَ الْكَٰفِرِيْنَ ۝۶۰﴾

«Yes! Verily, there came to you My *Āyāt* and you denied them, and were proud and were among the disbelievers.»

meaning, 'O you who regret what you did, My *Āyāt* did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

¹¹ Aṭ-Ṭabarī 21:316.

²¹ Aḥmad 1.512.

³¹ Aḥmad no. 10660 An-Nasa'i in *Al-Kubrī* 6:447

﴿وَيَوْمَ الْيَقِينِ تَرَىٰ الْأَبْرَارَ يَمْشُونَ عَلَىٰ الْأَسْبَابِ عَلَىٰ أَصْفَادٍ مُّسْوَاةٍ ۖ وَالْكَافِرِينَ يَصْنَعُونَ الْإِسْجَارَ ۖ وَتَجِدَىٰ فِيهَا رَبًّا مُّشَوِّعًا ۚ وَيَجْزِي اللَّهُ الَّذِينَ اتَّقَوْا بِمَتَاعِهِمْ لَا يَسْخَرُ مِنْهُمْ الشُّعُورُ ۚ وَلَا هُمْ يَحْزَنُونَ﴾

﴿60. And on the Day of Resurrection you will see those who lied against Allāh - their faces will be black. Is there not in Hell an abode for the arrogant?﴾

﴿61. And Allāh will deliver those who have Taqwā to their places of success. Evil shall touch them not, nor shall they grieve﴾

The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwā

Allāh tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of *Ahlu-Sunnah wal-Jamā'ah* will be whitened. Allāh says here:

﴿وَيَوْمَ الْيَقِينِ تَرَىٰ الْأَبْرَارَ يَمْشُونَ عَلَىٰ الْأَسْبَابِ﴾

﴿And on the Day of Resurrection you will see those who lied against Allāh﴾

meaning, by their claims that He had partners or offspring.

﴿وَيَوْمَ الْيَقِينِ تَرَىٰ الْأَبْرَارَ يَمْشُونَ عَلَىٰ الْأَسْبَابِ﴾

﴿their faces will be black﴾ means, because of their lies and fabrications.

﴿الْأَبْرَارَ فِي جَهَنَّمَ تَرَىٰ الْكَافِرِينَ يَصْنَعُونَ الْإِسْجَارَ﴾

﴿Is there not in Hell an abode for the arrogant?﴾

means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth?

﴿وَيَجْزِي اللَّهُ الَّذِينَ اتَّقَوْا بِمَتَاعِهِمْ لَا يَسْخَرُ مِنْهُمْ الشُّعُورُ ۚ وَلَا هُمْ يَحْزَنُونَ﴾

﴿And Allāh will deliver those who are those who have Taqwā to their places of success﴾

means, because of what Allāh has decreed for them of happiness and victory

﴿لَا نَسُهُمُ الْعَذَابَ﴾

﴿Evil shall touch them not,﴾ means, on the Day of Resurrection.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve,﴾ means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

﴿اللَّهُ خَلَقَ سُبْحَانَ شَيْءٍ ذِكْرِهِ عَلَى كُلِّ شَيْءٍ ذِكْرًا ۚ لَهُ مَقَالِدُ السَّمَوَاتِ وَالْأَرْضِ
وَالْأَرْوَاحُ كَفَرُوا بِذِكْرِ اللَّهِ لَأُولَئِكَ هُمُ الْخَاسِرُونَ ۚ ۝ هَلْ أَمْتَرُكُمْ أَنْتُمُ الْغَافِلُونَ ۚ ۝
لَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ قَبْلِكَ رُسُلًا لِيُذَكِّرُوا أَهْلَ الْأَرْضِ ۚ وَلَسَوْفَ يَخْتَلِفُ
أُولَئِكَ بِذِكْرِ اللَّهِ فَعَلَّمَهُ الْكِتَابُ الْفَرَقَ ۚ﴾

﴿62. Allāh is the Creator of all things, and He is the Trustee over all things.﴾

﴿63. To Him belong the Maqālīd of the heavens and the earth. And those who disbelieve in the Ayāt of Allāh, such are they who will be the losers ﴾

﴿64. Say: "Do you order me to worship other than Allāh? O you fools!"﴾

﴿65. And indeed it has been revealed to you, as it was to those before you "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."﴾

﴿66. Nay! But worship Allāh, and be among the grateful ﴾

Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allāh tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

﴿لَهُ مَقَالِدُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿To Him belong the Maqālīd of the heavens and the earth ﴾

Mujāhid said, "Maqālīd means 'keys' in Persian." This was also the view of Qatādah, Ibn Zayd and Sufyan bin 'Uyaynah.^[1]

[1] Ad-Durr At-Manthūr 7:243, Al-Ṭabarī 21:321.

As-Suddi said:

﴿لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ﴾

«To Him belong the Maqālid of the heavens and the earth.»

"The treasures of the heavens and the earth."¹⁴ Both opinions mean that the control of all things is in the Hand of Allāh, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

﴿وَالَّذِينَ كَفَرُوا يَتَنَبَّأُونَ﴾

«And those who disbelieve in the Āyāt of Allāh,»

meaning, His proof and evidence,

﴿أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

«such are they who will be the losers.»

﴿قُلْ أَعْمَرَ اللَّهُ شَأْمُرِي أَعِدُّ لِيَ الْجَاهِلُونَ﴾

«Say "Do you order me to worship other than Allāh? O you fools!"»

The reason for the revelation of this Āyah was narrated by Ibn Abi Hātim and others from Ibn 'Abbās, may Allāh be pleased with him, that the idolators in their ignorance called the Messenger of Allāh ﷺ to worship their gods, then they would worship his God with him. Then these words were revealed:

﴿قُلْ أَعْمَرَ اللَّهُ شَأْمُرِي أَعِدُّ لِيَ الْجَاهِلُونَ. وَلَقَدْ أُوحِيَ إِلَيَّ أَنِّي رَسُولُ رَبِّكَ فَلَمَّا

أَتَيْتُكَ لَحَطْتُ عَلَيْكَ وَتَكَلَّمْتُ بَيْنَ الْفَتِيرِينَ﴾

«Say: "Do you order me to worship other than Allāh? O you fools!" And indeed it has been revealed to you, as it was to those before you: If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."¹⁵

This is like the Āyah:

﴿وَلَوْ أَنَّهُمْ إِذَا ظَاهَرُوا لِلْإِسْلَامِ لَمْ يَمَازُوا الْكُفْرَ لَظَهَرَ عَنَهُمْ مَا كَانُوا يَسْتَلُونَ﴾

«But if they had joined in worship others with Allāh, all that

¹⁴ Aṭ-Ṭabari 21:321.

¹⁵ See Aṭ-Ṭabari, the Tafsir of Sūrat Al-Kāfirin

they used to do would have been of no benefit to them.﴾ (6:88).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ هُمْ يَدْعُونَ﴾

﴿Nay! But worship Allāh, and be among the grateful ﴾

means, 'you and those who follow you and believe in you should make your worship sincerely for Allāh Alone, with no partner or associate.'

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَلِيلٌ يَوْمَ الْقِيَامِ وَالنَّجْوَىٰ مُطْرَبٌ

يُمِيزُهُمْ مِنْكُمْ وَتَحْقَقَ عَمَّا يُتْرَكُونَ﴾

﴿67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾

The Idolators did not make a just Estimate of Allāh such as is due to Him

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

means, the idolators did not give Allāh His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujāhid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated."¹¹ Muḥammad bin Ka'b said, "If they had made a just estimate of Allāh such as is due to Him, they would not have lied." 'Alī bin Abī Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

¹¹ At-Ṭabarī 21:321.

"These are the disbeliever who did not believe that Allāh had power over them. Whoever believes that Allāh is able to do all things, has made a just estimate of Allāh such as is due to Him, and whoever does not believe that, has not made a just estimate of Allāh such as is due to Him."^[1]

Many *Hadīths* have been narrated concerning this *Āyah* and how it and other *Āyāt* like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the *Āyah*,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

«They made not a just estimate of Allāh such as is due to Him.»

Al-Bukhārī recorded that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said, "One of the rabbis came to the Messenger of Allāh ﷺ and said, 'O Muḥammad! We learn that Allāh will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allāh ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ﴾

«They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand».^[2]

Al-Bukhārī also recorded this in other places of his *Ṣaḥīḥ*. It was also recorded by Imām Aḥmad and Muslim, and by At-Tirmidhī and An-Nasā'ī in the (books of) *Tafsir* in their *Sunans*.^[3]

Abu Hurayrah, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«يُخَفِّرُ اللَّهُ تَعَالَى الْأَرْضَ، وَيَطْرُقُ السَّمَاءَ بِرِجْلِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ

[1] *Aṣ-Ṭabarī* 21:321.

[2] *Fath Al-Bārī* 8:412.

[3] *Fath Al-Bārī* 13:404, Aḥmad 1:429, Muslim 2147, *Tuḥfat Al-Aḥwadhī* 9:112-113, An-Nasā'ī in *Al-Kubrā* 6:446.

مَلُوكِ الْأَرْضِ؟

‘Allāh will grasp the earth and roll up the heavens in His Right Hand, then He will say: “I am the King, where are the kings of the earth?”’¹¹

This version was recorded only by Al-Bukhārī, Muslim recorded another version.¹²

Al-Bukhārī also recorded from Ibn ‘Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said.

‘إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَخْضَعُ يَوْمَ بَيْتَانِهِ الْأَرْضَ عَلَى أُصْبَعٍ، وَتَكُونُ السَّمَوَاتُ يَمِينَهُ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ’

‘On the Day of Resurrection, Allāh, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say “I am the King.”’¹³

This version was also recorded by Al-Bukhārī. It is recorded that Ibn ‘Umar, may Allah be pleased with him, said, “The Messenger of Allāh ﷺ recited this Āyah on the Minbar one day:

﴿وَرَدَّ قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَاغِيَةً يَوْمَ الْقِيَامَةِ وَأَتَوَكَّلُ عَلَى اللَّهِ عَسَى أَنَّهُ يَكُونُ مَقُولًا يَوْمَ يُنْفَخُ الْأَشْجَارُ فَتَبَيَّنَّتْ أُمَّمُهُمْ فَلَمْ يَعْلَمُوا بِأَرْثِهِمْ فَأَنذَرْتُكُمْ يَوْمَ الْبُرْجِ﴾

‘They made not a just estimate of Allāh such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand Glorified be He, and High be He above all that they associate as partners with Him!’

The Messenger of Allāh ﷺ said while moving his hand forward and backward.

‘يُخَيِّدُ الرَّبُّ نَفْسَهُ. أَنَا الْغَبَّارُ، أَنَا الْمَكْرَرُ، أَنَا الْمَلِكُ، أَنَا الْقَرِيرُ، أَنَا الْكَرِيمُ’

‘And the Lord will glorify Himself, saying “I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most

¹¹ Fath Al-Bārī 8:413.

¹² Muslim 4:2148.

¹³ Fath Al-Bārī 13:404.

وَنُفِخَ فِي السُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ بِنُظُرٍ ۝^{٦٨} وَأُثْرِفَتِ الْأَرْضُ بِرُوحِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَرِجَاءُ الْيَتِيمَ وَالشَّهَادَةِ وَفُصِّلَ فِيهِمُ بِالْحَقِّ وَهُمْ لَا يُفْلَسُونَ ۝^{٦٩} وَوُضِعَ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا تَعْمَلُونَ ۝^{٧٠} وَصِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّاحًا إِذَا جَاءَهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ بِتِلْكَ آيَاتِكُمْ ءَايَاتِ رَبِّكُمْ وَمُذْ رُوحُكُمْ بُعِثَ بِكُمْ هَذَا قَالُوا لَا وَكَذَلِكَ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ۝^{٧١} قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيدِينَ فِيهَا فَمَنْ قَسَىٰ أَلْسِنَتَهُ كُفِرًا ۝^{٧٢} وَصِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُرَّاحًا إِذَا جَاءَهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ يُنَادُوا فَادْخُلُوا فَخَلَّيْلِينَ ۝^{٧٣} وَكَرُوا الْحَمْدُ لِقَوْلِ الَّذِي سَدَفْنَا وَعَدُّهُ زُورًا ۝^{٧٤} النَّوَّارِ الْجَنَّةِ حَيْثُ نَزَّلْنَا فَنِعْمَ أَجْرُ الْعَامِلِينَ ۝^{٧٥}

Generous.”¹¹

And the Minbar shook so much that we feared that the Messenger of Allāh ﷺ would fall.^[1] This was also recorded by Muslim, An-Nasā'i and Ibn Majah.^[2]

وَنُفِخَ فِي السُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ بِنُظُرٍ ۝^{٦٨} وَأُثْرِفَتِ الْأَرْضُ بِرُوحِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَرِجَاءُ الْيَتِيمَ وَالشَّهَادَةِ وَفُصِّلَ فِيهِمُ بِالْحَقِّ وَهُمْ لَا يُفْلَسُونَ ۝^{٦٩} وَوُضِعَ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا تَعْمَلُونَ ۝^{٧٠}

468. And the Trumpet will be blown, and all

who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.﴾

469. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged﴾

470. And each person will be paid in full of what he did, and He is Best Aware of what they do.﴾

[1] Ahmad 2:72

[2] Muslim 4:2148, An-Nasā'i in Al-Kubrā 4:400, Ibn Majah 2:1429.

The Blast of the Trumpet, the Judgement and the Recompense

Allāh tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

﴿رُفِعَ فِي الْقُرْآنِ فَصَبَقَ مَرَّ فِي السَّمَاءِ وَرَأَى فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills ﴾

This will be the second trumpet blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allāh wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

﴿يَمِ الْيَوْمِ الْكَبِيرِ﴾

﴿"Whose is the kingdom this day?"﴾, then He will answer Himself.

﴿يَمِ الْوَجْدِ الْفَهَارِ﴾

﴿It is Allāh's, the One, the Irresistible! ﴾ (40:16).

'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Isrāfīl, and Allāh will command him to sound the Trumpet again. This will be the third trumpet blast, the trumpet blast of Resurrection ^[1] Allāh says:

﴿ثُمَّ يَفُوحُ فِيهِ لُغْرَتَا فَوْءٍ هُمْ يَبْقَوْنَ﴾

﴿Then it will be blown another time, and behold they will be standing, looking on﴾

[1] As explained earlier, the author has based his understanding of this point upon an unauthentic *Hadīth*. The majority understand these *Āyāt* and the authentic *Hadīth* to imply two blasts of the Sūr. Some of these narrations follow.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the *Āyat*:

﴿لَمَّا فِي زَجْرٍ وَجِدَ يَوْمَ يُنْفَخُ الْفُجْرُ فَاتَّخَذُ الْأَنْفُسُ يَوْمَئِذٍ آلِهَةً تَأْخُذُهُمْ وَأُخْرَى يُخْلِقُهُمْ﴾

«But it will be only a single Zajrah,^[1] when behold, they find themselves alive.» (79:13-14)

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِ اللَّهِ الَّذِي كُنْتُمْ تُكَذِّبُونَ﴾

«On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!» (17:52), and

﴿وَبَيْنَ أَيْيُومِهِمْ أَنْ يَفُتَّ السَّمَاءُ وَتُكُونَ الْأَرْضُ مُدًّ يَأْتِيهِمْ أَنْ يُفْعَلُوا﴾

«And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.» (30:25)

Imām Ahmad recorded that a man said to 'Abdullāh bin 'Amr, may Allah be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance." 'Abdullah bin 'Amr, may Allah be pleased with him, said, "The Messenger of Allāh ﷺ said,

يُخْرِجُ الدَّجَالَ فِي أَهْلِ بَيْتِكَ فِيهِمْ أَرْبَعِينَ

«The Dajjāl will emerge in my Ummah and he will stay among them for forty.»

I do not know whether he said forty days or forty months or forty years or forty nights.

فَيَنْتَقِلُ اللَّهُ نَدَانِ عَنِّي مِنْ مَرْثَمٍ عَلَيْهِ السَّلَامُ وَ لَسَلَامُ، فَأَنَّ عُرْوَةَ بْنَ سَعْدٍ
تَقَرَّرَ، فَيُظْهِرُ فِيهِكَ اللَّهُ تَعَالَى، ثُمَّ يَسُكُ الْأَرْضُ بَعْدَهُ سَبْعِينَ سَنَةً، أَلَيْسَ بَيْنَ لَتَيْنِ
عَادَةً، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى رِيحًا نَارَةً مِنْ قَبْلِ لَتَامِ، فَلَا يُمْسِكُ أَحَدٌ فِي نَفْسِهِ مَقْدَارَ
دَرَّةٍ مِنْ إِبْرَارٍ وَلَا بَصَرَةٍ، حَتَّى لَوْ أَنَّ أَحَدَهُمْ قَادَ فِي حَبْدِ حَبِيٍّ لَدَخَلَتْ عَلَيْهِ

[1] See the Tafsir of Sūrat As-Sāffāt 37:19]

«Then Allāh will send 'Isā bin Maryam, peace be upon him, who resembles 'Urwah bin Mas'ūd Ath-Thaqafi, and he will prevail. Allāh will destroy him (the Dajjāl), then after that mankind will live for seven years with no enmity between any two people. Then Allāh will send a cool wind from the direction of Ash-Shām, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.»

He said, "I heard it from the Messenger of Allāh ﷺ:

فَيَذَرُ الْبَرَّاءَ فِي بَيْتِهِ الْبَطْرِ وَأَخْلَامَ النَّبَعِ، لَا يَنْفِرُونَ مَعْرُوفًا، وَلَا يَكْفُرُونَ مُكَرَّمًا، قَالَ: فَيَمْتَلِكُ لَهُمُ الشَّيْطَانُ قُبُورَهُمْ. أَلَا نَسْتَجِيزُ؟ يَأْتِيهِمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ دَارَةٌ أَرْضَاتُهُمْ، حَسْرَ غَيْبَتِهِمْ، ثُمَّ يَنْفَعُ فِي الصُّبْرِ، فَلَا يَسْمَعُ أَحَدٌ إِلَّا أَصْفَى لَهُ، وَأَوَّلَ مَنْ يَسْمَعُهُ، وَجَلَّ يَلُوطُ حَوْصُهُ قَبِضَتُهُ، ثُمَّ لَا يَبْقَى أَحَدٌ إِلَّا صَبِيحًا، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى - أَوْ يُرْسِلُ اللَّهُ عَزَّ وَجَلَّ طِفْرًا خَالَهُ الطَّلُ - أَوْ الطَّلُ شَكْ نَعْمَان - فَتَبْتُ بِهِ أَجْسَادَ النَّاسِ، ثُمَّ يَنْفَعُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ خَلُّوا إِلَى رَبِّكُمْ ﴿وَلَقَدْ رَآهُم﴾ تَسْلُوتُهُ ﴿٣٧﴾

«There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shayṭān will appear to them and say, "Will you not obey me?" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allāh will send - or - send down «rain like drizzle» - or - shade - An-Nu'mān [one of the narrators] was not sure of its wording from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, «But stop them, verily, they are to be questioned» (37:24).

Then it will be said,

«أَخْرَجُوا نَفْتًا، قَالَ فَيَقَالُ: كَمْ؟ يُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٌ وَتِسْعَةٌ وَتِسْعُونَ، فَيَزْمَجُ بَنُوتُ الْوَلَدَانِ شَبَابًا، فَيَزْمَجُ يُكْشَفُ عَنْ سَائِيَةٍ»

“Send forth the people of Hell — It will be said, “How many?” It will said, “From every thousand, nine hundred and ninety-nine.” On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.”^[1]

This was recorded by Muslim in his *Sahih*.^[2]

Al-Bukhārī recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet ﷺ said:

«مَا بَيْنَ الشَّعْطَيْنِ أَرْبَعُونَ»

“Between the two blasts, there will be only forty.”

They said, “O Abu Hurayrah, forty days?” He, may Allāh be pleased with him, said, “I do not know.” They said, “Forty years?” He said, “I do not know.” They said, “Forty months?” He said, “I do not know.”

«وَيَتَلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ لَا عَجَبَ دَبِّهِ يَبْدُو يُرْكَبُ الْحَنَ»

“Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.”^[3]

«وَانْتَرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا»

«And the earth will shine with the light of its Lord,»

means, it will shine brightly on the Day of Resurrection when the Truth (Allah), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

«وُضِعَ الْكِتَابُ»

«and the Book will be presented». Qatādah said, “The Book of deeds.”^[4]

«وَوُجُوهُُ بِالْأَيْمَنِ»

«and the Prophets will be brought forward,»

[1] Ahmad 2:166.

[2] Muslim 4:2257.

[3] *Fath Al-Bān* 8:414.

[4] *At-Tabaḥ* 21:335.

Ibn 'Abbas, may Allāh be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allāh to them."¹¹

﴿وَالشَّاهِدِينَ﴾

﴿and the witnesses﴾ means, witnesses from among the angels who record the deeds of all, good and evil alike.

﴿وَلَيُحْصَىٰ يَوْمَ بِالْحَقِّ﴾

﴿and it will be judged between them with truth﴾ means, with justice.

﴿وَمَن لَّا يظْلُمُونَ﴾

﴿and they will not be wronged﴾ Allāh says:

﴿وَنُصِيعَ الْأَشْيَاءِ قِسْطٌ يَوْمَ نُنْفِثُ مَا نَظُمْتُمْ مِمَّا شِئْنَا وَبِذِكْرِكَ يَتَذَكَّرُ أُولَٰئِكَ أَنَّهُمْ لَا يَظْلُمُونَ﴾

﴿And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ (21:47)

﴿إِنَّا لَنُدْرِكُهَا بِمَا كَانُوا يُكْسِبُونَ﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾ (4:40)

Allāh says:

﴿وَأُولَٰئِكَ كُلٌّ لِّمَا عَمِلُوا﴾

﴿And each person will be paid in full of what he did﴾, meaning, of good and evil.

﴿وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

﴿and He is Best Aware of what they do﴾.

﴿وَيَسِّرَ الْوَيْدَ كَقَرَارٍ إِلَىٰ حَقِّهِمْ دَرَجَاتٍ إِنَّا لَا نَسُوهُمَا فَيُحِثُّ أَبْوَابَهُمْ وَقَالَ لَهُمْ خُذُوا

¹¹ At-Tabari 21 336

أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُولُونَ عَلَيْكُمْ آيَاتُ رَبِّكُمْ وَيُنذِرُونَكُمْ يَوْمَكُمْ هَذَا قَالُوا إِنَّ
 وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٦١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
 فَبِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٢﴾

471. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the *Āyāt* of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers! ﴿٦١﴾

472. It will be said: "Enter you the gates of Hell, to abide therein And what an evil abode of the arrogant!" ﴿٦٢﴾

How the Disbelievers will be driven to Hell

Allah tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the *Āyah*:

﴿يَوْمَ يُدْفَعُونَ إِلَى نَارٍ جَهَنَّمَ دَعًّا﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴾ (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allah says:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الْغَنَىٰ وَهَٰؤُلَاءِ إِلَى الْجُوعِ وَأُولَٰئِكَ إِلَىٰ جَهَنَّمَ دَعًّا﴾

﴿The Day We shall gather those who have Taqwa unto the Most Gracious, like a delegation And We shall drive the criminals to Hell, in a thirsty state﴾ [19:85-86]

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا نَحْشُرُهُمْ جَهَنَّمَ كُلًّا خَلًّا وَرَدَّهُمْ
 سِيمًا﴾

﴿and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴾ [17:97]

﴿مَتَىٰ إِذَا جَاءُوهَا فَتُبْعَثُ قُلُوبُهُمْ﴾

﴿till when they reach it, the gates thereof will be opened.﴾

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

﴿أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ﴾

﴿Did not the Messengers come to you from yourselves,﴾

meaning, 'of your own kind, so that you could have spoken to them and learned from them.'

﴿يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ﴾

﴿reciting to you the Āyāt of your Lord,﴾

means, 'establishing proof against you that what they brought to you was true,'

﴿رُسُلًا مِنْكُمْ هُنَّ﴾

﴿and warning you of the meeting of this Day of yours?﴾

means, 'warning you of the evil of this Day' The disbeliever will say to them:

﴿كَلَّا﴾

﴿Yes,﴾ meaning, 'they did come to us and warn us and establish proof and evidence against us.'

﴿وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾

﴿but the Word of torment has been justified against the disbelievers!﴾

means, 'but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the Āyāt

﴿كَلَّا أَتَيْنَا بِهَا مَوْجَ سَوَاحِلَ مَرِّهَا أَلَمْ يَأْتِكُمْ قُلُوبُهُمْ قَدْ جَاءَهُمْ نَذْرٌ فَكَذَّبُوا وَقَالُوا مَا نَجِدُ اللَّهَ

عَدُوًّا لَنَا إِنَّا نَحْنُ الْغَالِبُونَ ۝ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

الْفُتُورِ ۝﴾

﴿Every time a group is cast therein, its keeper will ask: "Did

no warner come to you?" They will say: "Yes, indeed a warner came to us, but we denied him and said: 'Allah never revealed anything; you are only in great error'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (67:9-10)

which means, they will feel regret and will blame themselves.

﴿فَاتَّقُوا بِذُنُوبِهِمْ أَنْ يَكُونَ بِلَا إِلَهِ إِلَّا اللَّهُ عَذَابًا يُعَذِّبُ الْمُجْرِمِينَ﴾

﴿Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾ (67:11)

means, they are lost and doomed.

﴿قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

﴿It will be said (to them): "Enter you the gates of Hell, to abide therein..."﴾

means everyone who sees them and the situation they are in, will testify that they deserve the punishment. These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allah says:

﴿قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

﴿It will be said (to them): "Enter you the gates of Hell, to abide therein..."﴾

meaning, 'to stay there forever, you will never leave or depart.'

﴿وَقُلْتُمْ نَرَى الْعَذَابَ﴾

﴿And (indeed) what an evil abode of the arrogant!﴾

means, 'what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

﴿وَوَيْلٌ لِلَّذِينَ اتَّخَذُوا دِينَهُمْ إِلَى الْعَذَابِ أُولَئِكَ هُمْ فِيهَا مُدْخِلُونَ﴾

﴿وَقَالُوا الْبُحْرَانُ هُوَ الَّذِي صَدَقَنَا﴾

﴿وَعَدَهُمُ الْآخِرُ سَوَاءٌ يَكُونُ أَلَمْ يَكُنْ نَشَأَ فِيمَنْ كُنَرُ الْعَالَمِينَ﴾

﴿73. And those who had Taqwa will be led to Paradise in

groups till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you): You have done well, so enter here to abide therein forever."﴾

﴿74 And they will say, "All the praises and thanks be to Allāh Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!"﴾

The Believers will be taken to Paradise

Here Allāh tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allāh, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind

﴿حَتَّىٰ يَأْتِيَ رَبَّهُمْ﴾

﴿till when they reach it,﴾ means, when they arrive at the gates of Paradise, after passing over the *Sirāt*, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise

It was recorded in the *Ḥadīth* about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nūh, then Ibrāhīm, then Mūsā, then 'Isa, then Muḥammad ﷺ (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allāh when He comes to pass judgement. This is to show the noble position of Muḥammad ﷺ above the rest of mankind in all situations

In *Sahīh Muslim*, it is reported that Anas may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَنَا أَوَّلُ شَيْعٍ فِي الْجَنَّةِ»

«I will be the first intercessor in Paradise.»^[1]

According to the wording of Muslim:

«أَنَا أَوَّلُ مَنْ يَنْفَعُ بَابَ الْجَنَّةِ»

«I will be the first one to knock at the gates of Paradise.»^[2]

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَوْمَ يَأْتِ بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأُشْفَعُ فَقُلُوبُ مُحَازِرٍ مَنْ أَتَى؟ فَأَقُولُ: مُحَمَّدٌ - قَالَ: - مَقْرُوءٌ. بِكَ أُبْرِثُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»

«I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you?" I will say 'Muhammiad.' He will say, "I was told about you and that I was not to open the gate for anyone before you."»^[3]

It was also recorded by Muslim.^[4]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ صُورُهُمْ عَلَى صُورِ لَيْلَةِ الْقَدْرِ، لَا يَتَغَضَّوْنَ فِيهَا، وَلَا يَتَنَحَّطُونَ فِيهَا، وَلَا يَتَمَرَّطُونَ فِيهَا، أَيْتَهُمْ وَأَشْأَمُهُمُ الدُّعْبُ وَالنَّفْثَةُ، وَمَجَامِيرُهُمُ الْأَلْوَةُ وَرَشْحُهُمْ لَيْسَتْ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَانِ، يُرَى مَخَّ سَاتِمًا مِنْ وَرَاءِ اللَّحْمِ مِنْ لَحْشٍ، لَا خِلَافَ بَيْنَهُمْ وَلَا كَدَغُضٍ، قُلُوبُهُمْ عَلَى قَلْبٍ وَجِدٍ، يُسَبِّحُونَ اللَّهَ تَعَالَى بِكُرَّةٍ وَعَبِيٍّ»

«The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one

[1] Muslim 1:188.

[2] Muslim 1:188.

[3] Aḥmad 2:163

[4] Muslim 1:188.

heart. They will glorify Allāh morning and evening.^[1]

This was also recorded by Al-Bukhārī and Muslim.^[2]

Al Hafiz Abu Ya'la recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ رُمْزَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ لَقَمَرٍ لَيْلَةَ الْقَدْرِ، وَالَّذِينَ يَلُوبِقُهُمْ عَلَى صُورَةِ
أَنْدَكُ كَزَبٍ ذُرِّي فِي السَّمَاءِ إِصْنَاءَ، لَا يَبُولُونَ، وَلَا تَغْفُطُونَ، وَلَا يَنْفُلُونَ، وَلَا
يَتَنَجِّطُونَ، أَمْشَاطُهُمُ اللَّعَبُ، وَرَشَحُهُمُ الْبُسْتُكُ، وَمَجَامِرُهُمُ الْأَلْوَنُ، وَأَرْوَاجُهُمُ
الْحُورُ الْوَبِينُ، أَصْلَانَهُمْ عَلَى خُلُقِي رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، يَشُونَ
فِي زَاغَا فِي السَّمَاءِ»

«The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hūr Al-'Iyn, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.»^[3]

They [Al-Bukhārī and Muslim] also produced this from the *Hadith* of Jābir.^[4]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي رُمْزَةٌ، هُمْ سَبْعُونَ أَلْفًا، تُصِفُهُ رُجُومُهُمْ إِصْنَاءَ الْقَمَرِ لَيْلَةَ
الْقَدْرِ»

«A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.»

Ukkāshah bin Miḥsan stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

[1] Ahmād 2:316.

[2] *Faṭḥ Al-Bārī* 6:367, Muslim 4:2180.

[3] Abu Ya'la 10:470.

[4] *Faṭḥ Al-Bārī* 4:417, Muslim 4:2179

«O Allāh, make him one of them»

Then one of the Anṣār stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«سَيِّدَكَ بِهَا عُرِّيْتُ»

«Ukkashah has beaten you to it.»

This was recorded by (Al-Bukhāri and Muslim).^[1]

This Ḥadīth – about the seventy thousand who will enter Paradise without being brought to account – was also recorded by Al-Bukhāri and Muslim from Ibn 'Abbās, may Allāh be pleased with him, Jabir bin 'Abdullāh, 'Imrān bin Huṣayn, Ibn Mas'ūd, Rifa'ah bin 'Arābah Al-Juhani and Umm Qays bint Miḥṣan – may Allāh be pleased with them all – and also from Abu Ḥāzim from Saḥl bin Sa'd, may Allāh be pleased with them, who said that the Messenger of Allāh ﷺ said:

«يَدْخُلْنَ الْجَنَّةَ مِنْ أُمِّي سَبْعُونَ أَلْفًا - أَوْ سَبْعِيَاةَ أَلْفٍ - آجِلٌ بَعْضُهُمْ يَغْضُرُ
حَتَّى يَدْخُلَ أَوْلَاهُمْ وَأَخْبَرَهُمْ نَجَّةً، وَجُوفُهُمْ عَلَى صُورَةِ انْفِصَالِ لَبَةِ الْبَدْرِ»

«Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.»^[2]

«حَتَّى إِذَا جَاءُوهَُا وَفُتِحَتْ أَبْوَابُهَا قَالَ لَهُمْ حُرَّتُهَا سَلَامٌ عَلَيْكُمْ لِمَ تَأْتِيهِمْ
حَالِيَةً»

«till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."»

This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his

[1] Fath Al-Bārī 11:413, Muslim 1:197.

[2] Fath Al-Bārī 11:414, Muslim 1:197.

degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the *Ṣaḥīḥ Hadīths* that Paradise has eight gates.

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

مَنْ أَتَى زُجْجَتَ مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ تَعَالَى دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلَّهِ أَنْزَالُ، فَمَنْ كَانَ مِنْ أَهْلِ صَلَاةٍ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ جِهَادٍ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيِّمِ دُعِيَ مِنْ بَابِ الصَّيِّمِ.

"Whoever spends a pair of something from his wealth for the sake of Allāh, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity, whoever is among the people of Jihād, will be called from the gate of Jihād, whoever is among the people of fasting, will be called from the Gate of Ar-Rayyān."

Abu Bakr said, 'O Messenger of Allāh, it does not matter from which gate one is called, but will anyone be called from all of them?' He ﷺ said,

نَعَمْ، وَأَوْجُو أَنْ تَكُونَ مِنْهُمْ.

"Yes, and I hope that you will be one of them."^[1]

Something similar was also recorded by Al-Bukhārī and Muslim.^[2]

It was reported from Saḥl bin Sa'd, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، يَأْتِي بِهَا يُسْنَى الرَّيَّانُ، لَا يَدْخُلُ إِلَّا بِصَائِمٍ.

"In Paradise there are eight gates; one of them is called Ar-Rayyān, and no one will enter it except those who fast."^[3]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Umar bin Al-Khattāb, may

[1] Ahmad 2:268.

[2] Fath Al-Bārī 4:133, Muslim 2:711.

[3] Fath Al-Bārī 6:378, Muslim 2:808.

Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ يَنْتَحِلُ مِنْ أَحَدِكُمْ بَرَحًا فَلَيْسَ - أَوْ يَسْبُحُ - الرَّسُولَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الَّتِي شَاءَ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«There is no one among you who performs *Wuḍū'* and does it well, or - amply -, then he says: "I testify that there is none worthy of worship except Allāh and that Muḥammad is His servant and Messenger," but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.»^[1]

The Width of the Gates of Paradise

We ask Allāh to make us among its people. In the Two *Ṣaḥīḥs*, it is reported from Abu Hurayrah, may Allāh be pleased with him, in the lengthy *Ḥadīth* about intercession (that the Prophet ﷺ said):

«يَقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ أَتَيْكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شَرَّكَاءُ النَّاسِ فِي الْأَبْوَابِ الْأُخْرَى، وَالَّذِي تَقَرَّرَ مُحَمَّدٌ يَبْعُوهُ إِذْ مَا بَيْنَ الْمَضْرَاعَتَيْنِ مِنْ مَضَارِيعِ الْجَنَّةِ - مَا بَيْنَ عِصَايْنِ الْبَابِ - لَكُنَا بَيْنَ مَكَّةَ وَمَعْرٍ - أَوْ حَجْرٍ وَمَكَّةَ - فِي رَوَايَةٍ - مَكَّةَ وَبُشَيْرٍ»

«Allāh will say: "O Muḥammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muḥammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar - or Hajar and Makkah.»

According to another report:

«between Makkah and Buṣra.»^[2]

It was recorded in *Ṣaḥīḥ Muslim* from 'Uṭbah bin Ghazwān that (the Prophet ﷺ) gave them a speech in which he told

^[1] Muslim 1:209

^[2] *Fath Al-Bāri* 8:247, Muslim 1:184.

them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.¹¹

Allāh says,

﴿رَوَّادٌ فَتَرَحُّنُهَا سَعًى عَلَيْكُمْ يُبَشِّرُ﴾

«and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well,"»

meaning, 'your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allāh ﷺ issued commands during some of his military campaigns that it should be shouted out to the Muslims:

إِنْ نَحْنُ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ - رمى روبة - مؤمنة

«No one enters Paradise except a Muslim soul» or, according to one report, «A believing soul.»¹²

Allāh says,

﴿تَدْخُلُونَهَا خَلِيدِينَ﴾

«so enter here to abide therein forever» means, to dwell therein, never seeking any change.

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ﴾

«And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us."»

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

﴿الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ﴾

«All the praises and thanks be to Allāh Who has fulfilled His promise to us»

meaning, 'the promise which He made to us through His Messengers who called us to this in the world.'

﴿رَبَّنَا زِدْنَا مَعْدَنًا عَلَى رُسُلِكَ وَلَا تُخَيِّرْنَا يَوْمَ الْيُسُوفَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَةَ﴾

«Our Lord! Grant us what You promised unto us through

¹¹ Muslim 4:2278.

¹² Fath Al Bāri 11:385.

Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise)» (3:194),

﴿وَقَالُوا لَنُحَدِّثَنَّكَ أَكْثَرَ مِنَّا وَنَا كَمَا يَهْدَىٰ لِقَاؤُنَا هَٰذَا لَكُمُ لَقَدْ جِئْتُمْ رَسُولَنَا بِالْحَقِّ﴾

«and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord came with the truth."» (7:43), and

﴿وَقَالُوا أَتُحِبُّونَ أَتَمَّتْ هَٰؤُلَاءِ لَكُمْ رَبَّنَا نَعْمَدُ فَكُلُوا مِنَّا مَا تَشَاءُونَ مِن تَصَدِيقِ لَا يَمَسُّنَا فِيهَا سَبَبٌ وَلَا نَجَسٌ فِيهَا ثُلُوثٌ﴾

«And they will say: "All the praises and thanks be to Allāh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."» (35:34-35)

﴿وَأُولَٰئِكَ الْأَرْضُ نَسَبْنَا لَكُمُ الْاَرْضَ حَيْثُ تَشَاءُ فَمِمَّا نَجْزِيكَ﴾

«and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!»

Abu Al-Āliyah, Abu Ṣālih, Qatādah, As-Suddi and Ibn Zayd said, "This means the land of Paradise."^[1] This is like the Āyah.

﴿وَلَكِنَّ كَسَايَ أَفْزَرُوا مَا تَعِدُ الْاَلَاكِ نَحْنُ الْاَلَاكِ رَقَبَةً يَكُونُ اَتَسْلَحُونَا﴾

«And indeed We have written in Az Zubūr after Adh Dhikr that My righteous servants shall inherit the land»^[2] (21:105)

they will say:

﴿نَقُولُ لَكُمُ الْاَلَاكِ حَيْثُ تَشَاءُ﴾

«We can dwell in Paradise where we will»

meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.'

^[1] Al-Qurtubī 15:287

^[2] See volume six, the Tafsīr of Sūrat Al-Anbiyā' (21:105).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٦٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَرَرَى الْمَلَائِكَةَ حَاطِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ يَوْمَ الْيَقِينِ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْمَالِكِينَ ﴿٧٥﴾

سُبْحَانَكَ اللَّهُمَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْبَلِغِ ۝ غَافِرٍ
أَقْدَمِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الْعَرْشِ لَا إِلَهَ إِلَّا هُوَ
إِلَهُ الْعَصِيرِ ۝ مَا يَجِدُكَ فِي مَائِدَتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا
فَلَا يَفْرُكَ تَقْدِيرُهُمْ فِي الْيَقِينِ ۝ كَذَبَتْ قُلُوبُهُمْ قَوْمٌ
نُوحٍ وَالْأَحْزَابِ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُنْفُسٍ لِيُؤْخَذَ
بِأَعْقَابِهِمْ وَخَفَلُوا بِالْبَاطِلِ لِيُدْخِلَهُمُ اللَّهُ فِي عَذَابِهِمْ
فَكَيْفَ كَانَ عِقَابِ ۝ وَكَذَلِكَ حَقَّتْ لَكَ رَبِّكَ عَلَى
الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۝ الَّذِينَ يَجُولُونَ بَيْنَ
الْعَرْشِ وَمِنْ حَوْلِهِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَمِعُونَ
لِلَّذِينَ مَأْمُورِينَ وَأَنصَتُوا سَوِيًّا ۝ كُلُّ شَيْءٍ وَرَحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبِعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْحَرِيمِ ۝ ﴿٧٥﴾

In the Two Sahīḥs, it was reported in the story of the Mi'raj which was narrated by Anas bin Mālik, may Allāh be pleased with him, that the Prophet ﷺ said:

«أَدْخَلْتُ الْجَنَّةَ، فَإِذَا فِيهَا نَبَاتُ الْمُلُوكِ، وَإِذَا مُرَابَّهَا الْمِسْكُ»

«I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.»^[1]

وَرَرَى الْمَلَائِكَةَ حَاطِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ يَوْمَ الْيَقِينِ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْمَالِكِينَ ﴿٧٥﴾

﴿75. And you

will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."﴾

Allāh tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

[1] Faḥḥ Al-Bār 11:547, Muslim 1:148.

﴿وَرُحْنٌ يَبْتِمُ﴾

«And they will be judged» meaning, all of creation.

﴿بِالْحَقِّ﴾

«with truth.» Then He says:

﴿وَبِذَلِكَ نُسَبِّحُكَ يَا رَبَّ الْعَالَمِينَ﴾

«And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."»

meaning, all of creation, whether animate or inanimate, will speak words of praise to Allāh, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatādah said, "Allāh began His creation with praise, as He said,

﴿نُسَبِّحُكَ يَا أَكْرَمَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

«All praises and thanks be to Allāh, Who created the heavens and the earth» (6:1).

and He ended it with praise, as He says:

﴿وَرُحْنٌ يَبْتِمُ بِالْحَقِّ وَبِذَلِكَ نُسَبِّحُكَ يَا رَبَّ الْعَالَمِينَ﴾

«And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."»^[1]

^[1] At-Tabari 21:344.

The Tafsīr of Sūrah Ghāfir^[1]

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the Sūrahs that begin with *Hā Mīm*

Ibn 'Abbās, may Allāh be pleased with him, said, "Everything has an essence and the essence of the Qur'ān is the family of *Hā Mīm*," or he said, "the *Hā Mīms*."^[2] Mis'ar bin Kidām said, "They used to be called 'the brides',"^[3] All of this was recorded by the the Imām, great scholar, Abu 'Ubayd Al-Qāsim bin Sallām, may Allāh have mercy upon him, in his book *Fada'il Al-Qur'an*.^[4]

Humayd bin Zanjuyah narrated that 'Abdallāh, may Allāh be pleased with him, said, "The parable of the Qur'ān is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, 'I liked the first traces of rainfall, but this is far better.' It was said to him, 'The first place is like the Qur'ān, and these beautiful gardens are like the splendor of family of *Hā Mīm* in relation to the rest of the Qur'ān'." This was recorded by Al-Baghawī^[5] Ibn Mas'ūd, may Allāh be pleased with him, said, "When I reach the family of *Hā Mīm*, it is like reaching a beautiful garden, so I take my time."^[6]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

^[1] This Sūrah is also known as *Al-Mu'min*.

^[2] *Ad-Durr Al-Manthūr* 7:268.

^[3] *Al-Qurṭubī* 15:288.

^[4] pp. 137, 138

^[5] *Al-Baghawī* 4:90.

^[6] *Al-Baghawī* 4:90.

﴿حَمْدٌ مَّا نَزَّلَ الْكِتَابَ مِنْ أَفْقٍ الْمَعْلُومِ ۚ عَالِمُ الْغُيُوبِ وَقِيلَ أَنْتَ شَدِيدُ الْقَوَابِ
يَوْمَ الْفُرْقِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَسْكُونِ﴾

﴿1. Ha Mim.﴾

﴿2. The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴾

﴿3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. Lā ilāha illā Huwa, to Him is the final return.﴾

We have already discussed the individual letters at the beginning of Surah Al-Baqarah, and there is no need to repeat the discussion here.

In a Ḥadīth recorded by Abu Dawud and At-Tirmidhi from one who heard it from the Messenger of Allāh ﷺ, it says:

«إِنْ سَلِمْتُمْ اللَّيْلَةَ فَقُولُوا: حَمْدٌ لَا تَضُرُّونَ»

«When you go to bed tonight, recite *Ḥa Mim, Lā Yunṣarūn*.»^[1]

Its chain of narrators is Ṣaḥīḥ.

﴿نَزِيلُ الْكِتَابِ مِنْ أَفْقٍ الْمَعْلُومِ﴾

﴿The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴾

means, this book the Qur'ān is from Allāh, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

﴿عَالِمُ الْغُيُوبِ وَقِيلَ أَنْتَ شَدِيدُ الْقَوَابِ﴾

﴿The Forgiver of sin, the Acceptor of repentance.﴾

means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

﴿شَدِيدُ الْقَوَابِ﴾

﴿the Severe in punishment,﴾ means, to the one who persists in

[1] Abu Dawud 3 74, Tuhfat Al-Aḥwadh 5 329

transgression and prefers the life of this world, who stubbornly turns away from the commands of Allāh and commits sin. This is Like the Āyah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَإِنَّ عَذَابِي لَكُمُ الْآلِيمُ﴾

«Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.» (15:49-50)

These two attributes (mercy and punishment) are often mentioned together in the Qur'an, so that people will remain in a state of both hope and fear.

﴿وَيُزِيلُ الْعَذَابَ﴾

«the Bestower.» Ibn 'Abbas, may Allah be pleased with him, said, "This means He is Generous and Rich (Independent of means)."¹ The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

﴿رَبِّكُمْ سُدُّوا نَفْسَ لَكُمْ لَا تُحْصَوْنَ﴾

«And if you would count the favors of Allāh, never could you be able to count them...» (16:18).

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«La ilāha illā Huwa» means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

﴿إِلَيْهِ النُّصُرُ﴾

«to Him is the final return.» means, all things will come back to Him and He will reward or punish each person according to his deeds

﴿وَهُوَ سَرِيعُ الْحِسَابِ﴾

«and He is Swift at reckoning» (13 41).

﴿مَا يَجْنِدُ لِقَائِهِ أَهْلًا إِلَّا الَّذِينَ كَفَرُوا لَا يُغْنِي عَنْهُمْ كُفْرُهُمْ وَلَئِنْ كَانَتْ قُدْرَةُ قَوْمِهِمْ نَجْدًا وَآخِرُهُمْ بِنَادٍ يَسْمَعُونَ وَنَادُوا بِأَسْمَاءِ

^[1] At-Tabari 21.351.

لِيَدْجِسُوا بِهِ الْاٰمَنَ فَاسْتَكْبَرُوْا ۚ كَيْفَ كَانَ مَقَابِلُكُمْ ۚ وَكَذٰلِكَ حَمَلَ جَبْتٌ ذٰلِكَ عَنْ اٰلِيْنَ
كَرُمًا اَتَمَّ اَمْرًا ۚ

44. None disputes in the Āyāt of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you! ﴿

45. The people of Nāḥ and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment! ﴿

46. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. ﴿

One of the Attributes of the Disbelievers is That they dispute the Āyāt of Allāh – and The Consequences of that

Allāh tells us that no one rejects or disputes His signs after clear proof has come,

﴿اِلَّا اٰلِيْنَ كَرُمًا﴾

﴿but those who disbelieve﴾, i.e., those who reject the signs of Allāh and His proof and evidence.

﴿لَا يَرْزُقُكُمْ فِي الْاٰلَةِ﴾

﴿So let not their ability of going about here and there through the land deceive you﴾

means, their wealth and luxurious life. This is like the *Āyah*:

﴿لَا يَرْزُقُكُمْ فَلَئِنْ كَفَرْتُمْ فِي الْاٰلَةِ لَنَسُجَّ قَيْلًا ثُمَّ مَادَهُمْ بِهِمْ ۖ وَبَشَّرَ
اَلَهُمْ﴾

﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾
(3:196-197)

﴿نَسِيْتُمْ قَيْلًا ثُمَّ نَسْطَرُّهُمْ اِلٰك عَذٰبٍ عِلَاطٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24).

Then Allāh consoles His Prophet Muhammad ﷺ for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allāh be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

﴿كَذَّبَتْ نَمُودُودُ قَوْمَهُ﴾

﴿The people of Nūḥ denied before these;﴾

Nūḥ was the first Messenger whom Allāh sent to denounce and forbid idol worship.

﴿وَالْأَحْزَابُ مِنْ تَتَابَعِهِمْ﴾

﴿and the groups after them﴾ means, from every nation

﴿وَعَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ يَأْتِيهِمْ﴾

﴿and every (disbelieving) nation plotted against their Messenger to seize him,﴾

means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

﴿وَجَعَلُوا بِالْبَاطِلِ يَتَجَسَّصُوا بِهِ الْحَقَّ﴾

﴿and disputed by means of falsehood to refute therewith the truth.﴾

means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

﴿فَأَخَذَهُمْ﴾

﴿So I seized them﴾ means, 'I destroyed them, because of the sins they committed.'

﴿فَكَيْفَ كَانَ عِقَابِ﴾

﴿and how was My punishment!﴾ means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatādah said, "It was terrible, by Allāh."⁽¹⁾

﴿رَكَدَتْ حَقَّتْ لِقَاءُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾

﴿Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾

⁽¹⁾ At-Ṭabari 21:353.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ نَبِيُّهُمْ وَمَنْ سَلَخَ
 مِنْ بَابِهِمْ وَآزَلْتَهُمْ وَذَرَيْتَهُمْ فِيكَ أَنْتَ الْعَزِيزُ
 الْحَكِيمُ ﴿٤٧﴾ وَفِيهِمُ السَّيِّفَاتُ وَمَنْ فِي السَّيِّفَاتِ
 يَوْمَئِذٍ فَقَدْ رَحِمْنَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٤٨﴾ إِنْ
 الْوَيْتُ كَفَرُوا بِمَا دُرُّوا لَمَقْتُ اللَّهُ أَكْرَمُ مِنْ مَقْتِكُمْ
 أَنْفُسَكُمْ إِنْ دُعِيتُمْ إِلَى الْإِيمَانِ فَتَكْفُرُوا ﴿٤٩﴾
 قَالُوا رَبَّنَا آتِنَا النَّارَ وَالْحَيَاةَ الْآخِرَةَ فَأَعْرَضْنَا بِدُورِنَا
 فَهَلَكُوا إِلَى خُرُوجِ بْنِ سَبِيلٍ ﴿٥٠﴾ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ
 اللَّهُ وَخَدَّهٖ كَفَرْتُمْ وَإِنْ يُسْأَلْ بِهِ مَتَوْثِقُونَ ﴿٥١﴾ فَالْحُكْمُ لِلَّهِ
 الْعَلِيِّ الْكَبِيرِ ﴿٥٢﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ
 لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَبْدُكُمْ كُرًّا وَلَا مَنًّا ﴿٥٣﴾
 فَأَدْعُوا اللَّهَ عَظِيمًا لَكَ الْإِيمَانُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٥٤﴾
 رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ
 يَشَاءُ مِنْ عِبَادِهِ لِيُنْزِلَ يَوْمَ الْقِيَامِ ﴿٥٥﴾ يَوْمَ هُمْ كَبُورٌ لَا يَخْفَى
 عَلَى الْقَوْمِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٥٦﴾

وَعِلْمًا فَالْغَيْرُ الْغَيْرُ قَاتِلُوا رَقَبَتَكُمْ سَبِيلَكُمْ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي
 وَعَدْتَهُمْ وَمَنْ سَلَخَ مِنْ بَابِهِمْ وَآزَلْتَهُمْ وَذَرَيْتَهُمْ فِيكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٤٧﴾ وَفِيهِمُ
 السَّيِّفَاتُ وَمَنْ فِي السَّيِّفَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْنَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٤٨﴾

﴿47. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!﴾

﴿48. Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾

means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allāh knows best.

﴿أَتَيْنَ بِجَمَلٍ الْكَمَلِ وَمَنْ سَلَخَ
 يُسْأَلُ بِهِ مَتَوْثِقُونَ ﴿٥١﴾ فَالْحُكْمُ لِلَّهِ
 الْعَلِيِّ الْكَبِيرِ ﴿٥٢﴾ هُوَ الَّذِي يُرِيكُمْ
 آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا
 وَمَا يَبْدُكُمْ كُرًّا وَلَا مَنًّا ﴿٥٣﴾ فَأَدْعُوا
 اللَّهَ عَظِيمًا لَكَ الْإِيمَانُ وَلَوْ كَرِهَ
 الْكَافِرُونَ ﴿٥٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو
 الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى
 مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْزِلَ يَوْمَ
 الْقِيَامِ ﴿٥٥﴾ يَوْمَ هُمْ كَبُورٌ لَا يَخْفَى
 عَلَى الْقَوْمِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ
 الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٥٦﴾

﴿9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy " And that is the supreme success.﴾

The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers

Allāh tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him – all glorify the praises of their Lord. They combine glorification (*Tasbīḥ*) which implies that He is free of any shortcomings, with praise (*Tahmūd*) which is an affirmation of praise.

﴿وَبِشْرُونِ يَوْمِ﴾

﴿and believe in Him,﴾ means, they humbly submit themselves before Him.

﴿وَيَسْتَغْفِرُ لِمَن يَشَاءُ﴾

﴿and ask forgiveness for those who believe﴾

means, for those among the people of earth who believe in the Unseen. Allāh commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say *Āmīn* when a believer prays for his brother in his absence. In *Ṣaḥīḥ Muslim* it says:

﴿إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِطَوْرِ الْغَيْبِ قَالَ أَمَّا: آمِينَ وَلَكَ بِإِخِيهِ﴾

﴿When a Muslim prays for his brother in his absence, the angel says, 'Āmīn, and may you have something similar to it'.﴾^[1]

Shahr bin Hawshab said, "The bearers of the Throne are eight; four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forbearance after Your knowledge.' Four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

﴿Our Lord! You comprehend all things in mercy and knowledge,﴾

[1] Muslim 4:2094.

meaning, 'Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

﴿مَاعِزٌ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ﴾

﴿so forgive those who repent and follow Your way.﴾^[1]

That is, 'forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

﴿وَنَجِّنَهُمْ عَذَابَ الْجَهَنَّمَ﴾

﴿and save them from the torment of the blazing Fire﴾

means, 'snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

﴿رَبِّهِمْ وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring!﴾

meaning, 'bring them together so that they may find delight in one another in neighboring dwellings.' This is like the *Āyah*.

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَفْنَاهُمْ مِنْ قَبْلِهِمْ﴾

﴿And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything﴾ (52:21).

This means, 'that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa'id bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, 'they did not reach the same level of good deeds as you did'. He will say, 'but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa'id bin Jubayr recited this *Āyah*:

[1] Al-Baghawi 4:93.

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

«Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.»^[1]

Matarrif bin 'Abdullāh bin Ash-Shikhkhīr said, "The most sincere of the servants of Allāh towards the believers are the angels." Then he recited this Āyah:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ﴾

«Our Lord! And make them enter the 'Adn (Eternal) Paradises which you have promised them»

He then said, "The most treacherous of the servants of Allāh towards the believers are the *Shayāṭīn*."^[2]

﴿إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

«You are the Almighty, the All-Wise»

means, 'the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

﴿وَلَهُمُ السَّعَادَاتُ﴾

«And save them from the sins» means the actions and the consequences.

﴿وَمَنْ يُؤْتَ السَّعَادَاتِ يَوْمَئِذٍ﴾

«and whomsoever You save from the sins that Day,»

means, the Day of Resurrection,

﴿فَقَدْ رَحِمْتَهُ﴾

«him verily, You have taken into mercy.»

means, 'You have protected him and saved him from punishment.'

^[1] At-Ṭabari 21:357

^[2] Al-Qurṭubī 15:295.

﴿وَالَّذِي هُوَ الْفَوْزُ الْمُبِينُ﴾

﴿And that is the supreme success.﴾

﴿إِنَّ لَّأَيِّ كُفْرٍ يَأْتِرُ لَعْنَتَ أَلَّهِ أَكْبَرَ مِنْ عُقُوبِكُمْ لَمُتَّظَمٌ إِذْ نَدَعَوْكَ إِلَى الْإِسْمِ فَكَفَرْتُمْ ۖ قَالُوا إِنَّا أَنْتَنَّا وَأَنْتَنَّا وَلَمْ يَكُنْ لَنَا مَقَرٌّ بِأَمْرٍ قَدْ قَدْ لَنَا حُرُوجٌ مِنْ سَبِيلِ ۖ دَلَّكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَنُودِيَ كَفَرْتُمْ وَلَنْ يَبْرُدَ بِكُمْ مَقَرُّكُمْ إِلَهُ الْكَبِيرِ ۚ هُوَ الَّذِي يُرِيكُمْ كَيْدَكُمْ ۖ وَيُزِيلُ لَكُمْ مِنَ الْعَمَاءِ ذُبَاً وَيَسْخَرُ إِلَّا مِنْ مُبِينٍ ۚ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ۚ﴾

﴿10. Those who disbelieve will be addressed: "Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse."﴾

﴿11 They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"﴾

﴿12. (It will be said): "This is because, when Allāh Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!"﴾

﴿13 It is He Who shows you His Āyat and sends down provision for you from the sky. And none remembers but those who turn in repentance.﴾

﴿14. So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.﴾

The Regret of the Disbelievers after They enter Hell

Allāh tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allāh, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allāh's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards

themselves in this situation. Qatādah said, concerning the Āyah.

﴿لَقَدْ كَرِهَ اللَّهُ لَكَ أَكْثَرَ مِنْ مَنَافِكَ لَسُخْطَ لَكَ الْإِنْسِي تَكْفُورًا﴾

«Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.»

"Allāh's hatred for the people of misguidance – when Faith is presented to them in this world, and they turn away from it and refuse to accept it – is greater than their hatred for themselves when they see the punishment of Allāh with their own eyes on the Day of Resurrection."^[1] This was also the view of Al-Īḥṣān Al-Baṣrī, Mujahid, As-Suddi, Dharr bin Ubaydullāh Al-Hamadāni, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr Aṭ-Ṭabarī, may Allāh have mercy on them all.^[2]

﴿قَالُوا رَبَّنَا إِنَّا أَتَيْنَا رَحْمَتَكَ تَتَذَكَّرُ﴾

«They will say, "Our Lord! You have made us to die twice, and You have given us life twice! "»

Ath-Thawrī narrated from Abu Ishāq from Abu Al-Aḥwas from Ibn Mas'ūd, may Allāh be pleased with him: "This Āyah is like the Āyah:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِنَّكُمْ عِنْدَهُ لَمَرْجُونُونَ﴾^[3]

«How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.»^[2:28]^[4]

This was also the view of Ibn 'Abbās, Ad Daḥḥak, Qatadah and Abu Mālik.^[4] This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allāh in the arena of Resurrection, the disbelievers will ask to go back, as Allāh says:

^[1] Aṭ-Ṭabarī 21:359.

^[2] Aṭ-Ṭabarī 21:358, 359.

^[3] Aṭ-Ṭabarī 21:360.

^[4] Aṭ-Ṭabarī 21:360.

﴿لَوْ تَرَىٰ إِلَىٰ الْآخِرَةِ لَأَسْتَأْذِنُوا رَبَّهُمْ عِنْدَ رَبِّهِمْ رَبَّنَا اصْرِفْنَا وَسَمِعْنَا مَا نَجَمْنَا تَعَلَّ سَمِعْنَا يَا مُؤْمِنُونَ﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying). "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."﴾ [32:12],

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allāh says:

﴿لَوْ تَرَىٰ إِذْ يُنْفَخُ عَلَىٰ كُفْرٍ فَقَالُوا إِنَّا نَبْتَدِئُ رَبَّنَا وَلَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ نَحْنُ مَكْرُوهٌ ﴿٢٨﴾ كُنَّا نَعْمُرُونَ مِنْ قَبْلُ وَكُنَّا نَعْمُرُ لَكُمْ لَكُمُورٌ ﴿٢٩﴾﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:27-28).

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

﴿وَهُمْ يَصْطَرِخُونَ مِنْهَا رَبَّنَا أَخْرِجْنَا تَعَلَّ مَكِيلًا عِزَّ الْإِلَهِ كُنَّا نَعْمُرُ لَكُمْ لَكُمُورٌ ﴿٣٥﴾ تَعَلَّ كُفْرٌ يَوْمَ تَذَكَّرُ لَكُمْ وَتَعَلَّ كُفْرٌ فَتَذَكَّرُوا فَسَا يَنْفَكِلِينَ مِنْ نَيْسِرٍ ﴿٣٦﴾﴾

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allah will reply) - "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper "﴾ (35:37)

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿٣٨﴾ قَالَ أَتَقْتَرُونَ ﴿٣٩﴾﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers " He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!﴾

(23:108).

According to this *Āyah*, they will speak more eloquently, and they will introduce their plea with the words:

﴿رَبَّنَا إِنَّكَ أَنْتَ الْغَفُورُ﴾

«Our Lord! You have made us to die twice, and You have given us life twice!»

meaning, 'by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

﴿فَهَلْ إِلَى خُرُوجٍ مِّنْ سَبِيلٍ﴾

«then is there any way to get out?» means, 'will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do? Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: 'There is no way for you to go back to the world.' Then the reason for that will be given: 'Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allāh says:

﴿ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَبِشْرَآءِهِ تُؤْمَرُونَ﴾

«(It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!"»

meaning, 'if you were to go back, this is how you would be.' This is like the *Āyah*:

﴿وَلَوْ رَدُّوا لَعَادُوا إِنَّا تُبَيِّنُ عَنْهُمْ لَكِنِّي وَلَسْتُ لَكُنُوزًا﴾

«But if they were returned (to the world), they would certainly revert to that when they were forbidden And indeed they are liars» {6:28}.

﴿لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْكَبِيرُ﴾

«So the judgement is only with Allāh, the Most High, the Most Great!»

means, He is the Judge of His creation, the Just Who is never

unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him

﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ﴾

﴿It is He Who shows you His Āyāt﴾

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator

﴿وَيُرِيكُمْ لَكُمْ مِنْ أَلْفِهِ وَبَدَأَ﴾

﴿and sends down provision for you from the sky.﴾

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

﴿وَمَا يَتَذَكَّرُ﴾

﴿And none remembers﴾ means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator.

﴿إِلَّا مَنِ يَتُوبُ﴾

﴿but those who turn in repentance.﴾ which means, those who have insight and turn to Allāh, may He be blessed and exalted.

The Believers are commanded to worship Allah Alone no matter what Their Circumstances

﴿وَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

﴿So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.﴾

This means, worship Allāh and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imām Ahmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say: "There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things, there is no strength and no power except with Allāh, there is no (true)

الْيَوْمَ نُخَوِّدُ كُلَّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ
 اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾ وَأَنذَرَهُمْ يَوْمَ الْأَرْقَادِ الْقُلُوبُ
 لَدَى الْحُسَّاحِ كَظُلُمٍ مَا الْبَاطِلِينَ مِنْ حِمِيرٍ وَلَا يَسْمَعُ
 يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾
 وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ
 شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾ أَوَلَمْ يَكْبُرُوا فِي
 الْأَرْضِ فَنَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ
 كَانُوا هُمْ أَشَدُّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ
 بِتُورِهِمْ وَمَا كَانَ لَهُمْ مِنْ آلِهَةٍ مِنْ وَاقٍ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ
 كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ
 قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا
 وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَى فِرْعَوْنَ وَحَسَنَ وَفَرَّوْنَ
 فَقَالُوا سِحْرٌ كَذَابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ
 عِنْدِنَا قَالُوا اقْتُلُوا نِسَاءَ الَّذِينَ آمَنُوا مَعَهُ وَأَنسَحُوا
 نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

God except Allah and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allah ﷺ used to say *Tahliil* with this after every prayer."^[1] Something similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.^[2]

It was reported in *Ṣaḥīḥ* from Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allah ﷺ used to say

the following after the prescribed (obligatory) prayers:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَزَنٌ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبُدُ إِلَّا إِيَّاهُ، لَهُ التَّعْلَمُ وَلَهُ الْقَضَى وَلَهُ النَّشْأُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

*There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none

[1] Ahmad 4:4. *Tahliil* is to say, "La ilaha illallah" or its like in meaning.

[2] Muslim 1:416, Abu Dāwud 2:173, An-Nasā'ī 3:78, 79.

but Him; His is the blessing and virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers hate that ^[1]

﴿رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ فِي مَنْ شَاءَ مِنْ بَيْنِ يَدَيْهِ. يُخْذِرُ بَيْنَ أَلَدَيْنِ يَوْمَهُمْ يَوْمَ لَا يَجْنُ عَلَى أَقْوَامٍ مِنْهُمْ مَنْ لَمْ يَكُنِ اللَّهُ إِلَهُهُمْ وَهُمْ أَلِفًا نَسُوا الْيَوْمَ أَنْ يَخِفُوا كُلِّ قَوْمٍ بِمَا كَانُوا يَكُونُونَ﴾ (70:1-4)

﴿15. (He is Allāh) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting﴾

﴿16 The Day when they will come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾

﴿17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allāh is swift in reckoning.﴾

Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allāh tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the Āyah:

﴿يَوْمَ لَوْ رُئِيَ السَّمَاءُ مِنْ مَرْجٍ الْمَطْبُوعَةِ وَهَزُلَتْ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُ خَمِيرٍ أَلْفٍ سَوْءًا﴾ (70:5)

﴿From Allāh, the Lord of the ways of ascent. The angels and the Rūḥ (Jibrīl) ascend to Him in a Day the measure whereof is fifty thousand years.﴾ (70:3-4).

If Allāh wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty

[1] Muslim 1:415.

thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِ. عَلَى مَنْ يَشَاءُ مِنْ بَنَاتِهِ مِنْ يَشَاءُ﴾

﴿He sends the revelation of His command to any of His servants He wills,﴾

This is like the Āyāt:

﴿يَرْسِلُ الْفَلَاحَةَ بِالرُّوحِ مِنْ أَمْرِ. عَلَى مَنْ يَشَاءُ مِنْ بَنَاتِهِ أَنْ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

﴿He sends down the angels with the Rūh (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."﴾ (16:2), and

﴿وَرَبُّكَ يَقُولُ رَبِّ الْقَلَمِ: مَلَأَ بِالرُّوحِ الْأَمْرَ: عَلَى مَلِكٍ يُنْكَرُ مِنَ الْمُرْسَلِينَ﴾

﴿And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibril) has brought down Upon your heart that you may be (one) of the warners.﴾ (26:192-194)

Allah says:

﴿يُنْذِرُ يَوْمَ التَّلَاقِ﴾

﴿that he may warn (men) of the Day of Mutual Meeting,﴾

‘Alī bin Abī Ṭalḥah reported that Ibn ‘Abbās said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allah warns His servants."¹¹ That is the Day when everyone will find out about his deeds, good and bad.

﴿يَوْمَ هُمْ تَبْرَأُونَ لَا يَخْفَى عَلَى اللَّهِ وَجْهُهُمْ﴾

﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾

means, they will all appear in the open, with nothing to give them shelter or shade, or cover them Allah says:

﴿يَوْمَ هُمْ تَبْرَأُونَ لَا يَخْفَى عَلَى اللَّهِ وَجْهُهُمْ﴾

¹¹ Aṭ-Ṭabarī 21 :364.

«The Day when they will come out, nothing of them will be hidden from Allah.»

meaning, everything will be equally known to Him.

﴿إِنَّ الْمَلِكَ الْيَوْمَ يَوْمَ الْقِيَامَةِ﴾

«Whose is the kingdom this Day? It is Allah's, the One, the Irresistible!»

We have already mentioned the *Hadith* of Ibn Umar, may Allah be pleased with him, that Allah will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَمَا الْجَبَّارُ، أَمَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»^[1]

«I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?»^[1]

In the *Hadith* about the Trumpet, it says that Allah will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today?" three times, and He will answer Himself by saying,

﴿يَوْمَ الْقِيَامَةِ﴾

«It is Allah's, the One, the Irresistible!»^[2] meaning, He is the Only One Who has subjugated all things.

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is swift in reckoning.»

Here Allah tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allah says:

^[1] *Fath Al-Bari* 8:413, Muslim no. 7051, At-Tabari 21:327.

^[2] *Aṭ-Ṭiwal* p. 270. This is a lengthy text which is not authentic.

﴿لَا ظُلْمَ الْيَوْمَ﴾

﴿This Day no injustice (shall be done to anybody).﴾

It was reported in *Ṣaḥīḥ Muslim* from Abu Dharr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said that Allāh said:

إِنَّمَا يَنْبَغِي لِي أَنْزِلَ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالُمُوا - إِلَى
أَنْ تَقُولَ - يَا يَبَادِي إِسْمَا بِنِ أَغْمَالِكُمْ أَحْصَيْنَا عَلَيْكُمْ ثُمَّ أَوْفَيْكُمْ بِهَا، فَمَنْ وَجَدَ
خَيْرًا فَلْيَحْمَدِ اللَّهَ بَارِكًا وَمَتَالِي، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

"O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another .. " up to: "O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allāh, and whoever finds something other than that, let him blame no one but himself." ⁽¹⁾

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿Truly, Allāh is swift in reckoning.﴾ means, He will bring all His creation to account as if He is bringing just one person to account. This is like the *Āyah*:

﴿مَا خَلَقَكُمْ إِلَّا مِنْ نَفْسٍ وَاحِدَةٍ﴾

﴿The creation of you all and the resurrection of you all are only as a single person﴾ (31:28)

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَنَفْثِ الْوَعْدِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

﴿وَأَنذَرْتُمْ بِهِ الْآفَاقَ بِإِذْنِ الْقُلُوبِ لَنُيْلَ الْفَاسِقِينَ مَا لِلظَّالِمِينَ مِنْ حِسْمٍ وَلَا يَنْفَعُ
يُطَاعُونَ﴾ بِحَسْمٍ خَلْبَةِ الْأَعْيُنِ وَمَا تُحْيِي الْقُلُوبَ إِلَّا وَاللَّهُ يَتَّقِي الْخَائِفُونَ وَيَقْرَأُونَ
دُرُودَهُمْ لَا يَقْرَأُونَ بِشَيْءٍ إِلَّا أَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٠﴾

﴿18 And warn them of the Day that is drawing near, when

⁽¹⁾ Muslim 4:1994.

the hearts will be at the throats Kāzimīn. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

﴿19. Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾

﴿20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

Warning of the Day of Resurrection and Allāh's judgement on that Day

The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allāh says:

﴿أَوَلَمْ يَأْتِ الْآيَةُ ﴿١﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَافِيَةٌ ﴿٢﴾﴾

﴿The Day of Resurrection draws near. None besides Allāh can avert it﴾ (53:57-58)

﴿اقْتَرَبَ لِلسَّاعَةِ وَأَنشَقَّ الْقَمَرُ ﴿١﴾﴾

﴿The Hour has drawn near, and the moon has been cleft asunder﴾ (54:1)

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ ﴿١﴾﴾

﴿Draws near for mankind their reckoning﴾ (21:1),

﴿لَقَدْ أُمِرْنَا أَنْ نَسْعَىٰ وَلَا نَسْتَعْجِلَ ﴿١﴾﴾

﴿The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it﴾ (16:1),

﴿لَمَّا رَأَوْهُ زُلْفَةً سَيَفَتْ وُجُوهُ الَّذِينَ كَفَرُوا ﴿١﴾﴾

﴿But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief﴾ (67:27), and

﴿إِذَا الْقُلُوبُ لَنَّىٰ الْمَتَابِ كَظِيمٍ ﴿١﴾﴾

﴿when the hearts will be at the throats Kāzimīn.﴾

Qatadah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their

places.^[1] This was also the view of Ikrimah, As-Suddi and others

﴿كَظِيمٍ﴾

﴿Kāzīmīn﴾ means silent, for no one will speak without His permission:

﴿يَوْمَ يَأْتُ الرُّوحُ وَالْمَلَائِكَةُ سَاقًا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ يُحَدِّثُ مَا شَاءَ﴾

﴿The Day that Ar-Rūḥ (Jibrīl, and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.﴾ (78:38).

Ibn Jurayj said:

﴿كَظِيمٍ﴾

﴿Kāzīmīn﴾ "It means weeping."^[2]

﴿لَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطْرَقُ﴾

﴿There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

means, those who wronged themselves by associating others in worship with Allāh, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

﴿يَسْمِعُ سَائِرَ الْآعْيُنِ وَمَا تُخْفِي الصُّفُوفُ﴾

﴿Allah knows the fraud of the eyes, and all that the breasts conceal.﴾

Allāh tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allah. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Aḍ-Ḍaḥḥāk said

﴿سَائِرَ الْآعْيُنِ﴾

[1] Aḡ-Ṭabarī 21:368.

[2] Ad-Durr Al-Manthūr 7:281.

«the fraud of the eyes.» "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it."^[1] Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh knows when the eye looks at something, whether it wants to commit an act of betrayal or not."^[2] This was also the view of Mujāhid and Qatādah.^[3] Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿رَبَّنَا أَخْفِ السُّوءَ﴾

«and all that the breasts conceal.» "He knows, if you were able to, whether you would commit Zinā with a woman or not."^[4] As-Suddī said:

﴿رَبَّنَا أَخْفِ السُّوءَ﴾

«and all that the breasts conceal.» meaning, of insinuating whispers.

﴿وَاللَّهُ يَفْقَهُ الْخَيْرَ﴾

«And Allāh judges with truth,» means, He judges with justice. Al-A'mash narrated from Sa'īd bin Jubayr from Ibn 'Abbās, may Allāh be pleased with him, that this *Āyah* means: "He is able to reward those who do good with good and those who do evil with evil."^[5]

﴿إِنَّ اللَّهَ هُوَ السَّمِيعُ الْغَنِيُّ﴾

«Certainly, Allāh! He is the All-Hearer, the All-Seer.»

This is how it was interpreted by Ibn 'Abbās, may Allāh be pleased with him. This is like the *Āyah*:

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْمَنَى﴾

«that He may requite those who do evil with that which they have done, and reward those who do good, with what is best» (53:31).

[1] Al-Qurṭubī 15:303.

[2] At-Ṭabari 21:369.

[3] At-Ṭabari 21:370.

[4] At-Ṭabari 21:369.

[5] At-Ṭabari 21:369.

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴿while those to whom they invoke besides Him,﴾

means, the idols and false gods,

﴿لَا يَنْفَعُونَ شَيْئًا﴾

﴿cannot judge anything.﴾ means, they do not possess anything and they cannot judge anything.

﴿إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

﴿أَوَلَمْ يَرَوْا فِي الْأَرْضِ مَظَاهِرَ أَنبِيَآءٍ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمُ الْأَشَدَّ
يَنْفَعُ قُوَّةً وَذِكْرًا فِي الْأَرْضِ فَأَنذَرْتُمُ اللَّهَ يَنْفَعُكُمُ اللَّهُ إِن كَان لَّهُم مِّنْ آلَاءٍ مِّنْ وَلَدِكُم مِّن
مَّا كَانَتْ لَهُمْ كَانَتْ لَكُمُ الْآيَاتُ يَنْصَرُّونَ إِلَى اللَّهِ فَلَاعْلَمُمْ أَنَّ يَوْمَهُمْ أَشَدُّ
بَاقٍ﴾

421. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.﴾

422. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allāh seized them. Verily, He is All-Strong, Severe in punishment.﴾

The Severe Punishment for the Disbelievers

﴿أَوَلَمْ يَرَوْا﴾

﴿Have they not traveled,﴾ 'these people who disbelieve in your Message, O Muḥammad,'

﴿فِي الْأَرْضِ مَظَاهِرَ أَنبِيَآءٍ كَانُوا مِن قَبْلِهِمْ﴾

﴿in the land and seen what was the end of those who were before them?﴾

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

﴿وَبَقِيَ فِي الْأَرْضِ﴾

﴿and in the traces in the land﴾ means, they left behind traces in the earth, such as structures, buildings and dwellings which these people [i.e., the Quraysh] cannot match. This is like the *Āyât*:

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ تَكُنَّكُمْ فِيهِ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you!﴾ (46:26)

﴿وَأَنشَأُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا﴾

﴿and they tilled the earth and populated it in greater numbers than these have done﴾ (30:9).

Yet despite this great strength, Allah punished them for their sin, which was their disbelief in their Messengers.

﴿وَمَا كَانَ لَهُمْ مِنْ آلَافٍ﴾

﴿And none had they to protect them from Allāh﴾

means, they had no one who could protect them or ward off the punishment from them.

Then Allāh mentions the reason why He punished them, and the sins which they committed. Allah says:

﴿ذَٰلِكَ بِأَنَّهُمْ كَانَتْ إِلَيْهِمْ رُسُلُهُمْ يَآئِبِينَ﴾

﴿That was because there came to them their Messengers with clear evidences﴾

meaning with clear proof and definitive evidence.

﴿كَفَرُوا﴾

﴿but they disbelieved﴾ means, despite all these signs, they disbelieved and rejected the Message.

﴿فَأَخَذَهُمُ اللَّهُ﴾

﴿So Allah seized them﴾ means, He destroyed them utterly, and a

سورة الغافر

٤٧٠

سورة الغافر

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
 أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٣﴾
 وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ
 لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ ﴿٢٤﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ
 فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ
 أَنَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا
 فَعَلَيْهِ كَيْدُهُ وَإِنْ يَكُ صَادِقًا بُعِثْكُمْ بَعْضُ الْآلِيَةِ
 بَعْدَكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٥﴾ يَنْفِرُ
 لَكُمْ الْمَلِكُ الْيَتِيمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ سَعَرَ مِنْ
 بَأْسِ اللَّهِ إِنْ جَاءَ نَافِلٌ لِفِرْعَوْنَ مَا أُرِيكُمْ إِلَّا مَا رَى وَمَا
 أَهْبَيْكُمْ إِلَّا سَيْلَ لُحْيٍ ﴿٢٦﴾ وَقَالَ الْآلِيَةُ آمَنُوا بِقَوْمِي يَتَّبِعُوا
 الْحَقَّ عَلَيْهِمْ يَوْمَ الْآخِرَةِ ﴿٢٧﴾ يَمْلِكُ دَابَّ قَوْمِ نُوحٍ
 وَنُوحٌ وَمُودُ الْيَتِيمِ مِنْ بَعْدِهِمْ وَمَا اللَّهُ بِدُلْفٍ لِلْبَاطِلِ ﴿٢٨﴾
 وَيَنْفِرُ فِي آسَافٍ عَتَاكُمْ يَوْمَ الْآسَافِ ﴿٢٩﴾ يَوْمَ تُولَدُ مُدِيرِينَ
 مَا لَكُمْ مِنْ مُؤْمِنِينَ عَاصِرِينَ وَمَنْ يُضِلِلِ اللَّهُ فَالَهُ مِنْ هَادٍ ﴿٣٠﴾

similar fate awaits the disbelievers

﴿يَهُ قَوِي شَدِيدُ الْعَذَابِ﴾

«Verily, He is All-Strong, Severe in punishment»

means, He is possessed of great strength and might.

﴿شَدِيدُ الْعَذَابِ﴾

«Severe in punishment» means, His punishment is severe and agonizing; we seek refuge with Allāh, may He be blessed and exalted, from that.

﴿وَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ إِلَى فِرْعَوْنَ وَهُمَّنْ وَقُرُونَا سِجْرًا كَذَابٍ إِنَّ لَنَا عَذَابَهُمْ

بِالْحَقِّ مِنْ عَذَابٍ قَالُوا أَنْتُمْ أَنْتُمْ الْيَتِيمَ أَمْسُوا عَنْهُ وَاتَّبِعُوا نِسَاءَهُمْ وَمَا كُنْتُمْ بِكَافِرِينَ إِلَّا فِي سَعْتِنَا ۚ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ۚ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ ۚ

﴿23. And indeed We sent Mūsā with Our Āyāt, and a manifest authority,﴾

﴿24. To Fir'awn, Hāmān and Qārūn, but they called (him): "A sorcerer, a liar!"﴾

﴿25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live," but the plots of disbelievers are nothing but in

vain!﴾

﴿26. Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!"﴾

﴿27. Mūsā said, "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

The Story of Mūsā and Fir'awn

Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Mūsā bin 'Imrān, peace be upon him, whom Allāh sent with clear proof and definitive evidence. Allāh says:

﴿بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ﴾

﴿with Our Āyāt, and a manifest authority﴾. Authority means proof and evidence.

﴿إِلَٰهَ فِرْعَوْنَ﴾

﴿to Fir'awn﴾, who was the king of the Copts of Egypt.

﴿وَهَامَانَ﴾

﴿Hāmān﴾ who was his adviser.

﴿وَقَارُونَ﴾

﴿and Qarūn﴾ who was the richest trader among the people of his time.

﴿فَنَادُوا سَاحِرًا كَاذِبًا﴾

﴿but they called (him) · "A sorcerer, liar"﴾

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allāh. This is like the Āyah:

﴿كَذَٰلِكَ مَا لَكَ أَلَّا تَكُونَ مِنَ الْقَائِلِينَ بِإِلَٰهِهِمْ إِلَٰهًا إِلَّا أَنزَلْنَاهُ فِي قُرْآنٍ مُّبِينٍ ۚ لَئِيْلَ مَا يَصِفُونَ﴾

﴿طٰٓفِرٌ﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!» (51:52-53)

﴿فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ رَبِّهِمْ﴾

«Then, when he brought them the Truth from Us,»

means, with definite evidence that Alāh had sent him to them,

﴿قَالُوا اقْتُلُوا اِنَّهُ الْبُتَّ مُؤْمَرًا مَعَهُ وَاسْتَعِيرُوا بِكَاهِهِمْ﴾

«they said: "Kill with him the sons of those who believe and let their women live;»

This was a second command from Fir'awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Mūsa, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Mūsa as a bad omen. they said:

﴿أُرِيتَ بَنَ كَنْدَ أَنْ تَنْبِيئَكَ رُبُّ مَا يَنْفَعُنَا قَالَ عَزَّ وَكَبَّرَ أَنْ يَهْلِكَ عَدُوَّكُمْ
يَسْتَنْبِئُكُمْ فِي الْآخِرِ يَسْفُتَرُ كَيْفَ تَسْلُودُ﴾

«"We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"» (7:129).

Qatādah said, this was one command after another.^[1]

﴿وَمَنْ كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

«but the plots of disbelievers are nothing but in vain.»

means, their schemes and intentions to reduce the numbers of the Children of Israel lest they prevail over them – were doomed to failure.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رُءُوسَهُ﴾

[1] At-Ṭabari 21:373.

﴿Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord'..."﴾

Fir'awn, may Allāh curse him, resolved to kill Mūsā, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

﴿وَلْيَدْعُ رَبَّهُ﴾

﴿and let him call his Lord'﴾ means, 'I do not care.' This is the utmost in offensive stubbornness.

﴿إِنْ نَدَاكَ لَبِئْسَ مَا يَدْعُكَ فِي الْأَرْضِ إِلَّا قَوْمٌ فَسَادٌ﴾

﴿I fear that he may change your religion, or that he may cause mischief to appear in the land!﴾

means, Mūsā; Fir'awn was afraid that Mūsā would lead his people astray and change their ways and customs. As if Fir'awn would be concerned about what Mūsā might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

﴿وَقَالَ مُوسَىٰ إِنِّي عُثْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ﴾

﴿Mūsā said: 'Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!'﴾

means, when he heard that Fir'awn had said,

﴿دَعُونِي أَقْتُلْ مُوسَىٰ﴾

﴿Leave me to kill Mūsā,﴾ Mūsā, peace be upon him, said, "I seek refuge and protection with Allāh from his evil and the evil of those like him." So he said:

﴿إِنْ عُثْتُ بِرَبِّي وَرَبِّكُمْ﴾

﴿Verily, I seek refuge in my Lord and your Lord﴾

- those who were being addressed here

﴿مِنْ كُلِّ مُتَكَبِّرٍ﴾

﴿from every arrogant﴾ means, from every evildoer,

﴿لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ﴾

﴿who believes not in the Day of Reckoning!﴾

Fir'awn believed apart from this man, the wife of Fir'awn, and the one who said,

﴿يَتَشَوَّعُ بِكُمْ أَسْلَافُ الْمُسْرِفِينَ إِنَّهُمْ يَخْتَرِعُونَ﴾

“O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you.” (28:20)

This was narrated by Ibn Abi Hātim.^[1] This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir'awn said,

﴿تَدْعُونَ أَتْلَ مُوسَى﴾

﴿Leave me to kill Mūsā,﴾ The man was seized with anger for the sake of Allāh, and the best of Jihād is to speak a just word before an unjust ruler, as is stated in the Ḥadīth.^[2] There is no greater example of this than the words that this man said to Fir'awn:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ﴾

﴿Would you kill a man because he says: 'My Lord is Allāh,﴾

Al-Bukhārī narrated a similar story in his Ṣaḥīḥ from 'Urwah bin Az-Zubayr, may Allāh be pleased with him, who said: "I said to 'Abdullāh bin 'Amr bin Al-'Ās, may Allāh be pleased with him: Tell me, what was the worst thing the idolators did to the Messenger of Allāh ﷺ? He said, 'While the Messenger of Allāh ﷺ was praying in the courtyard of the Ka'bah, 'Uqbah bin Abi Mu'īt came and grabbed the shoulder of the Messenger of Allāh ﷺ and started twisting his garment so that it strangled him. Abu Bakr, may Allāh be pleased with him, came and grabbed ['Uqbah's] shoulder and pushed him away from the Prophet ﷺ, then he said,

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

﴿Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord?﴾"^[3]

This was recorded by Al-Bukhārī.^[3]
Allāh's saying:

^[1] Al-Qurṭubī 15:306.

^[2] Tuḥfat Al-Aḥwadhī 6:390.

^[3] Faṭḥ Al-Bārī 8:416.

kinship that existed between him and them, by not harming him. Allāh says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ لَئِنْ إِلَّا النِّعَةَ الَّتِي فِي الْوَدَّعِ﴾

«Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."» (42:23),

meaning, 'do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾

«Verily, Allāh guides not one who is a transgressor, a liar!»

means, 'if the one who claims to have been sent by Allāh is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allāh would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allāh bestowed upon them and that the vengeance of Allāh would befall them:

﴿يَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ نُظَاهِرُكُمْ فِي الْأَرْضِ﴾

«O my people! Yours is the kingdom today, you being dominant in the land.»

means, 'Allāh has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allāh and believing in his Messenger, and beware of the punishment of Allāh if you reject His Messenger.'

﴿فَمَنْ يَنْصَرِفْ مِنْ بَيْنِ أُمَّةٍ إِلَى جَانِبٍ﴾

«But who will save us from the torment of Allāh, should it befall us?»

means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allāh, if He decides to

punish us.' Fir'awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir'awn.

﴿مَا أُرِيكُمْ إِلَّا مَا أَرَى﴾

﴿I show you only that which I see,﴾ meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir'awn lied, because he knew that Mūsā was telling the truth concerning the Message which he brought

﴿فَلَقَدْ يَكْتُ مَا أُرَدُّ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ سَاءَ مَا يَحْكُمُ﴾

﴿[Mūsā] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth."﴾ (17:102)

﴿وَمَعَدُوا بِهَا وَاسْتَفْتَنَهُ آيَاتِهِمْ طَائِفًا مِّنْهُمْ﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof﴾ (27:14)

﴿مَا أُرِيكُمْ إِلَّا مَا أَرَى﴾

﴿I show you only that which I see,﴾ - Fir'awn uttered a lie and a fabrication, he betrayed Allah and His Messenger, and cheated his people by not advising them sincerely.

﴿وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ النَّارِ﴾

﴿and I guide you only to the path of right policy!﴾

means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allah says:

﴿مَاتُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

﴿they followed the command of Fir'awn, and the command of Fir'awn was no right guide﴾ (11:97).

﴿وَأَسَلْ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَىٰ﴾

﴿And Fir'awn led his people astray, and he did not guide them﴾ (20:79)

According to a Ḥadīth:

and those who came after them And Allāh wills no injustice for (His, servants).”﴿

﴿32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling "﴾

﴿33. A Day when you will turn your backs and flee having no protector from Allāh. And whomever Allāh sends astray, for him there is no guide.﴾

﴿34. And indeed Yūsuf did come to you, in times gone by with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a transgressor and a skeptic.﴾

﴿35. Those who dispute about the Āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant.﴾

Here Allāh tells us that this righteous man, the believer from among the family of Fir'awn, warned his people of the punishment of Allah in this world and the Hereafter, saying,

﴿يَنْذِرُكُمْ يَوْمَ تَأْتُوا سَحَابٌ مِّنْ نُفُوسٍ مُّوتٍ﴾

﴿O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)﴾

meaning, those of the earlier nations who disbelieved the Messengers of Allāh, such as the people of Nūh, 'Ād, Thamud and the disbelieving nations who came after them, how the punishment of Allāh came upon them and they had no one to protect them or ward off that punishment.

﴿وَمَا نُنَجِّيكَ مِنْ شَأْنِكَ﴾

﴿And Allāh wills no injustice for (His) servants.﴾

means, Allāh destroyed them for their sins and for their disbelief in and rejection of His Messengers, this was His command and His decree concerning them that was fulfilled Then he said:

﴿يَنْذِرُكُمْ يَوْمَ تَأْتُوا سَحَابٌ مِّنْ نُفُوسٍ مُّوتٍ﴾

﴿And, O my people! Verily, I fear for you the Day when there

will be mutual calling.﴾

meaning, the Day of Resurrection.

﴿يَوْمَ تَوَلَّوْا مُدْبِرِينَ﴾

﴿A Day when you will turn your backs and flee﴾ means, running away.

﴿كَلَّا لَا تَتَذَكَّرُ ۚ إِلَىٰ مَلَكٍ مُّجْتَنِبٍ ۚ﴾

﴿No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾ (75:11-12)

Allāh says:

﴿مَّا لَكُمْ بَيْنَ اللَّهِ وَبَيْنَ عَصِيٍّ﴾

﴿having no protector from Allāh.﴾ meaning, 'you will have no one to protect you from the punishment and torment of Allāh.'

﴿وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ حَادٍ﴾

﴿And whomever Allāh sends astray, for him there is no guide.﴾

means, whomever Allāh sends astray will have no other guide except Him.

Allāh's saying:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ﴾

﴿And indeed Yūsuf came to you, in times gone by, with clear signs,﴾

refers to the people of Egypt. Allāh sent a Messenger to them before the time of Mūsa, peace be upon him, in the person of Yūsuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allāh with justice, but they did not obey him in matters of worshipping Allāh, they only obeyed him in worldly matters that pertained to his position in the government. Allāh says:

﴿ثُمَّ يَأْتِي فِي سُبْحٍ مِّنَّا جَاءَكُمْ بِهِ سَحَابٌ مِّنْ إِذَا هَلَكْتُمْ قُلْتُمْ أَن يَمْسِكَ اللَّهُ يَوْمَ تَمُوتُ ۖ﴾

﴿but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allāh send

after him.”﴾

means, ‘you despaired, and said by way of wishful thinking,’

﴿لَنْ يَبْعَثَ اللَّهُ إِنَّا نَعْتَدُ رُسُلًا﴾

﴿No Messenger will Allāh send after him.﴾ This was because of their disbelief and rejection (of the Messengers).

﴿كَذَلِكَ يُبْلِ أَمَّهُ مَنْ مَرَّ مُنْقَرِفًا ثَرَابًا﴾

﴿Thus Allāh leaves astray him who is a transgressor and a skeptic﴾

means, this is the state of the one whom Allāh sends astray because of his sinful actions and the doubts in his heart.

﴿الَّذِينَ يَحْتَدِرُونَ فِي آيَاتِ اللَّهِ يَقُولُونَ لَوْلَا أَتَيْنَا بِبَيِّنَاتٍ مِّنَ اللَّهِ﴾

﴿Those who dispute about the Āyāt of Allāh without any authority that has come to them.﴾

means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allāh, Allāh will hate them with the utmost loathing Allāh says:

﴿كَرِهَ اللَّهُ مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿it is greatly hateful and disgusting to Allāh and to those who believe.﴾

meaning, the believers too will despise those who are like this, and whoever is like this, Allāh will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allāh says:

﴿كَذَلِكَ يَضَعُ اللَّهُ عَلَيْنَا قُلُوبَنَا مَنَافِرًا﴾

﴿Thus does Allāh seal up the heart of every arrogant.﴾

meaning, so that they cannot follow the truth.

﴿جَبَّارًا﴾

﴿tyrant.﴾

﴿وَقَالَ رَبُّنَا بِمَنْعِهِ إِنِّي لَمِنَ الْمُتَكَبِّرِينَ﴾ أَسَدُ الشَّيْطَانِ فَالْمَلِئِ
إِلَهُ مُرَمَّنٌ وَإِنِّي لَأَكْفَرُ كَذِبًا وَكَذَلِكَ يُرَى لِعِبَادِهِ مَوَدَّةً وَرَحْمَةً
كَهْدُ فَرَقَتِ الْوَلَدَ فِي نَبَابٍ ۝

﴿36. And Fir'aun said "O Haman! Build me a lofty tower that I may arrive at the ways -﴾

﴿37. The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'aun's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'aun led to nothing but loss and destruction.﴾

How Fir'aun mocked the Lord of Mūsā

Allāh tells us of the arrogant and hostile defiance of Fir'aun and his rejection of Mūsā, when he commanded his minister Hāmān to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allāh says:

﴿أَوْفِدْ لِي مَهْمَرًا عَلَى الْقُلُوبِ فَأَسْكُنْ فِي سَرَحٍ﴾

﴿So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a lofty tower﴾ (28:38).

﴿لَعَلَّ أَتْلُعَ الْأَسْمَانَ﴾

﴿that I may arrive at the ways - the ways of the heavens,﴾

Sa'īd bin Jubayr and Abu Ṣāliḥ said, "The gates of the heavens."^[1] Or it was said, the ways of the heavens.

﴿وَأَلْقِ إِلَيَّ تَوِيلَ تَوِيلِ قُلُوبِهِ كَذِبًا﴾

﴿and I may look upon the God of Mūsā, but verily, I think him to be a liar﴾

Because of his disbelief and defiance, he did not believe that Allāh had sent Mūsā to him. Allāh says:

﴿وَكَذَلِكَ يُرَىٰ بِرُؤُوسِهِمْ مَوْلَاهُمْ وَهُمْ فِي تَضَلُّلٍ﴾

﴿Thus it was made fair seeming, in Fir'aun's eyes, the evil of his deeds, and he was hindered from the path﴾

means, this act of his [building the tower], by means of which he wanted to deceive his people and make them think that he could prove that Mūsā was lying. Allāh says:

﴿وَمَا كَيْدُ مِرْيَوتٍ إِلَّا فِي تَبَلُّرٍ﴾

[1] Al-Qurtubi 15:314.

﴿and the plot of Fir'aun led to nothing but loss and destruction.﴾

Ibn 'Abbās and Mujāhid said, "Meaning nothing but ruin."^[1]

﴿وَقَدْ آتَيْنَاكَ بَقَرَةً تَتَّبِعُ لَكَ فِي الدُّنْيَا مَتَاعًا وَبِالْآخِرَةِ أَنتَ الْمَكْرُورُ ۚ وَمَنْ يُؤْتَ الْحِكْمَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَلَا يَشْعُرُ بِهَا إِلَّا الَّذِينَ يُؤْتُونَ الْحِكْمَ ۚ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۚ﴾

﴿38 And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct."﴾

﴿39 "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever."﴾

﴿40 "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit."﴾

More of what the Believer from Fir'aun's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

﴿يَتَّبِعُوا أَمْرِي لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿O my people! Follow me, I will guide you to the way of right conduct.﴾

This is in contrast to the false claim of Fir'aun:

﴿وَمَا أُمِّيتُ إِلَّا سَبِيلَ الرَّشَادِ﴾

﴿and I guide you only to the path of right policy.﴾

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allāh, Mūsā, peace be upon him. He said:

﴿يَتَّبِعُوا أَمْرِي إِنَّمَا هَذِهِ الدُّنْيَا مَتَاعٌ﴾

[1] Al-Ṭabarī 21:388.

means, on the basis of ignorance, with no proof or evidence.

﴿وَأَنَا أَعُوذُكَ إِلَى الْمَغْفِرِ الْكَرِيمِ﴾

﴿and I invite you to the Almighty, the Oft-Forgiving!﴾

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

﴿لَا جَرَمَ أَنْ تَدْعُونِي إِلَيْهِ﴾

﴿Lā jarama, you call me to one﴾ They say it means, "Truly." As-Suddi and Ibn Jarir said that the meaning of His saying:

﴿لَا جَرَمَ﴾

﴿Lā jarama﴾ means "Truly." Aḡ-Ḍaḥḥāk said:

﴿لَا جَرَمَ﴾

﴿Lā jarama﴾ means, "No lie." 'Alī bin Abi Ṭalḥah and Ibn 'Abbās said:

﴿لَا جَرَمَ﴾

﴿Lā jarama﴾ means, "Indeed, the one that you call me to of idols and false gods

﴿إِنِّي لَمْ دَعُوهُ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ﴾

﴿that does not have a claim in this world or in the Hereafter﴾."

Mujāhid said, "The idols that do not have anything."^[1] Qatādah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter."^[2] This is like the Āyah:

﴿وَمَنْ أَمْسَلَ مِنْ مُدْغِلٍ أَوْ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْبَاسِ وَهُمْ عَنْ دُعَائِهِمْ

مُتَوَلِّونَ ۚ وَإِنَّا خُذَرٌ الْأُمَمِ كَمَا فُتِنَ الْأَمَنَاءُ وَلَوْ بِإِذْنِهِمْ كُفِرُوا ۚ﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them? And when the people are gathered, they will become their enemies and deny their

[1] Aḡ-Ṭabari 21:392.

[2] Aḡ-Ṭabari 21:392.

worship ﴿ (46:5-6)

﴿إِنْ يَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَهُمْ وَوَءَىٰ لَهُمْ عَذَابُهُمْ﴾

﴿If you invoke them, they hear not your call, and if they were to hear, they could not grant it to you﴾ (35-14).

﴿وَأَنَّ مَرْءَنَا إِلَهُهُمْ﴾

﴿And our return will be to Allah,﴾ means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

﴿وَأَنَّ الْتَائِبِينَ هُمْ أَصْحَابُ النَّارِ﴾

﴿and the transgressors, they shall be the dwellers of the Fire﴾

meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allah.

﴿فَتَذَكَّرُ مَا قَدْ كَانُوا فَعَلُوا﴾

﴿And you will remember what I am telling you,﴾

means, 'you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail

﴿وَتَذَكَّرُ أَمْرِي إِلَىٰ اللَّهِ﴾

﴿and my affair I leave it to Allah.﴾ means, 'I put my trust in Allāh and seek His help, and I renounce you utterly'

﴿يَكُنِ اللَّهُ صِوْرًا يَتَّبِعُونَ﴾

﴿Verily, Allah is the All-Seer of (His) servants.﴾

means, He knows all about them, may He be exalted and sanctified and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power

﴿وَرَفَعَهُ اللَّهُ سَبْعِينَ مِائَةً أَلْفًا مِائَةً﴾

﴿So Allah saved him from the evils that they plotted,﴾

means, in this world and in the Hereafter, in this world, Allāh saved him along with Musa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

﴿وَمَنْ يَكُنْ يَرْجُونَ سَوْءَ الْعَذَابِ﴾

﴿while an evil torment encompassed Fir'aun's people.﴾

this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

﴿وَيَوْمَ نَقُومُ السَّعَةِ أَزْجَرَ مَا تَلَ يَرْجُونَ أَنَّهُ الْعَذَابِ﴾

﴿And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'aun's people to the severest torment!"﴾

meaning, more intense pain and greater agony. This *Āyah* contains one of the major proofs used by the *Ahlus-Sunnah* to prove that there will be torment in the grave during the period of *Al-Barzakh*; it is the phrase.

﴿أَنَّا يَرْجُونَ عَذَابًا وَعَذَابًا﴾

﴿The Fire, they are exposed to it, morning and afternoon﴾.

But the question arises: this *Āyah* was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of *Al-Barzakh*.^[1] Imam Ahmad recorded from 'Ā'ishah, may Allāh be pleased with her, that a Jewish woman used to serve her, and whenever 'Ā'ishah did her a favor, the Jewish woman would say, "May Allāh save you from the torment of the grave." 'Ā'ishah said, "Then the Messenger of Allāh ﷺ came in, and I said, 'O Messenger of Allāh, will there be any torment in the grave before the Day of Resurrection?' He ﷺ said,

«لَا، مَنْ رَعِمَ ذَلِكَ؟»

«No, who said that?» I said, "This Jewish woman, whenever I do her a favor she says: May Allāh save you from the torment of the grave." The Messenger of Allāh ﷺ said,

«كَذَبَتْ يَهُودُ رَعِمَ عَلَى اللَّهِ أَكْذَبُ، لَا عَذَابَ ذُو يَوْمِ الْقِيَامَةِ»

[1] The life after death, before the Day of Resurrection

«The Jews are lying, and they tell more lies about Allāh. There is no torment except on the Day of Resurrection.»

Then as much time passed as Allāh willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice.

«الْفَرَّ كَفَّعَ النَّارِ الْمُظْلِمِ، إِنِّي أَنَا لَو تَقْلُبُونَ مَا أَغْلَى لَكُمْ عَمِيرًا وَحَقَّكُمْ قِيلًا، أَيُّهَا النَّاسُ، اسْتَجِيبُوا نَادِيَ عَذَابِ الْفَرِّ، إِنَّ عَذَابَ الْفَرِّ حَقٌّ»

«The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allāh from the torment of the grave, for the torment of the grave is real.»¹¹

This chain of narration is *Ṣaḥīḥ* according to the conditions of Al-Bukhārī and Muslim, although they did not record it. It was said, 'how can this report be reconciled with the fact that the *Āyah* was revealed in Makkah and the *Ayah* indicates that there will be torment during the period of *Al-Barzakh*?' The answer is that the *Āyah* refers to the souls (of Fir'aun and his people) being exposed to the Fire morning and evening, it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in *Al Barzakh*, and their feeling pain as a result, this is indicated in the *Sunnah*, in some *Ḥadīths* which we will mention below.

It was said that this *Ayah* refers to the punishment of the disbelievers in *Al Barzakh*, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the *Ḥadīth* recorded by Imām Ahmad from 'Ā'ishah, may Allāh be pleased with her, according to which the Messenger of Allāh ﷺ entered upon 'Ā'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave." The Messenger of Allāh ﷺ was worried and said:

«لَيْسَ يُتْرَكُ يَهُودٌ»

«Only the Jews will be tested.»

'Ā'ishah, may Allāh be pleased with her, said, "Several nights

¹¹ Ahmad 6-81

passed, then the Messenger of Allāh ﷺ said:

«لَا يُكْتَمُ تَمْتَرُونَ فِي الْقُبُورِ»

“Verily you will be tested in the graves.”

‘Ā’ishah, may Allāh be pleased with her, said, “After that, the Messenger of Allāh ﷺ used to seek refuge with Allāh from the torment of the grave.”^[1] This was also recorded by Muslim.^[2]

It could be said that this Āyah indicates that the souls will be punished in *Al-Barzakh*, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allāh revealed something about the torment of the grave to His Prophet ﷺ, he sought refuge with Allāh from that. And Allāh knows best. The *Hadiths* which speak of the torment of the grave are very many. Qatadah said, concerning the Āyah,

﴿عُمَرَا وَعَشِيًّا﴾

«*morning and afternoon*» (This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir‘awn, this is your position.^[3] Ibn Zayd said, “They are there today, being exposed to it morning and evening, until the Hour begins

﴿وَيَوْمَ نَقُومُ سَاعَهُ أُتْلَوْا مِنْ فِيْزِهِمْ أَتَمَدَّ الْأَعْدَابُ﴾

«And on the Day when the Hour will be established (it will be said to the angels) ‘Cause Fir‘awn’s people to enter the severest torment!’»

The people of Fir‘awn are like foolish camels, stumbling into rocks and trees without thinking.” Imām Ahmad recorded that Ibn ‘Umar, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said,

«إِنْ أَخَذَكُمْ إِذَا مَاتَ حُرُصٌ عَلَيْهِ مَقْعَدُهُ الْفَدَاءِ وَالْعَرِيَّةِ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ
فَمَرَّ أَهْلُ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ نَمَسَ أَهْلُ النَّارِ، يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى
يَتَعَفَّفَ عَنْ وَحْلِ إِلَهِهِ يَوْمَ يُنْتَامِي»

“When one of you dies, he is shown his place [in Paradise or Hell]

^[1] Ahmad 6:248.

^[2] Muslim 1:410.

^[3] At-Tabarī 21:396.

Hell: "Call upon your Lord to lighten for us the torment for a day!"

﴿50. They will say: Did there not come to you, your Messengers with (clear) evidences?﴾ They will say "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!"

The Dispute of the People of Hell

Allāh tells us how the people of Hell will dispute and argue with one another, and Fir'awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

﴿يَا كُنَّا لَكَ تَتَا﴾

﴿Verily, we followed you,﴾ meaning, 'we obeyed you and heeded your call to disbelief and misguidance in the world.'

﴿فَهَلْ لَنَا شِرْكٌ مِّنْكَ عَآءِ نَّهِيَآ ذِىكَ الْآلِىَّ﴾

﴿can you then take from us some portion of the Fire?﴾

means, 'can you carry a part of our burden for us?'

﴿قَالَ الْاَوَّلُ لَسْكَرْنَا بِكَ كُلِّ يَوْمٍ﴾

﴿Those who were arrogant will say: "We are all (together) in this (Fire)!..."﴾

meaning 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

﴿إِنَّكَ اَللّٰهُ فَذُكِّرْكُمْ بَيْنَ اَلْيَمَانِىْ﴾

﴿Verily, Allāh has judged (His) servants!﴾

means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the Āyah.

﴿قَالَ يٰٓاَكْرِبُ صَفِّ ذٰلِكَ لَا تَسْتَوِى ۝۶﴾

﴿He will say: "For each one there is double (torment), but you know not"﴾ (7:38)

﴿وَقَدْ اَلَمْنَ فِى الْاٰثَرِ بِحُرَّتِىْ هَمَّهٖ اَدْعَاؤُكُمْ رَسْمًا يَّخْفِىْ عَآءِ يَوْمَآ فِى الْاَلْبَآبِ ۝۷﴾

﴿And those in the Fire will say to the keepers (angels) of Hell. Call upon your Lord to lighten for us the torment for a day!﴾

They know that Allāh will not answer them and will not listen to their prayer, because He said,

﴿اَسْتَرْفِعُوهُنَّ وَلَا تَكْمُرُوهُنَّ﴾

«*Remain you in it with ignominy! And speak you not to Me!*»
(23:108),

so they will ask the keepers of Hell who are like jailers watching over the people of Hell, to pray to Allāh to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

﴿اَزَلِمْتُمْ عَلَيَّ رُءُوسَكُمْ بِاَنبَاءٍ﴾

«*Did there not come to you, your Messengers with (clear) evidences?*»

meaning, was not proof established in the world on the lips of the Messengers?

﴿قَالُوا بَلَىٰ وَكَذٰلِكَ اُنۢزِلَ﴾

«*They will say. 'Yes.' They will reply "Then call (as you like)!..."*»

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allāh will not respond and He will not lighten the torment for you.' They will say,

﴿وَمَا دُعَاۤءُ الْكَافِرِيۡنَ اِلَّا فِيۡ ضَلٰلٍۭاۙ﴾

«*And the invocation of the disbelievers is nothing but in vain!*»

meaning, it will not be accepted or responded to.

﴿اِنَّ قَسَمًا لِّمَنۡ هُمۡ وَالَّذِيۡنَ يَمۡسُرُوۡنَ الْعُرۡسَ الْمُنٰثِرَةَ يَوْمَ الَّذِيۡنَ لَا يَنۢصُرُ الْكَافِرِيۡنَ مَنۡدَرُهُمۡ وَقَهُمۡ اَلۡلَحۡقَةُ وَقَهُمۡ مَّوۡءُ الْقَارِۙ « وَقَالَتۡ مَالِيۡٓ اَمْۤ اُخۡدِعۡتِ وَاُورِثَتِ نَارُۙ كَرۡمِلَ الْفَصۡتِ نَارُۙ هٰذِي وَرَكۡرَكِيۡنِ اِلٰٓذۡنِ الْاَلۡتَبِۙ « فَاصۡبِرِيۡ لِهٰذَا وَقَدۡ هُوَ حَقٌّ وَاسۡتَعِيۡزِيۡ بِرَبِّكَ وَنَحۡبِ بِمَدَدِ رَبِّكَ بِالۡتَمَيۡنِ وَالۡاِنۡكَرِۙ « اِنَّ الَّذِيۡنَ يَحۡمِلُوۡنَ وَاۡتٰنَا اللّٰهُ بِشَیۡءٍ سُلۡطٰنٍ اَتَمُّهُمۡ اِلٰٓى سُدۡرِهِمۡ اِلَّا حِكۡمَتُہُمۡ بِتَلۡوِيۡهِ فَاسۡتَعِيۡذُ بِاللّٰهِ مِنْهُمۡ هُوَ الْاَسۡمِعُۙ بَعِيۡدُۙ ۝۱۱﴾

﴿51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -﴾

﴿52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾

﴿53. And, indeed We gave Mūsā the guidance, and We caused the Children of Israel to inherit the Scripture -﴾

﴿54. A guide and a reminder for men of understanding.﴾

﴿55. So be patient. Verily, the promise of Allāh is true and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī and in the Ibkār.﴾

﴿56. Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allāh. Verily, it is He Who is the All-Hearer, the All-Seer.﴾

The Victory of the Messengers and the Believers

﴿إِن تَصْرُفْ وَذَلِكُمْ إِلَى اللَّهِ مَسْرُورٌ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life.﴾

As-Suddi, 'Allāh never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world.^[1]

Allāh granted victory to His Prophet Muḥammad ﷺ and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madīnah, where He gave him supporters and helpers. Then He caused him to prevail

[1] At-Ṭabari 21: 401.

over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allāh enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of Al-Haram. Through him, Allāh saved it from its disbelief and Shirk. Then Allāh enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allāh in crowds. Then Allāh took him (in death), because of his high status and honor, and He established his Companions as his Khalifahs. They conveyed the religion of Allāh from him, called mankind to Allāh, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muḥammad ﷺ spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allāh says.

﴿إِن كُنْتُمْ رُسُلًا وَابْرِكْ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَعَلَى رُءُوسِهِمْ أَشْهَادٌ ۝﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth﴾

meaning, on the Day of Resurrection the victory will be greater and more complete. Mujāhid said, "The witnesses are the angels."¹

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ﴾

﴿The Day when their excuses will be of no profit to wrongdoers﴾

is referring to the same as,

﴿وَعَلَى رُءُوسِهِمْ أَشْهَادٌ﴾

﴿.the Day when the witnesses will stand forth.﴾ Others read it with that meaning:

﴿وَعَلَى رُءُوسِهِمْ أَشْهَادٌ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ﴾

«And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.»

and the wrongdoers are the idolators.

﴿سَوْرِهِمْ﴾

«their excuses» means, no excuse or ransom will be accepted from them.

﴿وَالَهُمُ اللَّعْنَةُ﴾

«Theirs will be the curse,» means, they will be cast out far away from the mercy of Allāh

﴿وَلَهُمْ سَوْدُ الْقَدَرِ﴾

«and theirs will be the evil abode.» means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed

﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدًى﴾

«And, indeed We gave Mūsā the guidance.»

means, the guidance and light with which Allāh sent him.

﴿وَأَرْسَلْنَا بِنِ إِسْرَءِيلَ الْكِتَابَ﴾

«and We caused the Children of Israel to inherit the Scripture.»

means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir'awn, because of their patience in obeying Allāh and following His Messenger Mūsā.' The Scripture which they inherited, the Tawrah, was

﴿هُدًى وَذِكْرٌ لِّأُولِي الْأَلْبَابِ﴾

«A guide and a reminder for men of understanding»

i.e. those of a sound and upright nature.

﴿مُتَابِرٍ﴾

«So be patient» means, 'O Muḥammad,'

﴿إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

«Verily, the promise of Allāh is true,» means, 'We have promised

that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allāh does not break His promises. What We have told you is true and there is no doubt in it whatsoever '

﴿وَسْتَغْفِرْ بِذُنُوبِكَ﴾

﴿and ask forgiveness for your fault,﴾ This encourages the Ummah to seek forgiveness.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْغُيُوبِ﴾

﴿and glorify the praises of your Lord in the 'Ashr﴾ meaning, at the end of the day and the beginning of the night

﴿وَالْأَكْثَرِ﴾

﴿and in the Ibkār ﴾ meaning, at the beginning of the day and the end of the night.

﴿إِنَّ الَّذِينَ يُحَادِّثُونَ فِي ذُنُوبِهِمْ أَلَّا يَأْتِيَ صُنْفُرٌ مِنْهُمْ﴾

﴿Verily, those who dispute about the Ayat of Allāh, without any authority having come to them,﴾

means they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allāh.

﴿فَإِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مِمَّا قَدْ يُبَيِّنُ﴾

﴿there is nothing else in their breasts except pride They will never have it.﴾

means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

﴿فَأَسْتَجِبْ بِأَنَّهُ﴾

﴿So seek refuge in Allāh.﴾ means, from being like these people,

﴿إِنَّهُمْ هُمُ الَّذِينَ يَأْتُونَ﴾

﴿Verily, it is He Who is the All-Hearer, the All-Secr.﴾

or seek refuge with Him from being like these people who dispute about the Ayat of Allāh without any authority having

بِسْمِ اللَّهِ

٤٧٤

الْحَمْدُ لِلَّهِ

إِنَّ السَّاعَةَ لَأَيُّهَا لَأَرَبَّ فِيهَا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٧﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٥٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ آيَاتٍ لِتَسْكُنُوا فِيهِ وَالنَّهَارُ مُتَوَسِّرًا يَوْمَ يُدْفَعُ اللَّهُ لَكَ وَفَضْلًا عَلَى النَّاسِ وَلَكِنَّ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٥٩﴾ ذَلِكَ كُفْرُكُمْ أَنَّكُمْ رَأَيْتُمْ خَلْقَ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَاتَى تَوَكُّرُونَ ﴿٦٠﴾ كَذَلِكَ يُؤْفِكُ الَّذِينَ كَانُوا يَنْتَابُونَ اللَّهَ بِحُجَّتِهِ ﴿٦١﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فَكْرًا وَالسَّمَاءَ بَنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ فَكَبِّرْ لَهُ رَبُّ الْمَلَكِ ﴿٦٢﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٣﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبُدَ الَّذِينَ كَانُوا مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٤﴾

come to them

﴿الْحَمْدُ لِلَّهِ﴾ الْحَمْدُ لِلَّهِ وَالْأَرْضِ أَكْثَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ رَبِّ يَسْتَوْفَى الْأَرْضَ وَالْعَمِيرُ وَالْوَبَرُ يَمُوتُ وَيَحْيَى وَيُخْلِقُ وَيُفْضِلُ وَلَا إِلَهَ إِلَّا هُوَ يُدْعَى تَدْعُوهُمْ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأَيُّهَا لَأَرَبَّ فِيهَا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٥٩﴾

457. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.﴾

458 And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those

who do evil. Little do you remember!﴾

459. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not ﴾

Life after Death

Allah tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allah says:

﴿أَزِيدُ مَرَّةً لِي مَعَهُ الْوَحْدَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَمَلَّ مِنْ خَلْقِهِنَّ يَعْبُدُونَ عَنْ لَمْ يَخِفْ

الْمَوْتُ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٥﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.﴾ (46:33)

And Allāh says here:

﴿لَعَلَّكَ أَتَىكَ مِنَ الْخَلْقِ شَيْءٌ فَوَلَّيْتَ الْخَلْقَ وَغَرَّبْتَ وَجْهَكَ رَبَّنَا لَا تُخِزْنَا وَلَا نَفُتْهُنَّ إِنَّكَ كَارِهُ الْفِتْيَانِ﴾
﴿يَعْلَمُونَ.﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not ﴾

hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allah had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allāh says

﴿وَمَنْ يَسْتَوِ الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَالَّذِينَ كَفَرُوا وَلَا يَنْصُرُهُمْ رَبُّكَ مَا تَسْكُرُونَ﴾

﴿And not equal are the blind and those who see, nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!﴾

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿Little do you remember!﴾ means, most of the people remember little.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبََّ الْسَّاعَةَ الَّتِي كُنتُمْ تُكْفِرُونَ﴾

﴿Verily the Hour (Day of Judgement) is surely coming.﴾

means, it will indeed come to pass

﴿لَا رَيْبَ فِيهَا وَلَئِنْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿there is no doubt about it, yet most men believe not.﴾

means, they do not believe in it, and in fact they doubt its existence altogether.

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَبِّحُوا عَلٰى سُرُطٍ مِّنْ هٰذَا﴾
 ﴿٤٠﴾

﴿60. And your Lord said, "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"﴾

The Command to call upon Allāh

By His grace and kindness, Allāh encourages His servants to call upon Him, and He guarantees to respond. Sufyān Ath Thawri used to say, "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You O Lord " This was recorded by Ibn Abi Hātim. Similarly; the poet said:

"Allāh hates not to be asked, and the son of Ādam hates to be asked."

Qatādah said that Ka'b Al-Aḥbār said, "This Ummah has been given three things which were not given to any nation before, only to Prophets. When Allāh sent a Prophet, He said to him, 'You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, 'Allāh has not laid upon you any hardship in religion,' but He said to this entire Ummah:

﴿وَمَا كُنَّا بِكُلِّ نَبِيٍّ مِّنْكُمْ مِّنْ عِندِ اللَّهِ فِي شَيْءٍ مِّنْ دِينٍ﴾

﴿and [Allāh] has not laid upon you in religion any hardship﴾
 (22:78)

and it was said to the Prophets individually; 'Call upon Me, I will answer you,' but it was said to this Ummah,

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

﴿Call upon Me, I will answer you﴾ " This was recorded by Ibn Abi Hātim.¹¹

Imam Aḥmad recorded that Al Nu'mān bin Bashir, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

﴿إِنَّ الدُّعَاءَ مَرْجُوءٌ﴾

¹¹ Al Qurṭubī 15:327.

‘Indeed the supplication is the worship.’” Then he recited,

﴿ادْعُونِ أَسْمَاءَ لَكُمْ بِأَتَدْعِي بَسْمِكُمْ عَنْ عَذَابٍ مُنْعَزُونَ جَهَنَّمَ دَلِيلًا﴾

‘And your Lord said: ‘Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!’”^[1]

This was also recorded by the Sunan compilers; At-Tirmidhi, An-Nasa'i Ibn Mājah and Ibn Abi Ḥatim and Ibn Jarir. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2] It was also recorded by Abu Dāwūd, At-Tirmidhi, An-Nasa'i, and Ibn Jarir with a different chain of narration.^[3] Allah's saying:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي﴾

‘Verily, those who scorn My worship’ means, ‘those who are too proud to call on Me and single Me out,’

﴿سَيَدْخُلُونَ جَهَنَّمَ دَلِيلًا﴾

‘they will surely enter Hell in humiliation’

means, in disgrace and insignificance. Imam Ahmad recorded from ‘Amr bin Shu‘ayb from his father, from his grandfather that the Prophet ﷺ said:

فَيُخْشَرُ الْمُتَكَبِّرُونَ يَوْمَ نَبِيَامَةُ أَتَمَّالُ النَّاسُ فِي صُورِ النَّاسِ، يَنْتَلِعُونَ كُلُّ نَفْسٍ مِنْ
الضَّرَبِ، حَتَّى يَدْخُلُوا سَجَنًا فِي جَهَنَّمَ تُقَالُ لَهُ نَوْسٌ، تَقْلُوبُهُ نَارُ الْآتِيرِ،
يُنْقَزُونَ مِنْ طَبَقِ الْحَمَالِ، عُصَاةُ أَهْلِ النَّارِ

‘The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Būlas. They will be fed flames of fire, and given for drunk a paste of insanity dripping from the people the Fire.’^[4]

﴿ثُمَّ إِلَىٰ جَعَزٍ كُمْ أَجَلٌ سَتَكُونُ فِيهِ وَلَهَازٌ مُتَوَسِّمًا بِكَ أَنَّهُ لَقَدْ فَصَّلَ عَنْ

[1] Ahmad 4:271.

[2] *Tuhfat Al-Aḥwadhī* 8:308, An-Nasa'i in *Al-Kubrā* 6:405, Ibn Mājah 2:1258, At-Ṭabarān 21:406, 407.

[3] Abu Dāwūd 1:161, *Tuhfat Al-Aḥwadhī* 9:121, An-Nasa'i in *Al-Kubrā* 6:450.

[4] Ahmad 1:179.

الَّذِينَ وَلَدَكُمْ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْصُرَ اللَّهِ رَبَّكُمْ خَلَقَ خَلْقًا مِمَّنْ لَا إِلَهَ إِلَّا هُوَ مَا تَلْقَوْنَ فِيهَا كَدًّا كَذَلِكُمْ يُوقِنُ أَنَّكُمْ تُكْفَرُونَ ۚ إِنَّ كَذَلِكَ بِأُذُنِ اللَّهِ يُخَوِّفُ لِقَاءَ رَبِّكَ أَنَّكَ كَانَ تُبَدِّلُ مَا تَخْلُقُ مِنْ آلِهَةٍ ۚ إِنَّ اللَّهَ الْوَحِيدَ جَمَلٌ لَكُمْ الْأَرْضُ قَرَارٌ وَآلِهَتُهُ يَسَاءُ ۚ وَتَرْجِعُكُمْ فَأَخْسَنَ مُورِثَكُمْ فَرَدَّدَكُمْ مِنَ الْمُنَىٰ ذِكْرُ اللَّهِ رَبُّكُمْ فَتَذَكَّرَ اللَّهُ رَبَّكَ اللَّهُ رَبُّ الْمَلَكِينَ ۚ هُوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ لَكُمْ لَحْنٌ مِنَ الدِّينِ ۚ هُوَ رَبُّ الْمَلَكِينَ ۚ

﴿61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

﴿62. That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa. How then are you turning away?﴾

﴿63. Thus were turned away those who used to deny the Āyāt of Allāh.﴾

﴿64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.﴾

﴿65. He is the Ever Living, Lā ilāha illā Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allāh, the Lord of all that exists.﴾

Signs of the Power and Oneness of Allāh

Allāh reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْصُرَ اللَّهِ رَبَّكُمْ خَلَقَ خَلْقًا مِمَّنْ لَا إِلَهَ إِلَّا هُوَ مَا تَلْقَوْنَ فِيهَا كَدًّا كَذَلِكُمْ يُوقِنُ أَنَّكُمْ تُكْفَرُونَ ۚ﴾

﴿Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

means, they do not express gratitude for the favors which Allāh bestows upon them. Then Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْصُرَ اللَّهِ رَبَّكُمْ خَلَقَ خَلْقًا مِمَّنْ لَا إِلَهَ إِلَّا هُوَ مَا تَلْقَوْنَ فِيهَا كَدًّا كَذَلِكُمْ يُوقِنُ أَنَّكُمْ تُكْفَرُونَ ۚ﴾

﴿That is Allāh, your Lord, the Creator of all things, Lā ilāha illa Hūwa ﴾

means, the One Who does all of these things is Allāh, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord

﴿مَنْ تَدْعُونَ﴾

﴿How then are you turning away?﴾ means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved?'

﴿كَذَلِكَ يُضِلُّهُ الْوَيْلُ كَانُوا بِهِ يَسْتَكْبِرُونَ ﴿٦١﴾﴾

﴿Thus were turned away those who used to deny the Āyāt of Allāh﴾

means, just as these people [Quraysh] were led astray by their worship of gods other than Allah, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires They denied the signs and proof of Allāh

﴿لَهُ الَّتِي جَعَلَ لَكُمْ الْأَرْضَ مَسْرُورًا﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place﴾

means, 'He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

﴿وَالسَّمَاءَ بَنَاقًا﴾

﴿and the sky as a canopy﴾ means, a roof covering and protecting the world '

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾

﴿and has given you shape and made your shapes good﴾

means, 'He created you in the best and most perfect form '

﴿وَرَزَقَكُمْ مِنْ أَنْعَامِ﴾

﴿and has provided you with good and pure things ﴾ means, of food and drink in this world. Allāh states that that He is the Creator of the dwelling place and of the inhabitants and of the

هُوَ الَّذِي خَلَقَكُمْ مِنْ رُءُوسٍ ثُمَّ يَنْفَعُهُمْ مِنْ عَقْفِهِمْ
يُخْرِجُهُمْ طِفْلاً ثُمَّ إِنَّتُمْ لَعِنَتُهُمْ أَنْتُمْ لَكُنْتُمْ
شُيُوعًا وَمِنْكُمْ مَنْ يُتَوَقَّى مِنْ قَبْلٍ وَيَنْتَوِي السَّجَدَ
وَلَعَلَّكُمْ تَعْلَمُونَ ﴿٦٥﴾ هُوَ الَّذِي يُخَيِّمُ وَيُتَبِّعُ مَا دَا
خَرَهُ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ
يُحَدِّثُونَ فِي غَيْرِ آبَاءِهِمْ يُفْتَرُونَ ﴿٦٧﴾ الَّذِينَ كَذَبُوا
بِالْحُكْمِ وَيَسْتَأْذِنُوا بَلَدًا مُسَوًى وَكُنْتُمْ لَهُمْ خُفْيَةً
﴿٦٨﴾ إِذَا الْغُطَّلُ فِي أَعْتَقِهِمْ وَالسَّلِيلُ يَمْحُورُ ﴿٦٩﴾
فِي الْمَسِيرِ ثُمَّ فِي النَّارِ يَسْجُرُونَ ﴿٧٠﴾ ثُمَّ قِيلَ لَهُمْ أَنْ
مَا كُنْتُمْ تَعْبُدُونَ ﴿٧١﴾ مِنْ دُونِ اللَّهِ أَشْيَا قَالُوا صَالِحًا عَبْدَ اللَّهِ
تَكُنْ نَعْمًا مِنْ قَبْلِ شَيْءٍ كَذَلِكَ بَيَّنَّ اللَّهُ لِلْكَافِرِينَ ﴿٧٢﴾
ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ رَبَّانِ كُنْتُمْ
تَمْرَحُونَ ﴿٧٣﴾ أَذْهَبُوا أَتُوبَ جَهَنَّمَ خَلِيدِينَ فِيهَا أُنْزِلَ
مَنْوَى الْمُتَكَبِّرِينَ ﴿٧٤﴾ فَأَصْدِ إِلَى وَعْدِ اللَّهِ حَقًّا فَإِنَّمَا
نُزِيلُكَ بِمَعْزُومٍ الَّذِي يَوْمَعُهُمْ أَتُوبُ عَلَيْكَ فَإِنِ انْتَابَرُوا

خَوْلاً وَلَا ثَمَرًا إِلَّا يَابِسُوا، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ الْحُكْمُ وَلَهُ الْمُلْكُ وَلَهُ الشَّعَادَةُ الْخَيْرُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الَّذِينَ زَلُّوا عَنْ سَبِيلِ الْكَافِرِينَ.

«There is no (true) God except Allāh Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allāh, we worship

Him in all sincerity even though the disbelievers may hate that.»

He said, "The Messenger of Allāh ﷺ used to say the *Tahli* in this fashion after every prayer."^[1] Similar was also recorded by Muslim, Abu Dāwūd and An-Nasā'ī.^[2]

﴿قَالَ إِنْ شِئْتَ لَأُعَذِّبَنَّهُمْ يَوْمَئِذٍ أَعْلَمُ بِمَا كَانُوا يَفْعَلُونَ﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ رُءُوسٍ ثُمَّ يَنْفَعُهُمْ مِنْ عَقْفِهِمْ ثُمَّ يُخْرِجُهُمْ طِفْلاً ثُمَّ إِنَّتُمْ لَعِنَتُهُمْ أَنْتُمْ لَكُنْتُمْ شُيُوعًا وَمِنْكُمْ مَنْ يُتَوَقَّى مِنْ قَبْلٍ وَيَنْتَوِي السَّجَدَ وَلَعَلَّكُمْ تَعْلَمُونَ ﴿٦٥﴾ هُوَ الَّذِي يُخَيِّمُ وَيُتَبِّعُ مَا دَاخَرَهُ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُحَدِّثُونَ فِي غَيْرِ آبَائِهِمْ يُفْتَرُونَ ﴿٦٧﴾ الَّذِينَ كَذَبُوا بِالْحُكْمِ وَيَسْتَأْذِنُوا بَلَدًا مُسَوًى وَكُنْتُمْ لَهُمْ خُفْيَةً ﴿٦٨﴾ إِذَا الْغُطَّلُ فِي أَعْتَقِهِمْ وَالسَّلِيلُ يَمْحُورُ ﴿٦٩﴾ فِي الْمَسِيرِ ثُمَّ فِي النَّارِ يَسْجُرُونَ ﴿٧٠﴾ ثُمَّ قِيلَ لَهُمْ أَنْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧١﴾ مِنْ دُونِ اللَّهِ أَشْيَا قَالُوا صَالِحًا عَبْدَ اللَّهِ تَكُنْ نَعْمًا مِنْ قَبْلِ شَيْءٍ كَذَلِكَ بَيَّنَّ اللَّهُ لِلْكَافِرِينَ ﴿٧٢﴾ ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ رَبَّانِ كُنْتُمْ تَمْرَحُونَ ﴿٧٣﴾ أَذْهَبُوا أَتُوبَ جَهَنَّمَ خَلِيدِينَ فِيهَا أُنْزِلَ مَنْوَى الْمُتَكَبِّرِينَ ﴿٧٤﴾ فَأَصْدِ إِلَى وَعْدِ اللَّهِ حَقًّا فَإِنَّمَا نُزِيلُكَ بِمَعْزُومٍ الَّذِي يَوْمَعُهُمْ أَتُوبُ عَلَيْكَ فَإِنِ انْتَابَرُوا

[1] Ahmad 4:4.

[2] Muslim 1:415 and 416, Abu Dāwūd 2:173, An-Nasā'ī 3:79, 80.

Allāh leads astray the disbelievers.﴾

﴿75. That was because you had been existing in the earth without any right, and that you used to rejoice extremely.﴾

﴿76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

The End of Those Who dispute and deny the Signs of Allāh

Allāh says, 'do you not wonder, O Muhammad, at those who deny the signs of Allāh and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

﴿يَوْمَ مَكَّدُوْهُ بِمَا كَفَبُوْا ۚ فَاَنتَسَوْا ۚ﴾

﴿Those who deny the Book, and that with which We sent Our Messengers﴾

means, guidance and clear proof.

﴿فَسَوْفَ يَسْمَعُوْنَ﴾

﴿they will come to know.﴾ This is a stern warning and clear threat from the Lord to these people. This is like the Āyah:

﴿وَيْسَ لَكُمْ بِتُكْذِبِيْنَ﴾

﴿Woe that Day to the deniers!﴾ (77:15)

﴿إِذْ الْأَغْلَالُ فِي رِقَابِهِمْ وَتُؤَلَّلُ﴾

﴿When iron collars will be rounded over their necks, and the chains.﴾

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allāh says:

﴿يُسْحَرُونَ ۚ ثُمَّ فِي الْحَمِيمِ يُدْرَبُونَ ۚ ثُمَّ يُنْفَخَتُ فِيهِمُ النَّفْثَةُ الْوَسْوَاسَةُ ۚ﴾

﴿they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾

This is like the Āyāt:

﴿هَٰذَا جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْقَوْمُ ۚ سَاءَ لِقَاؤُهُمْ فِيْهَا بِمَا كَانُوا يُكَذِّبُوْنَ ۚ﴾

﴿This is the Hell which the criminals denied. They will go

between it and the fierce boiling water! ﴿55:43-44﴾.

After describing how they will eat *Zaqqūm* (a bitter tree of Hell) and drink *Ḥamīm* (boiling water), Allāh says:

﴿ثُمَّ إِنَّ سَوْمَهُمْ إِلَىٰ النَّارِ﴾

﴿Then thereafter, verily, their return is to the flaming fire of Hell.﴾ (37:68),

And Allāh says:

﴿وَأَصْحَابُ الْيَمَانِ ۖ إِنَّهُمْ فِي سَوَاءٍ وَمَعَهُمْ ظِلٌّ مِنْ الْحَمِيمِ ۚ إِنَّهُم فِي شَرِّ الْأَصْحَابِ ۖ لَا يُدْرِكُهُمْ ظِلٌّ مِنْ شَرِّ مَا فِيهِمْ ۚ﴾

﴿And those on the Left Hand – how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.﴾ until

﴿ثُمَّ إِنَّكُمْ لَإِلَى الْأَعْيُنِ الْمُكَذِّبِينَ ۖ فَكَيْفَ مِنْ شَرِّ مَا فِيهِمْ ۚ قَالُوا يَبْنَؤُهَا قَلْبُهَا ۖ فَتُتْرَكُ عَلَىٰ رَأْسِهَا ۖ فَتَسْقُوهُمُ مِنْهُ كَالشَّيْبِ ۚ فَتُسْقَوْنَ ۚ﴾

﴿Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of *Zaqqūm*. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!﴾ (56:41-44, 51-56),

﴿إِنَّ شَجَرَةَ الزَّاقُّومِ ۖ تِلْكَ الْأَشْجَارُ ۖ كُلُّ شَيْءٍ طَيِّبٌ فِيهَا ۖ وَالْكَافِرِينَ ۖ كَالشَّيْبِ ۚ فَتُسْقَوْنَ ۚ﴾

﴿Verily, the tree of *Zaqqūm* will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ (44:43-50)

i.e., this will be said to them to rebuke and ridicule them.

﴿ثُمَّ يَدْعُوهُمْ إِلَىٰ مَا كَانُوا يُشْرِكُونَ﴾ [يَوْمَ يَدْعُوهُمْ إِلَىٰ مَا كَانُوا يُشْرِكُونَ]

﴿Then it will be said to them: "Where are (all) those whom you considered partners - besides Allāh?"﴾

means, it will be said to them, 'where are the idols whom you used to worship instead of Allāh? Can they help you today?'

﴿قَالُوا ضَلُّوا عَنَّا﴾

﴿They will say: "They have vanished from us..."﴾ mean, they have gone away and they cannot do anything for us.'

﴿بَلْ لَمْ نَدْعُهُمْ إِنَّمَا يَدْعُوا حِمْيَرًا مِّثْلًا﴾

﴿Nay, we did not invoke (worship) anything before.﴾

means, they will deny that they worshipped them. This is like the *Āyah*:

﴿لَهُمْ لُغُتٌ وَفُتِنَةٌ وَلَٰكِن مَّا أَكْثَرُ مُشْرِكِينَ﴾

﴿There will then be (left) no Fitnah (excuse) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴾ [6:23]

Allāh says:

﴿كَذَٰلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

﴿Thus Allāh leads astray the disbelievers.﴾

﴿ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾

means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

﴿وَأَدْخِلُوا فِيهَا الَّذِينَ كَفَرُوا فِيهَا يَدْخُلُونَ﴾

﴿Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allāh and refused to accept His proof and evidence. And Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٧٦

سُورَةُ الْغَافِرِ

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرُسُلِكَ أَنْ يَأْتِيَهُ
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا حُكِيَ أَمْرُ اللَّهِ فُضِيَ وَلَقَدْ وَخَّيَّرَ
هُمَا لِكَ الْمُسْطَلُونَ ﴿٧٧﴾ اللَّهُ الَّذِي حَقَّقَ لَكُمْ الْأَنْعَامَ
لِتَرْكَبُوا مِنْهَا وَتَهْتَأُوا كَلُوبًا ﴿٧٨﴾ وَكُنْتُمْ فِيهَا
مَتَاعًا وَلِتَسْمَعُوا نَحْيًا جَاءَ فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُجَرِ تَحْمُشُونَ ﴿٧٩﴾ وَتُوبِكُمْ رَبَّنَا بِمَا كُنْتُمْ
أَنْتُمْ تُكْفِرُونَ ﴿٨٠﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُ مِنْهُمْ وَرُبَّمَا
قُوَّةً وَأَنَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ
﴿٨١﴾ فَلَمَّا جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُمْ
مِنَ الْعَالَمِ وَخَافَ بِهِمْ مَا كَانُوا يَدْعُونَ ﴿٨٢﴾ فَلَمَّا
رَأَوْا أَنَّهُمْ قَالُوا آمَنَّا بِآيَاتِهِ وَحَدَّثُوا كَقَدَرِ مَا كُنَّا يَدْعُونَ
مُسْرِكِينَ ﴿٨٣﴾ فَلَمَّا تَرَى كَيْفَ يَفْعَلُهُمْ بِمَنْ رَأَوْا أَنَّهُمْ قَالُوا
أَنعَمَ لَوْ قَدْ حُلَّتْ فِي عِبَادَةٍ وَخَيْرَ هَٰؤُلَاءِ الْكَافِرُونَ ﴿٨٤﴾

﴿٧٧﴾ رَبَّنَا زَعَمَ اللَّهُ خُفِيَ
مَكْرًا رَبُّنَا نَحْنُ الَّذِي قَصَصْنَا
أَنْ تَوَفِّيْنَا قَوْلًا بِرَحْمَةٍ
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ
مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرُسُلِكَ أَنْ يَأْتِيَهُ بِآيَةٍ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا حُكِيَ أَمْرُ اللَّهِ فُضِيَ
وَلَقَدْ وَخَّيَّرَ هَٰؤُلَاءِ
الْمُسْطَلُونَ ﴿٧٧﴾

﴿77﴾ So be patient, verily, the promise of Allāh is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned. ﴿77﴾

﴿78. And, indeed

We have sent Messengers before you, of some of them We have related to you their story And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allāh. But, when comes the commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost. ﴿78﴾

The Command to be Patient and Good News of Victory

Here Allāh commands His Messenger ﷺ to patiently bear the rejection of those who rejected him; 'Allāh wil. fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

﴿كُنَّا رَبُّنَا نَحْنُ الَّذِي قَصَصْنَا﴾

﴿and whether We show you some part of what We have promised them﴾

means, in this world, and this is what happened, for Allāh gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allāh granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet ﷺ.

﴿أَوْ سَوِّفَنَّا بِآيَاتِنَا يُرْسِلُونَ﴾

﴿or We cause you to die, then still it is to Us they all shall be returned﴾

means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allāh says, consoling [His Prophet ﷺ]:

﴿وَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ﴾

﴿And, indeed We have sent Messengers before you, of some of them We have related to you their story﴾

as Allāh also says in *Sūrat An-Nisā'*,^[1] meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

﴿وَمِنْهُمْ مَنْ لَمْ يَقْصُصْ عَلَيْكَ﴾

﴿And of some We have not related to you their story﴾

and they are many, many more than those whose stories have been told, as has been stated in *Sūrat An-Nisā'*. Praise and blessings be to Allāh.

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿and it was not given to any Messenger that he should bring a sign except by the leave of Allāh﴾

means, none of the Prophets was able to bring miracles to his people except when Allāh granted him permission to do that as a sign of the truth of the message he brought to them.

﴿يَاذِكْرُ اللَّهِ﴾

﴿But, when comes the commandment of Allāh﴾

means, His punishment and vengeance which will encompass

^[1] See volume three, the *Tafsir* of *Sūrat An-Nisā'* (4:164).

the disbelievers,

﴿فَعِمَّ بِالْحَقِّ﴾

«the matter will be decided with truth,» so the believers will be saved and the disbelievers will be destroyed. Allāh says:

﴿وَعَمِرَ ضَالِفُ السَّيْلُونَ﴾

«and the followers of falsehood will then be lost.»

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۖ وَلَكُمْ فِيهَا مَنَاجِبُ ۖ فَاسْتَبِقُوا عَلَيْهَا حَاكِمَةً ۖ فِي صُورِهِمْ وُضُوعٌ وَمَتْنٌ ۖ وَفِي أَعْنَاقِهِمْ عُصَلٌ ۖ وَفِي غُلُوقِهِمْ مَبْنِيٌّ ۖ قُلْ لَا يَمْلِكُ اللَّهُ شَيْئًا مِنْ شَيْءٍ ۚ﴾

«79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.»

«80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.»

«81. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?»

The Cattle are also a Blessing from Allāh and a Sign from Him

Allāh reminds His servants of His blessing in that He created the cattle [Al-An'ām] for them, which refers to camels, cows and sheep, some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in Sūrat Al-An'ām and Sūrat An-Nahl,^[1] etc. Allāh says here:

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۖ وَلَكُمْ فِيهَا مَنَاجِبُ ۖ فَاسْتَبِقُوا عَلَيْهَا حَاكِمَةً ۖ فِي صُورِهِمْ وُضُوعٌ وَمَتْنٌ ۖ وَفِي أَعْنَاقِهِمْ عُصَلٌ ۖ وَفِي غُلُوقِهِمْ مَبْنِيٌّ ۖ قُلْ لَا يَمْلِكُ اللَّهُ شَيْئًا مِنْ شَيْءٍ ۚ﴾

^[1] See (6:142) and (16:58, 66, 80).

«Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.»

﴿وَرَبِّكُمْ يَتَذَكَّرُونَ﴾

«And He shows you His Āyāt» means, 'His proof and evidence, on the horizons and in yourselves.'

﴿فَأَيُّ آيَاتِ اللَّهِ تُكْفِرُونَ﴾

«Which, then of the Āyāt of Allāh do you deny?»

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ
وَأَعْدَّ قُرْءَانًا فِي الْأَرْضِ فَتَأْمَنُوا عَنْهُمْ مَا كَانُوا يَكْفُرُونَ ۚ فَمَا جَاءَهُمْ مِنْهُم
بِالْبَيِّنَاتِ فَرَحُوا بِمَا بَيْنَ يَدَيْهِمْ مِنَ الْآيَاتِ وَكَانَ بِهِمْ مَقَامًا عَصَا ۚ فَمَا رَأَوْا
لَهُمْ قَالُوا مِمَّا جَاءُوهُمْ وَكَانُوا يَكْفُرُونَ ۚ فَمَا جَاءَهُمْ مِنْهُم بِالْبَيِّنَاتِ فَرَحُوا
بِمَا بَيْنَ يَدَيْهِمْ مِنَ الْآيَاتِ وَكَانَ بِهِمْ مَقَامًا عَصَا ۚ فَمَا رَأَوْا لَهُمْ قَالُوا مِمَّا جَاءُوهُمْ
وَكَانُوا يَكْفُرُونَ ۚ فَمَا جَاءَهُمْ مِنْهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا بَيْنَ يَدَيْهِمْ مِنَ الْآيَاتِ
وَكَانَ بِهِمْ مَقَامًا عَصَا ۚ فَمَا رَأَوْا لَهُمْ قَالُوا مِمَّا جَاءُوهُمْ وَكَانُوا يَكْفُرُونَ ۚ﴾

482. Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land, yet all that they used to earn availed them not.»

483. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them »

484. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners "»

485. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.»

The Lesson to be learned from what happened to Those Who Came before

Allāh tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allāh at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujāhid said, "They said, we know better than them, we will not be resurrected and we will not be punished."¹¹ As-Suddī said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allāh sent upon them a punishment which they could not escape or resist."

﴿وَمَّا كَانُوا فِي أَمْتٍ﴾

﴿and surrounded them.﴾ means, encompassed them.

﴿فَمَا كَانُوا بِآيَاتِنَا يَتَذَكَّرُونَ﴾

﴿that at which they used to mock,﴾ means, that which they used to disbelieve in and said would never happen,

﴿فَلَمَّا رَأَوْا بَأْسَنَا﴾

﴿So when they saw Our punishment,﴾ means, when they saw with their own eyes the punishment which came upon them, they said,

﴿قَالُوا مَعَنَا بَأْسٌ زَائِلٌ وَمَعَهُمْ مُّشْرِكُونَ﴾

﴿We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.﴾

means, they affirmed that Allāh is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir'awn said as he was drowning:

﴿كَانَتْ لَكُمْ لَا إِلَهَ إِلَّا اللَّهُ كُنْتُمْ بِآيَاتِنَا أَنْتُمْ لَا تَتَذَكَّرُونَ﴾

¹¹ Al-Jabari 21:422.

﴿I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims﴾ (10:90)

But Allāh said:

﴿لَقَدْ رَدَّ عَصَيْبَ فَلْهُ وَكُنْ مِنْ مُصِيبِينَ﴾

﴿Now (you believe) while you refused to believe before and you were one of the the corrupters﴾ (10:91)

meaning, Allāh did not accept this from him because He had answered the prayer of His Prophet Mūsā, when he said,

﴿وَلْتَدْعُ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا مِنْ يَوْمَ الْقَدَاتِ الْأَلِيمِ﴾

﴿And harden their hearts, so that they will not believe until they see the painful torment﴾ (10:88)

Allāh says here:

﴿لَقَدْ بَدَأَ بَعْضُهُمْ لِبَعْضٍ مِنْ آيَاتِنَا فَهُمْ مُصِيبُونَ﴾

﴿Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants.﴾

means, this is the ruling of Allāh concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the *Hadith*:

﴿إِنْ أَمَرَ تَعَالَى نَفْسُ تَوْتَةِ الْعَدُوِّ مَا لَمْ تُغْرِغْ﴾

﴿Allāh will accept the repentance of His servant so long as the death rattle is not sounding in his throat.^[1]﴾

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allāh says:

﴿وَحَيْرَ مَا يَكُ الْكَافِرُونَ﴾

﴿And there the disbelievers lost utterly.﴾

This is the end of the *Tafsir* of *Sūrah Ghāfir*. Praise and thanks be to Allāh.

^[1] Ibn Majah 2:1420

The Tafsīr of Sūrah Fuṣṣilat¹¹

(Chapter - 41)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

سُورَةُ الْفُصِّلَاتِ
١٧٧
عَمَّ يَتَذَكَّرُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ لِلَّهِ تَزِيلُ مِنَ الرَّحْمَنِ الرَّحِيمِ ❶ كُنْتُ نُصِيتُ

ءَايَتُهُ فَرَمًا نَاعَرِيًا يَقُورُ يَعْلَمُونَ ❷ يَشِيرُ لَوِيٍّ رَافِعُضٍ

أَكْفَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ❸ وَقَالُوا قُلُوبُنَا أَكْفَرُ

وَمَسَّ عُنُقُنَا إِلَهُ وَفِي مَآذِنَا وَقْرٌ وَمِنْ بَيْنَتِكَ حِجَابٌ

فَاعْمَلْ إِنَّا عَمِلُونَ ❹ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ

أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ❺ وَوَيْلٌ

لِّلْمُشْرِكِينَ ❶ الَّذِينَ لَا يُؤْنُونَ الزَّكْرَةَ وَهُمْ بِالْآخِرَةِ

هُمْ كَافِرُونَ ❷ إِنَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

أَحْرُ عَرِمْ مَمْنُونٌ ❸ قُلْ أَدْبَكُمْ لَكُمُورٌ بِالْأَبْرَىٰ خَلَقَ

الْأَرْضَ فِي يَوْمَيْنِ وَتَحْمِلُونَ لَهُ ❹ أَمَّا مَا ذَكَرَكَ رَبُّكَ لِلْعَالَمِينَ ❶

وَجَعَلَ فِيهَا رُؤُوسًا مِنْ فَوْقِهَا وَتَرَكْنَهَا وَقَدَرُوسًا أَوْ تَهَا

أَرْبَعَةَ أَلْبَارِ سَوَاءٌ لِّلنَّاسِ بَالِينَ ❷ ثُمَّ أَسْرَوْنَا إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

فَقَالَ لَهَا وَالْأَرْضِ إِنِّي نَحْنُ أَخْوَعُ أَوْ كَرَهَا قَالَتْ إِنِّي أَنَا عَلَا بَالِينَ ❸

❶ حَمْدٌ لِلَّهِ تَزِيلُ مِنَ الرَّحْمَنِ الرَّحِيمِ
 ❷ كُنْتُ نُصِيتُ
 ❸ فَرَمًا نَاعَرِيًا يَقُورُ يَعْلَمُونَ
 ❹ يَشِيرُ لَوِيٍّ رَافِعُضٍ
 ❺ أَكْفَرُهُمْ فَهُمْ لَا يَسْمَعُونَ
 ❻ وَقَالُوا قُلُوبُنَا أَكْفَرُ
 ❽ وَمَسَّ عُنُقُنَا إِلَهُ وَفِي مَآذِنَا وَقْرٌ وَمِنْ بَيْنَتِكَ حِجَابٌ
 ❾ فَاعْمَلْ إِنَّا عَمِلُونَ
 ❿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ
 ⓫ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ
 ⓬ وَوَيْلٌ
 ⓭ لِّلْمُشْرِكِينَ
 ⓮ الَّذِينَ لَا يُؤْنُونَ الزَّكْرَةَ وَهُمْ بِالْآخِرَةِ
 ⓯ هُمْ كَافِرُونَ
 ⓰ إِنَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
 ⓱ أَحْرُ عَرِمْ مَمْنُونٌ
 ⓲ قُلْ أَدْبَكُمْ لَكُمُورٌ بِالْأَبْرَىٰ خَلَقَ
 ⓳ الْأَرْضَ فِي يَوْمَيْنِ وَتَحْمِلُونَ لَهُ
 ⓴ أَمَّا مَا ذَكَرَكَ رَبُّكَ لِلْعَالَمِينَ
 ⓵ وَجَعَلَ فِيهَا رُؤُوسًا مِنْ فَوْقِهَا وَتَرَكْنَهَا وَقَدَرُوسًا أَوْ تَهَا
 ⓶ أَرْبَعَةَ أَلْبَارِ سَوَاءٌ لِّلنَّاسِ بَالِينَ
 ⓷ ثُمَّ أَسْرَوْنَا إِلَى السَّمَاءِ وَهِيَ دُخَانٌ
 ⓸ فَقَالَ لَهَا وَالْأَرْضِ إِنِّي نَحْنُ أَخْوَعُ أَوْ كَرَهَا قَالَتْ إِنِّي أَنَا عَلَا بَالِينَ

❶ 1. Ha Mim.

❷ 2. A revelation from the Most Gracious, the Most Merciful.

❸ 3. A Book whereof the Ayāt are explained in detail - a Qur'ān in Arabic for people who know.

❹ 4. Giving glad tidings and warning, but most of them turn away, so they hear not.

❺ 5. And they

say, "Our hearts are under coverings from that to which you

¹¹ This Sūrah is also known as Ha Mim As-Sajdah

invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).”

Description of the Qur’ān, and what Those Who turn away from it say

﴿حَسْرَةً تَبْيُلُ مِنْ الرَّحْمَنِ الرَّحِيمِ﴾

«Ha Mīm. A revelation from the Most Gracious, the Most Merciful.»

means, the Qur’ān is revealed from the Most Gracious, Most Merciful. This is like the Āyat:

﴿قُلْ سَمِعَ رُوحُ الْقُدُسِ مِنْ رَبِّكَ وَالْحَقُّ﴾

«Say Rūh Al-Qudus (Jibril) has brought it down from your Lord with truth» (16:102).

﴿وَقَدْ أَنْزَلْنَا مِنْ قَبْلِهِ مَا مَكَّ بِكَ مِنْ بَعْثِ الْأَنْبِيَاءِ قُلْ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُصُوحٌ﴾

«And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibril) has brought down upon your heart that you may be (one) of the warners.» (26:192-194).

﴿كِتَابٌ فَهِمْتُ مَكِّنَهُ﴾

«A Book whereof the Āyāt are explained in detail»

means, its meanings are clear and its rulings are sound and wise.

﴿فَرَقًا عَرَبِيًّا﴾

«a Qur’ān in Arabic» means, because it is a clear Arabic Qur’ān, its meanings are precise and detailed and its words are clear and not confusing. This is like the Āyah:

﴿كِتَابٌ أَنْزَلْنَاهُ لَكَ آيَاتٍ مِمَّا تَمْتَنُ مِنْ قَبْلِكَ مِنْ فَطْرِكَ فَهَيْمُ رَأً﴾

«(This is) a Book, the Āyāt whereof are completed, and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted» (11:1).

meaning, it is miraculous in its wording and in its meanings.

﴿لَا يَأْتِيهِ الْبَيِّنَاتُ مِنْ قَبْلِهِ وَلَا مِنْ خَلْفِهِ تَبْيُحُ مِنْ حَكِيمٍ حَمِيدٍ﴾

«Falsehood cannot come to it from before it or behind it, (it is)

sent down by the All-Wise, Worthy of all praise.﴾ (41-42).

﴿يَوْمَ يَعْلَمُونَ﴾

﴿for people who know ﴾ means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge

﴿بَشِيرًا وَنَذِيرًا﴾

﴿Giving glad tidings and warning,﴾ means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers

﴿فَافْهَمُوا كُفِّرَتْ عَنْهُمْ لَا يَسْمَعُونَ﴾

﴿but most of them turn away, so they hear not ﴾

means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

﴿وَقَالُوا قُلُوبُنَا أَسْجُودُ﴾

﴿And they say: "Our hearts are under coverings..."﴾ meaning, they are wrapped and screened,

﴿بِمَا دَعَرْنَا إِلَيْهِ رَبِّي مُلَوِّدًا وَقُرْءَا﴾

﴿from that to which you invite us, and in our ears is deafness,﴾

means, 'we are deaf to the message you bring to us.'

﴿وَبَيْنَ بَيْنَا وَبَيْنَكَ حِجَابٌ﴾

﴿and between us and you is a screen,﴾ 'so nothing of what you say reaches us.'

﴿فَاعْمَلْ بِنَا عَمَلُونَ﴾

﴿so work you (on your way); verily, we are working﴾

means, go your way, and we will go our way, and we will not follow you

﴿قُلْ بَيْنَا وَبَيْنَكُم مَّتَابَعُ يَوْمٍ إِلَىٰ آتَا الْفَتْحُ إِلَهُ وَجِدْ مَا تَسْتَعِينُوا إِلَهُ وَاسْتَعِينُوا وَيَوْمَ
 يُنْفَخُ الْكُتُبُ الْاُولَىٰ لَا يُؤْتُونَ الرَّحْمَةَ وَمِمَّا بِالْاَحْزَةِ هُمْ كَافِرُونَ﴾ بِنَ الَّذِيْنَ اٰمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ لَهُمْ اَمْرٌ غَيْرُ مَشْوَى

﴿6. Say - "I am only a human being like you. It is revealed to

me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.﴾

﴿7. Those who give not the Zakāh and they are disbelievers in the Hereafter ﴾

﴿8 Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop ﴾

The Call to Tawḥīd

Allāh says,

﴿قُلْ﴾

﴿Say﴾ 'O Muḥammad, to these disbelievers and idolators,'

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾

﴿I am only a human being like you. It is revealed to me that your God is One God,﴾

'not like these idols and false gods which you worship. Allāh is one God,'

﴿فَاتَّبِعُونِي﴾

﴿therefore take straight path to Him﴾ means, 'worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

﴿وَاذْكُرُوا﴾

﴿and seek forgiveness of Him﴾ means, 'for your past sins '

﴿وَالَّذِينَ يُشْرِكُونَ﴾

﴿And woe to the polytheists.﴾ means, doom and destruction is their lot.

﴿الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾

﴿Those who give not the Zakāh﴾ 'Alī bin Abī Ṭalhah reported from Ibn 'Abbas that this means those who do not bear witness that there is no God except Allāh.^[1] This was also the view of 'Ikrimah.^[2] This is like the Āyāt

[1] Aḡ-Ṭabari 21:430.

[2] Aḡ-Ṭabari 21:430

﴿قَدْ أَفْلَحَ مَن زَكَّاهُ ۖ وَقَدْ خَابَ مَن دَسَّاهُ﴾

﴿Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.﴾ (91:9-10) And,

﴿قَدْ أَفْلَحَ مَن زَكَّىٰ ذَاكَ أَنَّهُ نَوَّحْنُ مَعَهُ﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.﴾ (87:14-15) And;

﴿يَسْأَلُكَ إِنِّي أَزَكِّيكَ﴾

﴿And say to him: Would you purify yourself?﴾ (79:18)

What is meant by *Zakāh* here is purification of the soul, ridding oneself of all bad qualities, the worst of which is *Shirk*. The *Zakāh* paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds

Qatādah said, "They withheld the *Zakāh* of their wealth" This is the apparent meaning according to many of the scholars of *Tafsir*, and this is the view favored by Ibn Jarir.^[1]

But the matter is subject to further examination, because the obligation of *Zakāh* was instituted during the second year after the *Hijrah* to Al Madinah, according to what is stated by several scholars. Yet this *Āyah* was revealed in Makkah. However, it is not unlikely that the principle of giving charity and *Zakāh* was already in place and had been enjoined at the beginning of the Prophet's mission, as Allah says:

﴿وَمَا تَرَوْا حَقَّهُ يَوْمَ حَصَايِهِ﴾

﴿but pay the due thereof on the day of their harvest﴾ (6:141)

As for the details of *Zakāh* and how it is to be calculated according to the *Nusub*, were explained in Al Madinah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the *Isrā'*, a year and a half before the *Hijrah*, that

[1] At Tabari 21:431

تِلْكَ آيَاتُهَا

٤٧٨

الْمُرْسَلِينَ

فَقَضَيْنَهُمْ مَعَ شَرَفٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ صَلَاةٍ أَمْرَهُمْ
 وَرَبَّنَا أَلَمَّ الْأَمْرُ بِصَنِيعِهِمْ وَحَفِظْنَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ
 الْعَلِيمِ ﴿١٧﴾ فَمَنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَبْعَةً مِّثْلَ صَبْعَةِ
 عَادٍ وَمُؤَدٍّ ﴿١٨﴾ إِذَا جَاءَ تَهُمْ الرُّسُلُ مِنْ رَبِّهِمْ لَأُخْلِقَنَّهُمْ
 سَلِيمٌ ۖ أَلَا تَعْبُدُونَ إِلَّا اللَّهَ وَلَوْ أَرَدْنَا أَنْ نُلْقِيَكَ
 فِي الْآرِثِ بَعْدَ الْحَقِّ وَقَدْ آتَاكَ مِنْ آسَفَاتِنَا أَنْ نُلْقِيَكَ
 فِي الْآرِثِ سَقَمٌ هُوَ أَشَدُّ مِنْ قُوَّةٍ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ
 ﴿١٩﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مِمَّنْ لَا يَجْعَلُ
 لَهُمُ الْعَذَابُ فِي الْحَيَاةِ إِلَّا آتٍ أَلَمَّ الْأَمْرُ بِأَعْيُنِهِمْ
 فَاصْبُرُوا ۖ وَأَمَّا السُّورَةُ فَمَا تَصِفُوهَا فَلَا تَحْسَبُوهَا الْغَنَىٰ عَلَى
 الْهَدَىٰ فَاصْبُرْ لِمَ صَبَعْتُمُ الْعَذَابَ ۚ فَأُنَبِّئُكَ بِمَا كُنتُمْ تَعْمَلُونَ
 ﴿٢٠﴾ وَتَعْنِي الَّذِينَ ءَامَنُوا وَكَانُوا يَتَنَفَّوْنَ ﴿٢١﴾ وَبِوَعْدِ
 مُجَاهِدٍ وَآخَرِينَ ۚ أَعَدَّ اللَّهُ لِلْكَافِرِينَ مِنْ عَذَابٍ مُتَسَاوِينَ
 عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَقُلُوبُهُمْ يَحْكُمُون ۚ إِنَّهُمْ
 لَكَاظِمُونَ ﴿٢٢﴾

Allah enjoined upon His Messenger ﷺ the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allah knows best. Then Allah says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

«Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.» Mujâhid and others said, "It will never be cut off or decrease." This is like the *Āyāt*:

﴿يَكُونُ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

«They shall abide

therein for ever.» (18:3)

﴿عَلَمَةً غَيْرَ مَحْدُودٍ﴾

«a gift without an end» (11:108)

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾
 ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ مِنْ ظُلُمَاتِ اللَّيْلِ إِلَىٰ نُورٍ لَّيْلًا مِثْلَ نَارِ النَّهَارِ فَزِينَةٌ سَائِلِيَةٌ تَذَكَّرُ لَهَا ۚ وَالَّذِينَ كَفَرُوا قُلْ لَا يَمْلِكُ لَكُمْ شَيْءٌ شَيْئًا تَعْمَلُونَ﴾
 ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ مِنْ ظُلُمَاتِ اللَّيْلِ إِلَىٰ نُورٍ لَّيْلًا مِثْلَ نَارِ النَّهَارِ فَزِينَةٌ سَائِلِيَةٌ تَذَكَّرُ لَهَا ۚ وَالَّذِينَ كَفَرُوا قُلْ لَا يَمْلِكُ لَكُمْ شَيْءٌ شَيْئًا تَعْمَلُونَ﴾
 ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ مِنْ ظُلُمَاتِ اللَّيْلِ إِلَىٰ نُورٍ لَّيْلًا مِثْلَ نَارِ النَّهَارِ فَزِينَةٌ سَائِلِيَةٌ تَذَكَّرُ لَهَا ۚ وَالَّذِينَ كَفَرُوا قُلْ لَا يَمْلِكُ لَكُمْ شَيْءٌ شَيْئًا تَعْمَلُونَ﴾

49 Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? That is

the Lord of all that exists."﴾

﴿10 He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.﴾

﴿11 Then He rose over (Istawa ilā) the heaven when it was smoke, and said to it and to the earth: Come both of you willingly or unwillingly " They both said: "We come willingly."﴾

﴿12. Then He completed and finished their creation (as, seven heavens in two Days and He made in each heaven its affair And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard Such is the decree of Him, the Almighty, the All-Knower.﴾

Some Details of the Creation of this Universe

Here Allah denounces the idolators who worship other gods apart from Him although He is the Creator, Saviour and Controller of all things. He says:

﴿قُلْ أَنتُمْ أَشْكِرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ ذُنُوبًا﴾

﴿Say "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? "﴾

meaning, 'false gods whom you worship alongside Him?'

﴿ذَلِكَ رَبُّ الْكَائِبِينَ﴾

﴿That is the Lord of the that exists.﴾ the Creator of all things is the Lord of all the creatures. Here the Ayah,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾

﴿Who created the heavens and the earth in Six Days﴾ (7:54)

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allah says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allāh says elsewhere:

﴿مَنْ أَلْهَى غَلَقَ لَكَ مَا فِي الْأَرْضِ حَيْثُ نَزَلْتُمْ أَلَيْسَ اللَّهُ بِمَعْلُومٍ﴾

﴿He it is Who created for you all that is on the earth. Then He rose over (Istawa ilā) the heaven and made them seven heavens﴾

(2:29).

With regard to the *Āyah*

﴿يَسْأَلُونَكَ أَيُّدِي اللَّهِ أَمْ أَنزَلْنَاهُ نَزْلًا وَاحِدًا ۚ وَالْيَوْمِ الظَّالِمِينَ أَشَدُّ حَرًّا ۚ لَوْ أَنَّ لَكَ كُنُوزُ الْعَالَمِينَ ۖ مَا أَغْنَىٰ عَنْكَ حِجَابُكَ ۖ وَالْعَصَىٰ أَشَدُّ وَضْخًا ۚ وَالْجَبَلُ أَوَّاهٌ مُّنَادٍ ۚ لَّئِيْلَ الْكَافِرِينَ﴾

«Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.» (79:27-33)

This *Āyah* states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn 'Abbās, may Allāh be pleased with him, as recorded by Al-Bukhārī in his *Tafsir* of this *Āyah* in his *Ṣaḥīḥ*. He recorded that Sa'īd bin Jubayr said: "A man said to Ibn 'Abbās, may Allāh be pleased with him, saying: 'I find some things in the Qur'ān which confuse me:

﴿فَلَا أَكْبَرُ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَفْتُونَ﴾

«There will be no kinship among them that Day, nor will they ask of one another» (23:101),

﴿وَالَّذِينَ يَتَّبِعُكَ عَلَىٰ يَدَيْكَ يَتْلُونَ﴾

«And they will turn to one another and question one another» (37:27),

﴿وَلَا يَخْفَىٰ عَلَى اللَّهِ سِتْرٌ﴾

«but they will never be able to hide a single fact from Allāh» (4:42),

﴿وَلَوْ رَكَّبْنَاهُ مَا ظَنَّ الْمُشْرِكِينَ﴾

«By Allāh, our Lord, we were not those who joined others in worship with Allāh» (6:23)

But in this *Āyah* they did hide something. And Allāh says:

﴿يَسْأَلُونَكَ أَيُّدِي اللَّهِ أَمْ أَنزَلْنَاهُ نَزْلًا وَاحِدًا ۚ وَالْيَوْمِ الظَّالِمِينَ أَشَدُّ حَرًّا ۚ لَوْ أَنَّ لَكَ كُنُوزُ الْعَالَمِينَ ۖ مَا أَغْنَىٰ عَنْكَ حِجَابُكَ ۖ وَالْعَصَىٰ أَشَدُّ وَضْخًا ۚ وَالْجَبَلُ أَوَّاهٌ مُّنَادٍ ۚ لَّئِيْلَ الْكَافِرِينَ﴾

﴿Are you more difficult to create or is the heaven that He constructed?﴾ until;

﴿وَلَا تُزَيِّنُكَ نَفْسٌ وَهُوَ قَدِيرٌ﴾

﴿And after that He spread the earth.﴾ (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said

﴿قُلْ لَّيْسَ كُمْ لَكَفَرُونَ بِأَنزَلْنَا إِلَهُكَ وَبَرَاءٌ﴾

﴿Say: "Do you verily disbelieve in Him Who created the earth in two Days?...") until,

﴿ظَالِمِينَ﴾

﴿We come willingly﴾ Here He mentioned the creation of the earth before the creation of the heavens. And He says,

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿verily, Allah (Kāna) is Oft-Forgiving, Most Merciful﴾ (4:23).

﴿غَنِيًّا حَكِيمًا﴾

﴿Most Powerful, All Wise﴾ (4:56).

﴿حَمِيدٌ مُبْسِئٌ﴾

﴿All-Hearer, All-Seer﴾ (4:58). It is as if He was and is no longer.¹¹

Ibn 'Abbās, may Allah be pleased with him, replied:

﴿فَلَا أَكَلَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَلَفَعُونَ﴾

﴿There will be no kinship among them that Day, nor will they ask of one another﴾ (23:101),

this will happen when the Trumpet is blown for the first time.

﴿فَنَسْفَقُ مَرًّا فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿And all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills﴾ (39:68),

and at that time there will be no kinship among them, nor will

¹¹ Kāna literally means "was".

they ask of one another. Then when the *Ṣūr* will be blown again,

﴿وَيَسْأَلُ بَعْضُهُمْ أَسْمَاءَ بَعْضٍ يَوْمَئِذٍ﴾

﴿And they will turn to one another and question one another﴾
(37:27).

With regard to the *Āyāt*,

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿By Allāh, our Lord, we were not those who joined others in worship with Allāh﴾ (6:23) and

﴿وَلَا يَكْتُمُونَ اللَّهُ حَدِيثًا﴾

﴿but they will never be able to hide a single fact from Allāh﴾
(4:42),

Allāh will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allāh.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allāh, and at that point,

﴿يَوْمَئِذٍ لَّيْسَ كَافِرُونَ﴾

﴿those who disbelieved will wish﴾ (4:42).

Allāh created the earth in two days, then He created the heavens, then He (*istawā ilā*) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allāh says:

﴿وَنَحْنُ﴾

﴿(He) spread (the earth)﴾ (79:30)

And Allāh's saying:

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿(He) created the earth in two Days﴾ So He created the earth and everything in it in four days, and He created the heavens in two days.

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝﴾

﴿verily, Allah (kāna) is Oft-Forgiving, Most Merciful﴾ (4-23)

This is how He described Himself, and this is how He still is. Whatever Allāh wills comes to pass, so do not be confused about the Qur'ān, for all of it comes from Allāh ﷻ This was recorded by Al-Bukhārī.^[1]

﴿حَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿(He) created the earth in two Days﴾ means, on Sunday and Monday.

﴿وَسَمَّى فِيهَا زَيْبُومَ مِنْ قَوْفِهَا وَبَارَكْ فِيهَا﴾

﴿He placed therein firm mountains from above it, and He blessed it,﴾

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

﴿وَوَدَدَ فِيهَا أَرْبَعًا﴾

﴿And measured therein its sustenance﴾

means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

﴿فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِمَنْ سَأَلَ﴾

﴿in four Days equal for all those who ask﴾

meaning, for those who want to ask about that, so that they might know. Tknimah and Mujāhid said concerning the Āyah.

﴿وَوَدَدَ فِيهَا أَرْبَعًا﴾

﴿and measured therein its sustenance﴾ "He placed in every land that which is not suited for any other land."^[2] Ibn 'Abbās, Qatādah and As-Suddi said, concerning the Āyah,

﴿سَوَاءٌ لِمَنْ سَأَلَ﴾

[1] Fath Al-Bār 8:418

[2] Aṭ-Ṭaharī 21:436

«equal for all those who ask»: this means, "For whoever wants to ask about that."^[1] Ibn Zayd said:

﴿وَقَدَّرَ فِيهَا أَقْوَابًا ثَلَاثِينَ يَوْمًا﴾

«and measured therein its sustenance in four Days equal for all those who ask.»

«According to whatever a person who is need of provision wants, Allāh measures out for him what he needs.»^[2] This is like what they said concerning the *Āyah*:

﴿وَمَا سَأَلْتُمُوهُ﴾

«And He gave you of all that you asked for» (14:34). And Allāh knows best.

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾

«Then He rose over (istawā ilā) towards the heaven when it was smoke,»

i.e., steam which arose from it when the earth was created.

﴿فَقَالَ لِلْمَلَكِ وَالْأَرْضِ أَتِيَا طَوْعًا أَوْ كَرْهًا﴾

«and said to it and to the earth: "Come both of you willingly or unwillingly."»

meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

﴿فَقَالَا أَتَيْنَا طَائِعِينَ﴾

«They both said: "We come willingly."» meaning, 'we will respond to You willingly and everything that You want to create in us - angels, Jinn and men - will all be obedient to You.'

﴿فَتَمَّتْ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ﴾

«Then He completed and finished their creation (as) seven heavens in two Days»

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

﴿وَرَأَوْا فِي كُلِّ سَمَاءٍ أُنُورًا﴾

[1] At-Tabari 21.438.

[2] At-Tabari 21.438.

﴿and He decreed in each heaven its affair﴾

means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

﴿وَرَزَقْنَا السَّمَاءَ الدُّنْيَا بِسَبْعٍ﴾

﴿And We adorned the nearest (lowest) heaven with lamps﴾

means, the stars and planets which shine on the people of the earth.

﴿وَحِفْظًا﴾

﴿as well as to guard.﴾ means, as protection against the Shayāṭīn, lest they listen to the angels on high.

﴿ذَلِكَ قَدِيرُ الْغَيْبِ الْغَلِيْبِ﴾

﴿Such is the Decree of Him, the Almighty, the All-Knower﴾

means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

﴿يَوْمَ أَقْرَبُوا مَقْلَ أَنْزَلْنَاهُ سَيْفَةً يَوْمَ سَبَقَتْ عَارُ وَتُؤَدُّونَ﴾ إِذْ جَاءَتْهُمْ الرُّسُلُ بِمَا نَبَوُ
أَبْدِيهِمْ زَيْتَ خَلْقِهِمْ أَلَا تَسْمَعُونَ إِلَّا أَنَّهُ قَالُوا لَوْ كُنَّا نَعْلَمُ مَا كُنَّا نَعْلَمُ مَا كُنَّا نَعْلَمُ بِمَا
كُنَّا نَعْلَمُ فَلَمَّا مَا فَاسَحَكْنَا فِي الْأَرْضِ بِمَنْ لَمْ يَلْقَ وَهَلْ لَوْ أَنَّ مِنْ أَنْزَلْنَا قَوْلًا أَوْلَىٰ مِنْ أَنْ
أَلَّهِ الْوَيْ حَقَّهُمْ قَوْلًا نَكَا وَنَكَا بِتَابِنَا بِجَمْعِهِمْ وَأَنْزَلْنَا عَلَيْهِمْ بِمَا مَرَصَرْنَا فِي
لَأَمْرٍ حَسَنًا لِيُذِيقَهُمْ عَذَابَ الْخَرَابِ فِي الْحَرِّ الْأَشَدِّ وَالْمَنَابِ الْأَخْرَجَ لَسَرْنَا وَمَنْ لَا
يُصْرَفُونَ وَأَمَّا نَعُوذُ فَهَدَيْتَهُمْ فَاسْتَحَبُّوا الْمَسَى عَلَى الْكَلْبِ فَأَحْذَرْتَهُمْ سَيْفَةً الْمَنَابِ الْوَيْ
بِمَا كُنَّا بِكَيْبُودِنَا وَنَحْنُ الْوَيْ حَسَنًا وَكُنَّا بِقَوْلِنَا﴾

﴿13 But if they turn away, then say. "I have warned you of a Sa'iqah⁽¹⁾ like the Sa'iqah which overtook 'Ād and Thamūd."﴾

﴿14 When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent."﴾

﴿15. As for 'Ād, they were arrogant in the land without right,

⁽¹⁾ A thunderbolt or a lightning bolt.

and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴾

﴿16. So, We sent upon them a Ṣarṣar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.﴾

﴿17. And as for Thamūd, We showed them the path of truth but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them because of what they used to earn.﴾

﴿18. And We saved those who believed and had Taqwā.﴾

A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd

Allāh says: 'Say, O Muḥammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allāh, then I warn you of the punishment of Allāh like the punishment that the past nations suffered for disbelieving in the Messengers.'

﴿سَيَقُولُ نَزَّلَ سَاقِقَةٌ مَا وَرَاءَهُ وَنَسُوهُ﴾

﴿a Ṣā'iqah like the Ṣā'iqah which overtook 'Ād and Thamūd.﴾
and other similar nations who did what they did,

﴿إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ﴾

﴿When the Messengers came to them, from before them and behind them﴾

This is like the Āyah:

﴿رَأَوْا كُرًّا لَنَا كَانُوا إِذْ أَنْذَرْتَهُمْ بِالْأَحْقَافِ وَقَدْ خَلَّى الْأَنْدُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِمْ﴾

﴿And remember (Hūd) the brother of 'Ād, when he warned his people in Al-Aḥqāf.^[1] And surely, there have passed away warners before him and after him﴾ (46:21).

which means that in the neighboring towns and cities, Allāh

[1] Curved sand-hills in the southern part of Arabian Peninsula.

sent Messengers who commanded the people to worship Allāh Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allāh sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

﴿زُرْنَا رَبَّنَا وَلِمَ لَمْ يَرْسَلْ أَتَيْنَاكَ﴾

﴿If our Lord had so willed, He would surely have sent down the angels﴾

meaning, if Allāh were to send Messengers, they would be angels sent from His presence.

﴿فَمَا يَسَّاتُرِينَا بِهِ كَذِبُونَا﴾

﴿So, indeed we disbelieve in that with which you have been sent.﴾

means, 'because you are a mere human; we will not follow you because you are just men like us.'

﴿وَمَا عَادَ دَسْخَتُنَا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿As for 'Ad, they were arrogant in the land without right.﴾

means, they were arrogant, stubborn and disobedient.

﴿وَزَادُوا مِنَّا قُوَّةً وَمَا قُوَّةٌ﴾

﴿and they said, "Who is mightier than us in strength?"﴾

They boasted of their physical strength, and power; they thought that this would protect them from Allāh's punishment.

﴿أَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَتَمُّ بِهِمْ قُوَّةً﴾

﴿See they not that Allāh Who created them was mightier in strength than them.﴾

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater? This is like the *Āyah*:

﴿وَاللَّهُ يَسْتَهْزِئُ بِالْإِنسَانِ إِذْ أَنشَأَهُ مِن نُّطْوَهِ ثُمَّ يُعِيدُهُ﴾

«With Hands did We construct the heaven Verily, We are able to extend the vastness of space thereof.» (51:47)

They openly opposed the Almighty and denied His signs and disobeyed His Messenger Allāh said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا شَرْسًا﴾

«So We sent upon them a *Şarşar* wind.» Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allah says

﴿بَرْقٍ مِّنْ مَّوْجٍ عَاصِفٍ﴾

«with a *Şarşar* wind!» (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called *Şarşar* because of the noise it makes as it flows

﴿فِي أَيَّامٍ مَّجْتَابٍ﴾

«in days of calamity» means, consecutive days.

﴿سَبْعَ لَيَالٍ وَثَلَاثَةَ آيَّامٍ مُّتَوَاتٍ﴾

«seven nights and eight days in succession» (69:7). This is like the *Āyah*:

﴿فِي يَوْمٍ تَوَلَّدَ خُسْفٍ﴾

«on a day of calamity, continuous» (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

﴿سَبْعَ لَيَالٍ وَثَلَاثَةَ آيَّامٍ مُّتَوَاتٍ﴾

«seven nights and eight days in succession» (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allāh says:

﴿لِنُدْخِلَنَّهُمْ عَذَابَ الْغَوْىٰ فِي ثَلَاثَةِ آيَّامٍ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ﴾

«that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will

be more disgracing.﴾

meaning, more humiliating for them.

﴿وَلَهُمْ لَا يُمْسِكُونَ﴾

﴿and they will never be helped.﴾ means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allāh or save them from His punishment.

﴿إِنَّا نُرِيدُ أَن نَبْرِئَهُمْ﴾

﴿And as for Thamūd, We showed them the path of truth﴾

Ibn 'Abbas, may Allāh be pleased with him, Abu Al-Aliyah, Sa'īd bin Jubayr, Qatādah, As-Suddi and Ibn Zayd said, "We explained to them"^[1] Ath Thawri said, "We called them Allāh's saying;

﴿فَانْتَعَمُوا فَصَلِّ عَلَى إِلَهِكَ﴾

﴿but they preferred blindness to guidance;﴾

means, 'We showed them the truth and made it clear to them through the words of their Prophet Ṣāliḥ, but they opposed him and rejected him, and they slaughtered the she-camel of Allāh which He had made a sign for them of the truth of their Prophet.'

﴿فَأَسَدَّتْهُمْ صَافِقَةٌ فَالْمَذَابُ لَعْنٌ﴾

﴿so the Ṣā'iqah of disgracing torment seized them﴾

means, Allah sent upon them the Ṣayḥah,^[2] earthquake, intense humiliation, punishment and torment.

﴿بِمَا كَانُوا يَكْسِبُونَ﴾

﴿because of what they used to earn﴾ means, because of their disbelief and rejection.

﴿وَجَعَلْنَا الْآيَةَ سُنْبُلًا﴾

﴿And We saved those who believed﴾

means, 'We saved them from among them, and no harm came

[1] At-Ṭabari 21:448 *Sūrah Hūd* [11:94].

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* [11:94]

وَقَالُوا لِمَ جُؤِدُوا لِمَ شَهِدْتُمْ عَلَيْنَا لَوْلَا أَلْفَقْنَا اللَّهَ الَّذِي
 أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿١٩﴾
 وَمَا كُنْتُمْ تَنْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ
 وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَيْدَكُمْ فَاصْبِرُوا
 ﴿٢٠﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَاصْبِرْ
 مِنْ الْخَشْيَةِ ﴿٢١﴾ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَلَنْ
 يَسْتَعِينُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٢﴾ * وَفَضَّلْنَا لَهُمْ
 قُرْآنًا فَرَقْنَاهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَخَلَّفْنَاهُمْ وَحَقَّ عَلَيْهِمُ
 الْقَوْلُ فِي أُمُورِهِمْ فَسَلَّتِ مِنْ قِبَلِهِمُ الْمَوْتُ وَالْإِنْسَانُ لَهُمْ
 كَانُوا خَاسِرِينَ ﴿٢٣﴾ وَقَالَ الَّذِينَ كَفَرُوا أَتَسْمَعُوا لِهَذَا الْقُرْآنِ
 وَالْعَوَاقِبَ فَلَكُمْ تَقْذِيرُونَ ﴿٢٤﴾ فَلَيْدِينَ الَّذِينَ كَفَرُوا عَذَابًا
 شَدِيدًا وَلَخَرَجْنَا مِنْهُمُ اشْوَأَ الَّذِينَ كَانُوا يَعْمَلُونَ ﴿٢٥﴾ ذَلِكَ جَزَاءُ
 أَعْدَاءِ اللَّهِ أَنَا نَارُكُمْ فِيهَا تَارَ الْخُلُوجُ جَزَاءُ مَا كَانُوا يَكْسِبُونَ
 ﴿٢٦﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَأَاكَ إِذْ أَنْصَلْنَا مِنَ الْمَرْيِ
 وَالْإِلَاسِ فَجَعَلَهُمَا نَجْعًا أَفَدَامَا لِيَكْرَاهِيَ الْآسَفِينَ ﴿٢٧﴾

يَنْ لَخَرَجْنَا مِنْهُمُ اشْوَأَ الَّذِينَ كَفَرُوا لِيَكْرَاهِيَ الْآسَفِينَ ﴿٢٧﴾

﴿19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven﴾

﴿20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

﴿21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return."﴾

﴿22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you, but you thought that Allāh knew not much of

to them; Allāh saved them along with His Prophet Ṣāliḥ, peace be upon him, because of their fear of Allāh.

﴿وَيَوْمَ يُخْشَرُ لَعْنَةُ اللَّهِ إِلَى
 النَّارِ فَمَنْ يَرْجِعُونَ﴾ حَقَّ لِلَّهِ مَا
 كَانُوا يَشْهَدُ عَلَيْهِمْ سَمْعُهُمْ
 وَأَبْصَرُهُمْ وَيُجِوَدُ مَا كَانُوا
 يَمْكُونُ ﴿٢٠﴾ وَقَالُوا لِمَ جُؤِدُوا لِمَ
 شَهِدْتُمْ عَلَيْنَا لَوْلَا أَلْفَقْنَا اللَّهَ
 الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
 خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ
 ﴿٢١﴾ وَمَا كُنْتُمْ تَنْتَرُونَ أَنْ يَشْهَدَ
 عَلَيْكُمْ سَمْعُكُمْ وَلَا
 أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ
 أَنَّ اللَّهَ لَا يَعْلَمُ كَيْدَكُمْ فَاصْبِرُوا
 ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي
 ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَاصْبِرْ

what you were doing.﴾

﴿23. And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become of those utterly lost!﴾

﴿24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.﴾

On the Day of Judgement, the Sinners' Limbs will testify against Them

﴿وَيَوْمَ يُسْأَرُ أَعْيُنُهُمْ إِلَىٰ النَّارِ فَهُمْ يُوزَعُونَ﴾

﴿And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴾

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e , the keepers of Hell will gather the first of them with the last of them, as Allah says elsewhere:

﴿وَنَسُوفُ الْأَشْيَاءِ إِلَىٰ جَهَنَّمَ وَفَارِقُونَ﴾

﴿And We shall drive the criminals to Hell, in a thirsty state﴾ (19:86).

﴿حَتَّىٰ إِذَا مَا جَاءُوهَا﴾

﴿Till, when they reach it,﴾ means, when they stand at its edge,

﴿شَهِدَتْ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَبَشَرُهُمْ كَانُوا يَعْلَمُونَ﴾

﴿their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

means, all their deeds, earlier and later; not a single letter will be concealed.

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا﴾

﴿And they will say to their skins, "Why do you testify against us?"﴾

they will blame their limbs and their skins when they testify against them, at which point their limbs will answer.

﴿قَالُوا أَكَلَمْنَا اللَّهَ الْغَيْبُ لَطْفٌ عَلَىٰ نَفْسٍ وَنَحْنُ سَافِرُونَ﴾

«They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time.»

means, and He cannot be opposed or resisted, and to Him you will return. Al Ḥāfiẓ Abu Bakr Al Bazzār narrated that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ laughed and smiled one day, and said.

«أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَجَّكَتُ؟»

«Will you not ask about why I laughed?» They said, "O Messenger of Allāh, why did you laugh?" He said:

«عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ يُبْعَثُونَ أَيُّ رَبِّي أَتَيْتُ وَعَدْتَنِي أَنْ لَا تُظْلِمَنِي، قَالَ: بَلَى، فَيَقُولُ فَمَنْ لَا أَقْبَلُ عَلَيْهِ شَاجِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ اللَّهُ يَرْزُقُ وَنَعْمَانِي. أُولَئِكَ كَفَى بِهِ شَهِيدًا. وَيُسَلِّطُكَ الْكَرِيمُ الْكَافِرِينَ - قَالَ - فَيُرَدُّ هَذَا الْكَلَامَ مَرَارًا. قَالَ - يَحْتَمُّ عَلَى يَدِهِ وَتَكَلَّمُ أَرْغَامُهُ بِمَا كَانَ يَفْعَلُ، يَقُولُ بُعِدَ لَكَرٍّ وَشَخَفًا، غُتُّنَ كُنْتُ أَجِدُكَ»

«I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly?" Allāh will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allāh will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!"»^[1]

It was recorded by him and Ibn Abi Ḥatīm.^[2] It was also recorded by Muslim and An-Nasā'ī.^[3] Ibn Abi Ḥatīm recorded that Abu Burdah said that Abu Mūsā said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, 'O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, 'Did you not do such

[1] Al-Ḥakīm 4:601.

[2] Aṭ-Ṭabarī 21:452.

[3] Muslim 4:2280, An-Nasā'ī in Al-Kubrā 6:508.

The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet ﷺ, then Allāh revealed the words:

﴿وَمَا كُنْتُمْ تُخْفُونَ أَنَّ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾

«And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you» until;

﴿فِي الْخَبِيرِ﴾

«of those utterly lost!»^[1] This is how it was recorded by At Tirmidhi.^[2] A similar report was also narrated by Ahmad (through a different chain), Muslim and At-Tirmidhi,^[3] and Al-Bukhārī and Muslim also recorded (a different chain).^[4]

﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِزُّوا فَلَا يَمْلِكُ إِلَهُهُمْ﴾

«Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.»

means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allāh and offer excuses, nothing of that will be accepted from them. Ibn Jarir said, "The meaning of the *Āyah*,

﴿وَإِنْ يَسْتَعِزُّوا﴾

«and if they seek to please Allāh,» is: They will ask to go back to this world, but this plea will not be answered. This is like the *Āyah*.

﴿وَلَا رَهْاَ عَلَيْكَ يَفْقَرُوا وَكُنَّا قَرْنَا سَالِكِ رَبِّهَا فَفَرَحْنَا بِهَا وَنَاكِهْنَا فَفَارَحْنَا بِهَا﴾

﴿فَلَا تَقْرَأُ لَيْسَ لَكَ بِهَا مِنْ شَيْءٍ حِسَابٌ﴾

[1] Ahmad 1.381

[2] *Tuhfat Al-Ahwadhi* 9:123.

[3] Ahmad 1.408, Muslim 4:2142, *Tuhfat Al-Ahwadhi* 9.124.

[4] *Fath Al-Bāri* 8:424, 425, Muslim 4.2143, 2142.

astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.

﴿فَرَعَوْهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿who have made fair seeming to them, what was before them and what was behind them.﴾

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allāh says:

﴿وَمَنْ يَتُخِذْ عَرَضَ دُنْيَاكَ يُفْضِلْ لَهَا شَيْئًا مِمَّا مَلَكَتْ يَمِينُ رَبِّهِ فَهُوَ لَا يُؤْتِيهِمْ لَعْنَةُ رَبِّهِمْ لَمَّا هُمْ قَامُوا ۖ تَجَرَّعُوهُم بِذُنُوبِهِمْ وَمَا لَهُمْ لَمْ يَأْتُوا رَبَّهُمْ بَشِيرًا ۚ﴾
 ﴿الْبَيْدِ وَيَصْخَرُونَ أَنَّهُمْ مُهْتَدُونَ ۚ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him And verily, they hinder them from the path, but they think that they are guided aright!﴾ (43:36-37)

﴿وَمِنْ عَندهُمُ الْقَوْلُ﴾

﴿And the Word is justified against them﴾ means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

﴿إِنَّهُمْ كَانُوا خَاسِرِينَ﴾

﴿Indeed they (all) were the losers.﴾ means, they are all equal in terms of loss and being doomed.

How the disbelievers advised One Another not to listen to the Qur'an, and the Recompense for that

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ﴾

﴿And those who disbelieve say: "Listen not to this Qur'an..."﴾

means, they advised one another not to pay heed to the Qur'an or obey its commands

﴿وَالنَّازِلَاتِ﴾

﴿and make noise in the midst of its﴾ means, when it is recited, do not listen to it. This was the view of Mujāhid. "And make noise in the midst of its (recitation)" means whistling and trying to

make the Messenger of Allāh ﷺ confused when he recited Qur'ān, which is what the Quraysh did.

﴿قُلْكَ تَوَلَّوْا﴾

﴿that you may overcome.﴾ means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'ān Allāh commanded us to be different from that, and said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy ﴾ (7:204).

Then Allāh says:

﴿سَيُصِيبُ الَّذِينَ كَفَرُوا عَذَابٌ شَدِيدٌ﴾

﴿But surely, We shall cause those who disbelieve to taste a severe torment,﴾

meaning, in return for what they do when they hear the Qur'ān.

﴿وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ﴾

﴿and certainly, We shall requite them the worst of what they used to do.﴾

means, for their evil deeds.

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ الْآخِرَةِ هُمْ فِيهَا كَاثِرُونَ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّخْتَلِفُونَ قُلْ أَتُحِبُّونَ أَتُكْفَرُوا بِمَا نَزَّلْنَا مِنْ بَيْنِ يَدَيْنَا فَأَنْصِتُوا لِلْآيَاتِ وَقُلْ أَتُكْفَرُوا بِمَا نَزَّلْنَا مِنْ بَيْنِ يَدَيْنَا فَأَنْصِتُوا لِلْآيَاتِ وَقُلْ أَتُكْفَرُوا بِمَا نَزَّلْنَا مِنْ بَيْنِ يَدَيْنَا فَأَنْصِتُوا لِلْآيَاتِ﴾

﴿That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."﴾

It was reported that 'Alī, may Allāh be pleased with him, said, concerning the phrase,

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ الْآخِرَةِ﴾

«those who led us astray»: "Iblis and the son of Ādam who killed his brother."^[1] As-Suddi reported that 'Alī, may Allāh be pleased with him, said; "Iblis is followed by everyone who commits *Shirk* and the son of Ādam is followed by everyone who commits a major sin. So Iblis is the one who calls people to every evil thing, such as *Shirk* and lesser sins."^[2] As for the first son of Ādam, it is as confirmed in the *Hadīth*:

«مَنْ قُتِلَ نَفْسٌ ظَلَمًا إِلَّا عَلَى ابْنِ آدَمَ الْأَوَّلِ كَفَلَتْ مِنْ دَمِهِ، لِأَنَّهُ أَوَّلُ مَنْ سَرَّ الْقَتْلَ»

«No soul is wrongfully killed, but a share of the burden [of that sin] will be upon the first son of Ādam, because he was the first one who set the precedent of killing another.»^[3]

﴿نَحْمَلُهُمَا تَحْتَ أَقْدَامِنَا﴾

«that we may crush them under our feet»

means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

﴿يَكُونُوا مِنَ الْأَسْفَلِ﴾

«so that they become the lowest.» means, in the lowest level of Hell, as already mentioned in *Al A'raf*, where the followers ask Allāh to multiply the torment for their leaders:

﴿قَالَ يَكْفِيْكُمْ مِنْتُمْ وَلَكُمْ لَا تَقْلُبُوْهُۤاۙ﴾

«(Allāh) said: "For each one there is double (torment), but you know not."» (7:38)

i.e., Allāh will give each of them the torment and punishment they deserve for their deeds. This is like the *Ayah*:

﴿الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا عَنْ سَبِيْلِ اٰلِهِيْمْ يَزِيْدُهُمْ عِنْدَ تَوَلّٰى الْقَتْلَ بِمَا كَفَرُوْا
نَجْزِيْهِمْۙ﴾

«Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.» (16:88).

[1] At-Ṭabarī 21:462

[2] At-Ṭabarī 21:462.

[3] Fath Al-Bār 6:419

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤١٠

الْحَاقَّةُ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا سَتَرَ اللَّهُ عَلَيْهِمْ
 السَّيِّئَاتِ ۚ سَتَرَ لَهُمُ الْأَسْقَا ۖ وَلَا يَحْزَنُونَ ۚ وَأَنْبَشِرُوا بِأَلْبَانِهِ
 إِلَى كُنُفِهِمْ يُوعَدُونَ ﴿٣٠﴾ عَنْ أَزْوَاجِكُمْ فِي الْحَيَاةِ
 الدُّنْيَا ۖ فِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ ۖ أَنْفُسُكُمْ
 وَلَكُمْ فِيهَا مَا تَشْعُرُونَ ﴿٣١﴾ وَلَا يَنْزِلُ عَنْ عُرُوشِهِمْ
 وَمَنْ خَسَنَ فَمَا لَمْ يَكُنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ
 إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٢﴾ وَلَا تَسْتَوِي السُّعُفَةُ وَلَا السَّيْتَةُ
 تَدْفَعُ بِأَلْيِ يَدٍ إِلَى أَحْسَنِ فَإِذَا إِلَى يَدِكَ وَيَدُهُ عَدَاةٌ كَالْهُ
 وَلِيٍّ حَمِيمٍ ﴿٣٣﴾ وَمَا يَلْقَاهُ إِلَّا الَّذِينَ صَبَرُوا وَأَوْفَوْا بِعَهْدِهَا
 إِلَّا دَرْجَةً عَظِيمًا ﴿٣٤﴾ وَإِنَّا بِرَعَاكَ مِنَ الشَّيْطَانِ نَزْعٌ
 فَاسْتَوِدْ بِأَنفِهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ وَمَنْ أَمْرُهُ
 اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ
 وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
 إِيَّاهُ تَعْبُدُونَ ﴿٣٦﴾ فَإِنْ أَسْعَفَتْكُمْ أَوْ كَانُوا فِي عَمَلٍ
 رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَفْتُونَ ﴿٣٧﴾

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا سَتَرَ اللَّهُ لَهُمُ السَّيِّئَاتِ ۚ سَتَرَ لَهُمُ الْأَسْقَا ۖ وَلَا يَحْزَنُونَ ۚ وَأَنْبَشِرُوا بِأَلْبَانِهِمْ إِلَى كُنُفِهِمْ يُوعَدُونَ﴾
 ﴿عَنْ أَزْوَاجِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ فِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَشْعُرُونَ﴾
 ﴿لَا يَنْزِلُ عَنْ عُرُوشِهِمْ وَمَنْ خَسَنَ فَمَا لَمْ يَكُنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾
 ﴿وَلَا تَسْتَوِي السُّعُفَةُ وَلَا السَّيْتَةُ تَدْفَعُ بِأَلْيِ يَدٍ إِلَى أَحْسَنِ فَإِذَا إِلَى يَدِكَ وَيَدُهُ عَدَاةٌ كَالْهُ وَلِيٍّ حَمِيمٍ﴾

﴿30. Verily, those who say: "Our Lord is Allah," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾

﴿31. "We have been your friends

in the life of this world and are (so) in the Hereafter Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask."﴾

﴿32 "An entertainment from the Oft Forgiving, Most Merciful."﴾

Glad Tidings to Those Who believe in Allāh Alone and stand firm

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

﴿Verily, those who say: "Our Lord is Allāh," and then they stand firm.﴾

means, they do good deeds sincerely for the sake of Allāh, and

they obey Allāh, doing what Allāh has prescribed for them. Ibn Jarir recorded that Sa'īd bin Imrān said, "I read this Āyah to Abu Bakr As-Siddiq, may Allāh be pleased with him:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُلُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقِيمُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm.»

He said, 'Those are the ones who do not associate anything with Allāh.'^[1] Then he reported a narration of Al Aswad bin Hilāl, who said, "Abu Bakr As-Siddiq, may Allāh be pleased with him, said, 'What do you say about this Āyah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُلُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقِيمُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm.»? They said:

﴿رَبُّنَا اللَّهُ ثُمَّ اسْتَقِيمُوا﴾

«"Our Lord is Allāh," and then they stand firm.»

'They shun sin.' He said, 'You have not interpreted it improperly.' They say, 'Our Lord is Allāh, then they stand firm and do not turn to any other god besides Him.'^[2] This was also the view of Mujahid, Ikrimah, As-Suddi and others.^[3]

Ahmad recorded that Sufyan bin 'Abdullah Ath-Thaqafi said, "I said, 'O Messenger of Allāh, tell me something that I can adhere to.' He ﷺ said:

«قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِيمْ»

'Say, my Lord is Allāh, then stand firm.' I said, 'O Messenger of Allāh, what do you fear most for me?' The Messenger of Allāh ﷺ took hold of the edge of his tongue and said,

«لَا إِلَهَ إِلَّا اللَّهُ»

'This is.'^[4] This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "Hasan Sahih."^[5]

[1] At-Tabari 21:464.

[2] At-Tabari 21:464.

[3] At-Tabari 21:465.

[4] Ahmad 3:413.

[5] Tuhfat Al-Ahwadhi 7:91, Ibn Majah 2:1314.

Muslim also recorded it in his *Ṣaḥīḥ*, and An-Nasā'ī recorded that Sufyān bin 'Abdullāh Ath-Thaqafī said, "I said, 'O Messenger of Allāh, tell me something about Islam that I will not have to ask anyone about it after you.' He ﷺ said,

«قُلْ. أَنْتُمْ بِاللَّهِ تَسْتَعِينُونَ»

"Say: I believe in Allāh, then stand firm."^[1] – then he mentioned the rest of the *Ḥadīth*.^[1]

«تَسْرُكُ عَنْهُمْ قَنَاصُهُ»

«on them the angels will descend» Mujāhid, As-Suddī, Zayd bin Aslam and his [Zayd's] son said, "This means, at the time of death, and they will say,

«أَلَا تَحْشَرُونَ»

«Fear not».^[2] Mujāhid, Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."^[3]

«وَلَا تَحْزَنُوا»

«nor grieve!» for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

«وَأَنْبَشُوا بِأَنْبَشِ لَوْ كُنْتُمْ قَوْمًا ذَوِّينَ»

«But receive the glad tidings of Paradise which you have been promised!»

So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the *Ḥadīth* narrated by Al-Barā', may Allāh be pleased with him:

«يَا الْمَلَائِكَةُ قُولُوا لِرُوحِ الْمُؤْمِنِ اخْرُجِي أَثْنَا رُوحُ الْعَلِيِّ فِي الْجَنَّةِ الطَّيِّبِ
كُنْتَ تَعْرِبُهُ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ»

«The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry."^[4]

[1] Muslim 1:65.

[2] Al-Tabarī 21:466, Al-Qurṭubī 15:358

[3] Al-Tabarī 21:467.

[4] Ahmad 4:287

It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hātim, and this view reconciles all the opinions; it is a good view and it is true

﴿مَنْ أَرْبَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿We have been your friends in the life of this world and are (so) in the Hereafter.﴾

means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allāh, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Ṣirāt* and bring you to the Gardens of delight."

﴿وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ﴾

﴿Therein you shall have (all) that your souls desire.﴾

means, 'in Paradise you will have all that you wish for and that will delight you.'

﴿وَلَكُمْ فِيهَا مَا تَشْتَوْنَ﴾

﴿and therein you shall have (all) for which you ask.﴾ means, 'whatever you ask for, it will appear before you as you wish it to be.'

﴿رَبِّكَ يَرْحَمُكَ﴾

﴿An entertainment from the Oft-Forgiving, Most Merciful.﴾

means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful'

﴿وَمَنْ أَسْأَلَ قَوْلًا يَشْرَ دَنَا إِلَى اللَّهِ وَتَعَمَلْ مَكِيلًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ رَبِّهِ وَلَا تَسْأَلُ لِلنَّسَةِ وَلَا الْيَتَامَى أَتَقَعُ بِأَلْيِ مَنْ أَسْأَلَ فَإِلَّا الَّذِي يَنْتَهِي وَبَيْنَهُ عَذَابَةٌ فَلَمْ يَرَوْا حَيْثُ رَمَى يُلْقِيهَا إِلَّا إِلَيْهِمْ مَبْرُورًا وَمَا يُلْقِيهَا إِلَّا دُونَ حَوْطٍ عَظِيمٍ رَبَّنَا بَرِّئَكَ مِنَ الظَّالِمِينَ رَبَّنَا فَاسْتَوِدْ بِاللَّهِ مِنْهُ قَوْلُ السَّاجِدِ الْعَبِيدِ﴾

﴿33. And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims"﴾

﴿34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

﴿35. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴾

﴿36. And if an evil whisper from Shuytān tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.﴾

The Virtue of calling Others to Allāh

﴿وَمَنْ لَّنْهٖ نَزَلَ يَسْأَلْ إِلَىٰ أَمْرِ﴾

﴿And who is better in speech than he who invites to Allāh,﴾

means, he calls the servants of Allāh to Him.

﴿وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

﴿and does righteous deeds, and says: "I am one of the Muslims."﴾

means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allāh ﷺ is the foremost among people in this regard, as Muḥammad bin Sīrīn, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said.^[1]

It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in *Ṣaḥīḥ Muslim*:

«الْمُؤَدِّثُونَ أَطْرُقُوا النَّاسَ أَغْنَاءًا يَوْمَ الْقِيَامَةِ»

^[1] Al-Qurṭubī 15:360.

«The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.»⁽¹⁾

In *As-Sunan* it is reported that the Prophet ﷺ said:

«إِمَامٌ حَامٍ، رَأْمُودُنْ مُؤْتَمِنٌ، فَأَرْشَدَ إِلَى الْأَيْمَةِ وَغَفَرَ لِلْمُؤَدِّينَ»

«The Imām is a guarantor and the Mu'adhdhin is in a position of trust. May Allāh guide the imāms and forgive the Mu'adhdhins.»⁽²⁾

The correct view is that the *Āyah* is general in meaning, and includes the *Mu'adhdhin* and others. When this *Āyah* was revealed, the *Adhān* had not been prescribed at all. The *Āyah* was revealed in Makkah, and the *Adhān* was prescribed in Al-Madinah after the *Hijrah*, when it was shown to 'Abdullah bin 'Abd Rabbihi Al-Anṣārī in a dream. He told the Messenger of Allāh ﷺ about it, and he told him to teach it to Bilāl, may Allāh be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the *Āyah* is general in meaning, as 'Abdur-Razzāq said, narrating from Ma'mar, from Al-Hasan Al-Basri, who recited this *Āyah*:

﴿وَمَنْ لَعَنُوكُمْ فَلَا يَمُوتُ مَعًا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

«And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."»

and said, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's *Khaliḡah*."⁽³⁾

⁽¹⁾ Muslim 1:290.

⁽²⁾ Abu Dāwud 1:356, *Tuhfat Al-Ahwadhī* 1 614. The meaning is that the people are to follow the Imām in prayer, and certain matters related to it are his responsibility, and the same with the *Mu'adhdhin*, the people will depend upon his announcement of the time of prayer.

⁽³⁾ 'Abdur-Razzāq 2:187. Ma'mar did not see Al-Hasan.

Wisdom in Da'wah etc.

﴿لَا تَسَوَّى الْحَسَنَةُ وَلَا الْفِتْنَةُ﴾

﴿The good deed and the evil deed cannot be equal.﴾

means, there is a huge difference between them

﴿ادْفَعْ بِالَّتِي فِي يَدِ أَحْسَنُ﴾

﴿Repel (the evil) with one which is better,﴾ means, 'when someone does you wrong, repel him by treating him well,' as 'Umar, may Allāh be pleased with him, said, "There is no better punishment for one who has disobeyed Allāh with regard to you, than your obeying Allāh with regard to him."

﴿فَوَدَّ الْأَمِيُّ بَيْنَهُ وَبَيْنَهُ عَدَاوَةً كَانَتْ بَيْنَهُ وَرَأْسَ حَبِيبٍ﴾

﴿then verily he, between whom and you there was enmity, (will become) as though he was a lost friend.﴾

means, 'if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allāh says

﴿وَمَا يُغْنِيهَا إِلَّا الَّذِينَ صَبَرُوا﴾

﴿But none is granted it except those who are patient﴾

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do

﴿وَمَا يُغْنِيهَا إِلَّا ذُو الْحِظِّ الْعَظِيمِ﴾

﴿and none is granted it except the owner of the great portion﴾

means, the one who has a great portion of happiness in this world and in the hereafter 'Alī bin Abī Talhah reported that Ibn 'Abbās explained this Ayah: "Allāh commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allāh will save them from the Shayṭān and subdue their enemies to them until they become like close friends."⁽¹⁾

⁽¹⁾ Fath Al Bārī 8 418

﴿وَمَا يَرْضَكُ مِنَ الشَّيْطَانِ نَزَّ فَأَسْتَبِذْ بِاللَّهِ﴾

﴿And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh.﴾

means, the devils among men may be deceived by your kind treatment of him, but the devils among the *Jinn*, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allāh and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allāh ﷺ stood up to pray, he would say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّحِيمِ، مِنْ مَنَرِهِ وَمَنَجِهِ وَنَجْوَاهُ»

I seek refuge in Allāh the All-Hearing, All-Knowing, from the accursed Shayṭān and his evil insinuations, breath and impurity.^[1]

We have already stated that there is nothing like this in the Qur'ān, apart from the passage in Sūrat Al-A'rāf where Allāh says:

﴿حُذِرْ لِقَوْمٍ وَأُولَئِكَ وَالْأَرْوَاحُ وَالْأَفْرَافُ غِي الْقَهْلِكَ﴾ ﴿وَمَا يَرْضَكُ مِنَ الشَّيْطَانِ نَزَّ فَأَسْتَبِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾ (7:199-200)

and the passage in Sūrat Al-Mu'minun where Allāh says:

﴿ادْفَعْ بِالَّذِي فِي يَدِكَ إِلَى الَّذِينَ هُمْ يَكْفُرُونَ﴾ ﴿وَلَقَدْ رَبِّيَ أَعُوذُ بِكَ مِنْ مَرَدِّ النَّفِيلِينَ﴾ ﴿وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُوا﴾ ﴿يَا أَيُّهَا النَّبِيُّ﴾

﴿Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayṭān. And I seek refuge with You, My Lord! lest they should come near me."﴾ (23:96-98)

[1] Aḥmad 5 253.

سُورَةُ الْفُصِّلَاتِ

٤٨١

الَّذِينَ يَخْلُقُونَ

وَمِنْ مَّا يَنْشِئُهُ مَالِكٌ تَرَى الْآرْضَ خَاسِيَةً إِذَا نُزِّلْنَا عَلَيْهَا ۚ فَمِنَ الْمَاءِ
 أَنْعَزَتْ ۖ وَرَبَّتْ إِذْ الْبُيُوتُ أَخْيَا ۚ فَمِنْهَا نُخْرِجُ التُّوْبَةَ ۖ إِنَّهُ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ يَكْفُرُونَ فِي مَآئِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ أَفَمَنْ
 يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ بَاتَ ۖ إِنَّمَا يَوْمُ الْقِيَامَةِ أَشْغَوْا ۚ مَا يَشْعُرُونَ
 أَنَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٨﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ
 وَأَنَّهُ لَكَيْتُبُ عَزِيزٌ ﴿٣٩﴾ لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
 خَلْفِهِ ۖ تَتَرَبَّلُ فِي حِكْمٍ جَمِيدٍ ﴿٤٠﴾ إِنَّمَا قَالُوكَ لِلْأَنْفَادِ قَدِيفِل
 لِلرُّسُلِ مِنْ قَبْلِكَ ۖ إِنَّكَ لَدُوٌّ مُتَعَبٌ مُرَوِّدٌ ۖ وَغَابَ أَلْبَسٌ ﴿٤١﴾
 وَلَوْ جَعَلْنَاهُ قُرْءَانًا نَجْمًا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَفَنَجْمٌ
 وَعَرَبٌ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبُشْرَى ۖ وَالَّذِينَ لَا يُؤْمِنُونَ
 فِي آذَانِهِمْ وَقُرْءَانُهُمْ عَلَى أَعْيُنِهِمْ ۖ وَعَمَىٰ أُولَٰئِكَ
 يَأْتِيكَ مِنْ مَّكَانٍ عَصِيدٍ ﴿٤٢﴾ وَلَقَدْ عَلِمْنَا مَا مَوْسَىٰ ابْتَدَتْ
 فَخَلَّفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
 بَيْنَهُمْ ۖ وَإِنَّهُمْ لَفِي شَيْءٍ مِنْهُ مُرْسِبٍ ﴿٤٣﴾ مَنْ عَمِلَ حَسَنَةً
 فَلَنَجْزِيَنَّهُ ۖ وَمَنْ أَسَاءَ فَعَلَيْنَاهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْقَاسِدِ ﴿٤٤﴾

﴿وَمِنْ مَّا يَنْشِئُهُ الْبَلَدُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
 لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا
 لِلَّهِ الْوَحِيدِ خَاشِعِينَ﴾ إِنَّ كُفْرَكُمْ
 إِلَهُكُمْ مُّشْرِكٌ ﴿٣٧﴾ فَإِنْ تَنَظَّرْتُمْ
 فَلَا تَرَوْنَ عَنْ يَدَيْهِ يُسْجِدُونَ لَّهُ
 بِالْإِيلِ وَالنَّهَارِ وَحَمْدٌ لَا
 يَسْمَعُونَ ﴿٣٨﴾ وَتَرَى الْآرْضَ خَاسِيَةً
 إِذَا نُزِّلْنَا عَلَيْهَا ۚ فَمِنَ الْمَاءِ
 أَنْعَزَتْ ۖ وَرَبَّتْ إِذْ الْبُيُوتُ
 أَخْيَا ۚ فَمِنْهَا نُخْرِجُ التُّوْبَةَ ۖ إِنَّهُ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

﴿37. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate

yourselves to Allāh Who created them, if you worship Him.﴾

﴿38. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired﴾

﴿39. And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾

From among the Signs of Allāh

Here Allāh reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things.

Allāh's saying:

﴿وَمِنْ مَّا يَنْشِئُهُ الْبَلَدُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ﴾

﴿And from among His signs are the night and the day, and the

sun and the moon ﴿

means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allāh points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنَّا أَنَا الْعَزِيزُ الْمُتَعَدِّ﴾

«Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him ﴿

meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him because He does not forgive the association of others in worship with Him.' He says:

﴿فَإِنْ تَكْفُرُوا﴾

«But if they are too proud,» i.e., to worship Him Alone, and they insist on associating others with Him,

﴿فَالَّذِينَ عِنْدَ رَبِّكَ﴾

«then there are those who are with your Lord» i.e., the angels,

﴿يَسْبِّحُونَ لَمْ يَلَيْلٍ وَلَا نَهَارٍ وَهُمْ لَا يَسْتَمِدُّونَ﴾

«glorify Him night and day, and never are they tired.» This is like the Āyah:

﴿وَمَنْ يَكْفُرْ بِمَا هُوَ مُؤْتَاةٌ مِنْ رَبِّهَا فَاِنَّآ اَنزَلْنَاهَا فِي سَحَابٍ مِّمَّنْ يَنْفِرُ﴾

«But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein ﴿ (6:89).

﴿وَمَنْ يَكْفُرْ﴾

﴿And among His signs﴾ means signs of His ability to bring the dead back to life.

﴿لَا تَرَى الْآرْضَ حَيَّةً﴾

﴿that you see the earth barren,﴾ means, lifeless, with nothing growing in it; it is dead.

﴿فَإِنَّا لَنَرُّهَا عَلَيْهِمَا آلَاءَةً أَفْزَرَتْ وَرَبَّتْ﴾

﴿but when We send down water (rain) to it, it is stirred to life and growth.﴾

means, it brings forth all kinds of crops and fruits.

﴿يَوْمَ تَأْتِي سَحَابًا لِّبَنِي السَّوَادِ إِنَّهُمْ عَلٰى كُلِّ نَجْوٍ قَدِيرٌ﴾

﴿Verily He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things﴾

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْكُمُونَنَا أَفَمَنْ تُلْحِقُ فِي سُورٍ حَيْرٌ لِّمَنْ يَأْتِي بَالَهُ يَوْمَ تَنْفَعُ أَمْشَرُوا مَا يَنْفَعُ إِيَّاهُمْ وَمَا تَنْفَعُ الْبُصَيْرِينَ﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ رَبَّهُمْ لَكِنَّهُمْ فِي غَمْرٍ مُّحْمَرٍّ لَا يَتْلُوهُمْ ظَئِيرُ بَرٍّ يَتَنَزَّهَ وَلَا مِنْ سَخِيْقَةٍ مُّزِيلٍ يَوْمَ حَكِيمٍ جَمْعُ الْوَحْيِ مَا بَقِيَ لَكَ إِلَّا مَا قَدْ يَبْلُغُ بِرُؤُسٍ مِنْ قَبْلِكَ إِنَّ رَحْمَتَكَ لَشَدِيدٌ نَعْمُزُو وَدُو عِقَابٍ أَلِيمٍ﴾

﴿40. Verily, those who Yulhiduna Fi Our Āyat are not hidden from Us. is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do﴾

﴿41 Verily, those who disbelieved in the Reminder when it came to them And verily, it is an honorable well fortified respected Book.﴾

﴿42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise﴾

﴿43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment﴾

The Punishment of the Deniers and the Description of the Qur'ān

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا﴾

﴿Verily, Yulhiduna Fi Our Āyat﴾

Ibn 'Abbās said, "Al-Ithād means putting words in their improper places."^[1] Qatādah and others said, "It means disbelief and obstinate behavior."

﴿لَا يَخْفَوْنَ عَلَيْنَا﴾

﴿are not hidden from Us.﴾ This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

﴿أَلَمْ يَلْقَ فِي الْآثِرِ مِثْرًا مِّمَّنْ يَأْتِيَنَّ يَوْمَ الْقِيَامَةِ﴾

﴿Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴾

means, are these two equal? They are not equal. Then Allāh warns the disbelievers:

﴿أَعْمَلُوا مَا شِئْتُمْ﴾

﴿Do what you will﴾ Mujahid, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsānī said that

﴿أَعْمَلُوا مَا شِئْتُمْ﴾

﴿Do what you will.﴾ is a threat.^[2] Meaning, 'do what you will of good or evil, for He knows and sees all that you do.' He says:

﴿إِنَّمَا بِمَا كَسَلْتُمْ تُبْصِرُونَ﴾

﴿Verily, He is All-Seer of what you do﴾

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا لَأَنَالَهُمْ﴾

﴿Verily, those who disbelieved in the Reminder when it came to them.﴾

Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said, "This is the Qur'an."^[3]

﴿وَقَدْ كُتِبَ فِيهَا﴾

﴿And verily, it is an honorable well-fortified respected Book.﴾

means, it is protected and preserved, and nobody can produce

[1] Aṭ-Ṭabarī 21:478.

[2] Aṭ-Ṭabarī 21:478.

[3] Aṭ-Ṭabarī 21:479.

anything like it

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴿Falsehood cannot come to it from before it or behind it.﴾

means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allah says:

﴿ثَوْبَتَ مِنْ حِكْمِهِ جَبَرُ﴾

﴿(it is) sent down by the All-Wise, Worthy of all praise﴾

meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good

﴿مَا يَنَالُ لَكَ، لَ مَا قَدْ قِيلَ يُرْسِلُ مِنْ قَبْلِكَ﴾

﴿Nothing is said to you except what was said to the Messengers before you.﴾

Qatādah, As Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."⁽¹⁾

﴿وَإِنَّ رَبَّكَ لَهُ مُعَوِّزٌ﴾

﴿Verily, your Lord is the Possessor of forgiveness,﴾ means, for those who turn to Him in repentance

﴿وَرَبُّو عَذَابٍ أَلِيمٍ﴾

﴿and (also) the Possessor of painful punishment.﴾ means, for those who persist in disbelief, transgression and stubborn opposition

﴿وَلَوْ جَسَنَ قُرْآنًا أَفْجَبًا لَأُتِرَ لَوْلَا نُفَيْتَ، إِنَّمَا نَجَّيْنَاهُ وَعَزَمْنَا قُلُومَ لِلْذِّكْرِ نَامُوسًا

مَذْذَبٌ وَجَعَلْنَا وَالَّذِينَ لَا يَرْجُونَ فِي عَذَابِهِمْ وَقَرُّ وَعَزَمْنَا عَمَّا أُولَئِكَ يَأْتُونَ

مِنْ مُكَرَّمٍ خَبِيرِينَ، وَلَقَدْ آتَيْنَا مَوْسَى الْكِتَابَ فَاتَّخِذِ بِهِ زُكُوفًا كَلِمَةً سَفَتْ مِنْ

رَبِّكَ لَقِينِ يَتَّبِعُهُمْ وَإِنْهُمْ نَبِيٌّ شَدِيدٌ مِنْهُمْ مُرِيدٌ﴾

[1] At-Tabari 21:481.

﴿44. And if We had sent this as a Qur'ān in a foreign language, they would have said: "Why are not its verses explained in detail? What! Not in Arabic nor an Arab?" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away."﴾

﴿45. And indeed We gave Mūsā the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.﴾

Rejection of the Qur'ān is pure Stubbornness

Allāh tells us that the Qur'ān is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

﴿رَبِّكَ عَلَى سَعِيرٍ الْأَعْرَابِ قَدْ قَرَأَهُ عَلَيْكَ بِرُوحٍ مُبِينٍ﴾

﴿And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.﴾
[26:198-199].

If the Qur'ān had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

﴿لَوْلَا نُفِصَ بَيِّنَاتُ الْغُرَىٰ وَعَرِبَتْ﴾

﴿Why are not its verses explained in detail? What! not in Arabic and an Arab?﴾

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab? – i.e., how can foreign words be revealed to an Arab who does not understand them? This interpretation was reported from Ibn 'Abbās, Mujahid, Ikrimah, Sa'īd bin Jubayr, As-Suddī and others.^[1]

﴿قُلْ هُوَ الْقَوْلُ الْبَرُّ إِنَّمَا أُوتِيَ عَنْهُ وَالْمُتَكَبِّرُ﴾

﴿Say: "It is for those who believe, a guide and a cure..."﴾

[1] At-Tabari 21:482.

means, 'say, O Muhammad: this Qur'ān, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

﴿وَأَلَيْكَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ﴾

﴿And as for those who disbelieve, there is heaviness in their ears,﴾

means, they do not understand what is in it

﴿وَمَوَّعَةٌ عَلَيْهِمْ غَمٌّ﴾

﴿and it is blindness for them.﴾ means they are not guided to the explanations contained therein. This is like the Āyah:

﴿وَنَزَّلْنَا مِنْ قُلُوبِهِمْ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلَّذِينَ يَؤْمِنُونَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا حَسْرَةً﴾

﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.﴾ (17:82)

﴿أُذِّنُّكَ مِّن مَّكَانٍ سَمِيعٍ﴾

﴿They are called from a place far away.﴾

Majāhid said, "Far away from their hearts."^[1] Ibn Jarīr said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying."^[2] This is like the Āyah:

﴿وَنَسُوا بَيْنَهُمُ الْبُرُوزَ لَا يَلْعَنُهُ إِلَّا تِلْكَ أُمَّةٌ قَدِ افْتَرَتْ عَلَىٰ نَفْسِهِمْ لَا يَنْتَفِعُونَ بِهَا﴾

﴿And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴾ (2:171)

Taking Musā as an Example

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتَفِزُوا﴾

﴿And indeed We gave Musā the Scripture, but dispute arose

[1] At-Tabari 21:485

[2] At-Tabari 21:484.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِلَيْهِ يُرْجَعُ السَّاعُ وَمَا تَخْرُجُ مِنْ شَرْبٍ مِنْ أَكْثَابِهَا
وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُبَادِيهِمْ أَنْ
شُرَكَاءُى قَالُوا مَا ذُنُوبُنَا مِنْ شَيْءٍ ۖ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَطَرُوا مَا لَهُمْ مِنْ بَحِيرٍ ۖ ﴿٣٥﴾
لَا يَسْمَعُ الْإِنْسَانُ مِنْ دَعَا الْخَبِيرِ وَلَئِنْ مَسَّهُ الضَّرْفُ يَأْتِ
فَرَطٌ ۖ ﴿٣٦﴾ وَلَئِنْ دَعَاكُمْ رَبُّهُ بِشَيْءٍ بَعْدَ صِرَافِهِ مَسَّهُ
لَيَقُولَنَّ هَذَا لِي وَمَا أَغْنَى السَّاعَةُ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى
رَبِّى لَأُنْزِلَ بِي عِنْدَهُ لِلْحَسَنِ فَلْيَنْتَظِرْ الْيَوْمَ أَكْفَرُوا أَمْ عَمِلُوا
وَلَيْدِقَهُمْ مِنْ عَذَابٍ عَظِيمٍ ۖ ﴿٣٧﴾ وَإِذَا أُلْقُوا عَلَى الْأَرْضِ
أَغْرَضَ وَإِنَّا يُخَالِفِهِمْ وَإِنَّا مَسَّهُ الشَّرَفُ دُرُوعًا وَحِفْظًا
﴿٣٨﴾ قُلْ أَرَأَيْتُمْ إِنْ كَادَ مِنْ عِندِ اللَّهِ تَكْذِيبُكُمْ
بِعَمَلٍ مِنْ أَسْمَلٍ مِمَّنْ هُوَ لِي شَيْءًا لِي بَعِيدٍ ۖ ﴿٣٩﴾ سَرُّهُمْ
بِإِيتَانِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَقٌّ نَبِّئَنَّهُمْ أَنَّهُ لَأَحَقُّ
أَنْتُمْ يَكْفُرُونَ فَلَمَّا أَتَاهُ عَلَ كُلِّ شَيْءٍ وَشَيْدٌ ۖ ﴿٤٠﴾ أَلَا إِنَّهُمْ
فِي مِرْيَةٍ مِنْ لِقَائِهِ رَبِّهِمْ أَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُخْطَئُونَ ۖ ﴿٤١﴾

therein.﴾

means, they disbelieved in him and did not show him any respect.

﴿فَاصْبِرْ كَمَا صَبَرَ آلُكَ الْمَرْءُ يَرْ
الرَّسُولُ﴾

﴿Therefore be patient as did the Messengers of strong will﴾ (46:35).

﴿وَلَوْلَا كُنْتُمْ سَفَتًا مِنْ رَبِّكَ
إِنْ أَجَبُوا مَسْئَلِي﴾

﴿And had it not been for a Word that went forth before from your Lord,﴾

i.e., to delay the Reckoning until the Day of Resurrection,

﴿لَقَدْ بَيَّنَّاهُمْ﴾

﴿the matter would have been settled between

them.﴾

means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

﴿وَرَأَيْتُمْ لَى شَيْءٍ مِنْهُ شَرِيرٍ﴾

﴿But truly, they are in grave doubt thereto.﴾ means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarir, and it is a plausible interpretation.^[1] And Allāh knows best.

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ رِزْقًا أَتَا صَلَاحًا وَمَا زُرْتُ بِظُلْمٍ لِّلْمُتَّعِلِينَ ۖ ﴿٤٢﴾ إِلَيْهِ يُرْجَعُ

^[1] At-Tabari 21:487.

knows about that apart from Him. Muhammad ﷺ, the leader of mankind, said to Jibrīl, who is one of the leading angels, when he asked him about the Hour:

«أَمَّا الْمُسْتَوْدَعُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one who is asked about it does not know more than the one who is asking.»^[1] And Allāh says:

﴿إِلَّا رَحْمَةً مِنْ رَبِّهَا﴾

«To your Lord belongs the term thereof.» (79:44)

﴿لَا يَخْبِيهَا إِلَّا هُوَ﴾

«None can reveal its time but He» (7:187).

﴿وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْثَابِهَا وَلَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

«No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.»

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allāh says:

﴿وَمَا تَنفَعُ مِنْ دَرَكِهِ إِلَّا يَسْمَعُهَا﴾

«not a leaf falls, but He knows it» (6:59).

﴿يَسْتَلِمُ مَا نَحْمِلُ حَقُّهُ أَتَقُومُ وَمَا يُغِثُ الْأَرْضَ وَمَا يُزِيدُهَا سِوَا حَقِّهِ بِضَاعٍ يُفْقَدُونَ﴾

«Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion» (13:8)

﴿وَمَا يُمْسِرْ مِنْ عُصْفَرٍ وَلَا يَنْقُصَ مِنْ عُثْمَرِ، إِلَّا فِي كِتَابٍ بِإِذْنِ اللَّهِ عَلَى صِدْقٍ يُرِيدُ﴾

«And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.» (35:11)

﴿وَنَزَّاهُ يُدْرِكُ الْيَوْمَ الَّذِينَ يَرْتَابُونَ﴾

[1] Fath Al-Bār 1:140.

﴿And on the Day when He will call unto them (saying):
‘Where are My (so-called) partners?’﴾

means, on the Day of Resurrection, Allāh will call out to the idolators before all of creation and say, “Where are My partners whom you worshipped besides Me?”

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا﴾

﴿They will say: “We inform You...”﴾ means, ‘we tell You,’

﴿لَا يَمُنُّ مِنَّا أَحَدٌ﴾

﴿that none of us bears witness to it.﴾ means, ‘not one of us will bear witness today that You have any partner.’

﴿وَمَنْ كَانُوا يَدْعُونَ مِن قَبْلُ﴾

﴿And those whom they used to invoke before (in this world)
shall disappear from them,﴾

means, they will go away, and will be of no benefit to them.

﴿وَكُلُوا مِمَّا فِيهَا﴾

﴿and they will perceive that they have no place of refuge﴾

means, they will have no way of escaping from the punishment of Allāh. This is like the Āyah:

﴿وَمَا لِلظَّالِمِينَ الْآثَرُ فَلَمَّا نَسُوا اللَّهَ فُتِنُوا فَمِنْهُمْ مَنْ يَدْعُو بِهِمْ مُشْرِكِيهِمْ﴾

﴿And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.﴾ (18:53)

﴿لَا يَسْتَمُ الْإِنْسَانُ مِن دَعْوِ الْغَيْرِ فَإِنَّ اللَّهَ أَكْثَرُ فَتُونًا ﴿٤٩﴾ وَلَئِن لَّدُنَّ رَحْمَةٌ مِنَّا مِن بَرٍّ فَدَرَّةٌ مِّنْكَ لَفُتُونٌ هَذَا فِي رِثَا الْأُمَمِ الْأَمَةُ قَائِمَةٌ وَلَئِن رَّجِئْتَ إِلَّا رَوْحًا إِلَّا فِي وَبْدٍ لِّلْمُتَّقِينَ ﴿٥٠﴾ الَّذِينَ كَفَرُوا مِنَّا فَمُحِلُّوهُم مِّنْ عَذَابٍ عَظِيمٍ ﴿٥١﴾ وَلَئِن لَّمْ يَلْمِزْهُمْنَا فَلَا خَلْقَ لَهُمْ يَوْمَ الْقِيَامَةِ فَذَعْوُهُمْ﴾

449. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.﴾

450. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: “This is due to my (merit); I think not that the Hour will be established.

But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment." ﴿

﴿51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.﴾

Man is fickle when Ease comes to Him after Difficulty

Allāh tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him i.e., trials and difficulties or poverty -

﴿فَبَشِّرْهُ قُرْآنًا﴾

﴿then he gives up all hope and is lost in despair.﴾, i.e., he thinks that he will never experience anything good again.

﴿وَكَيْفَ أَتَىٰ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْبٍ مِمَّنَّهٖ يَقُولُ ۖ هَٰذَا لِي﴾

﴿And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)..."﴾

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴿وَمَا أَمْرُ السَّاعَةِ ۖ قَآئِمَةٌ﴾

﴿I think not that the Hour will be established.﴾

means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allāh says:

﴿يَا أَيُّهَا النَّاسُ ۖ تَفْرُغُونَ ۚ أَلَا تَنَظَّرُونَ﴾

﴿Nay! Verily, man does transgress. Because he considers himself self sufficient.﴾ (96:6)

﴿وَكَيْفَ تُحِبُّونَ ۚ إِنَّ لِي عِنْدَ اللَّهِ مَقْصُودًا﴾

﴿But if I am brought back to my Lord, surely there will be for me the best with Him.﴾

means, 'if there is a Hereafter after all, then my Lord will be

رَبِّكَ ثُمَّ عَلَىٰ كُلِّ مَنٍّ مِّنْهُ شَيْءٌ: «أَلَا يَتَمَنَّوْنَ فِي بُرْهَانِهِمْ أَنَّهُمْ لَا إِلَهَ إِلَّا رَبُّكَ شَرِّهُ
تَجِبُ: ﴿٥٢﴾

﴿52. Say: 'Tell me, if it is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away.'﴾

﴿53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾

﴿54. Lo, Verily they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!﴾

The Qur'an and the Proofs of its Truth

Allāh says:

﴿قُلْ﴾

﴿Say﴾ 'O Muḥammad, to these idolators who disbelieve in the Qur'ān'-

﴿أَتَدْعُونَ بِنَاءَ كَذِبٍ﴾

«Tell me, if it» - this Qur'ān -

﴿يَنْبَغِي لَكُمْ أَن تَكُونُوا مِمَّنْ يَدْعُونَ بِهِ مَنَّا مَحْذَرًا لَّكُمْ بِهِ﴾

«is from Allāh, and you disbelieve in it?﴾ means, 'what do you think your position is before the One Who revealed it to His Messenger?' Allāh says:

﴿مَنْ أَسْلَمَ مَعَنَا فَوْىٰ يَنْفَعْتُمْ نَفْسًا﴾

«Who is more astray than one who is in opposition far away.﴾

means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allāh says:

﴿سَرُبْنَا بِأَنَّ فِي الْأَكَاثِلِ لَكُمْ أَنْتُمْ﴾

«We will show them Our signs in the universe, and within themselves.﴾

meaning, 'We will show them Our evidence and proof that the Qur'ān is true and has indeed been sent down from Allāh to

the Messenger of Allāh, through external signs,

﴿فِي الْأَمَانَةِ﴾

‘in the universe’, such as conquests and the advent of Islām over various regions and over all other religions. Mujāhid, Al-Hasan and As-Suddi said, “And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allāh granted victory to Muḥammad ﷺ and his Companions, and inflicted a humiliating defeat on falsehood and its followers.” It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator – may He be blessed and exalted – and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

﴿حَتَّىٰ يَبَيِّنَ لَهُمُ اللَّهُ الْهُدَىَٰ الَّذِي كُنْتُمْ بِرَبِّكَ أَنتُمْ عَنْ كُلِّ شَيْءٍ مُّشْهِدٌ﴾

‘until it becomes manifest to them that this (the Qur’ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?’

means, sufficient is Allāh as a Witness over the words and deeds of His servants, and He bears witness that Muḥammad ﷺ is telling the truth in what he says, as Allāh says:

﴿لَا يَكُنِ اللَّهُ يَشْهَدُ بِمَا أُرَكِّلُ إِلَيْكَ أَنزِلَهُ بِمِثْقَلِ ذَرَّةٍ﴾

‘But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge’ (4:166).

﴿أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنَ لِّقَاءِ رَبِّهِمْ﴾

‘Lo, Verily, they are in doubt concerning the meeting with their Lord.’

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allāh states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

﴿أَلَا يَسْتَطِيعُ﴾

﴿Verily, He is surrounding all things﴾

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the *Tafsir* of *Sūrah Fuṣṣilat*. To Allāh be praise and blessings.

The Tafsīr of Sūrat Ash-Shūrā

[Chapter - 42]

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سُورَةُ الشُّرَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ عَسَى ۝ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
 اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝ أَلَمْ يَأْتِ الْبَشَرِ الْأَرْضَ وَمَنْ
 الْعِلَى الْعَظِيمُ ۝ كَذَلِكَ الْبَشَرِ يُفْقَرُونَ مِنْ قَوْفِهِمْ
 وَالْمَلَكُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي
 الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ۝ وَالَّذِينَ آمَنُوا
 مِنْ دُونِهِ أُولَئِكَ أَتَتْهُمُ حَقِيقَةُ عَذَابِهِمْ وَأَمَّا الَّذِينَ
 ۝ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ
 حَوْلَهَا وَتُنْذِرَ يَوْمَ الْقِيَامِ لَآبَرٍ فِيهِ فِرْقَانِ فِي الْبَنَاتِ وَفِرْقَانِ فِي
 السَّعِيرِ ۝ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَذَّكُلُ
 مَنْ يَشَاءُ فِي رَحْمَةٍ ۝ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝
 أَرَأَيْتُمْ إِنْ دُوبِهُ أُولَئِكَ فَمَا لَهُمْ مِنَ الْوَلِيِّ وَهُوَ يُخَوِّفُ الْمَوْتَ وَهُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ
 إِلَى اللَّهِ ذَٰلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

حَمْدٌ ۝ عَسَى ۝ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
 إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۝ إِلَيْكَ اللَّهُ الْعَزِيزُ
 الْحَكِيمُ ۝ أَلَمْ يَأْتِ الْبَشَرِ الْأَرْضَ وَمَنْ
 الْعِلَى الْعَظِيمُ ۝ كَذَلِكَ الْبَشَرِ يُفْقَرُونَ مِنْ قَوْفِهِمْ
 فَتَقَرُّوا مِنْ قَوْلِهِمْ ۝ وَالْمَلَكُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
 وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ
 الرَّحِيمُ ۝ وَالَّذِينَ آمَنُوا مِنْ دُونِهِ أُولَئِكَ أَتَتْهُمُ
 حَقِيقَةُ عَذَابِهِمْ وَأَمَّا الَّذِينَ ۝ وَكَذَلِكَ أَوْحَيْنَا
 إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ
 حَوْلَهَا وَتُنْذِرَ يَوْمَ الْقِيَامِ لَآبَرٍ فِيهِ فِرْقَانِ فِي
 الْبَنَاتِ وَفِرْقَانِ فِي السَّعِيرِ ۝ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ
 أُمَّةً وَاحِدَةً وَلَكِنْ يَذَّكُلُ مَنْ يَشَاءُ فِي رَحْمَةٍ ۝
 وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ أَرَأَيْتُمْ
 إِنْ دُوبِهُ أُولَئِكَ فَمَا لَهُمْ مِنَ الْوَلِيِّ وَهُوَ يُخَوِّفُ
 الْمَوْتَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمَا اخْتَلَفْتُمْ
 فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَٰلِكُمْ اللَّهُ رَبِّي
 عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

41. Hā Mīm.

42. 'Ain Sin Qāf.

43. Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you

44. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great

45. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth Lo, Verily, Allah is the Oft-

Forgiving, the Most Merciful.﴾

﴿6. And as for those who take as protecting friends others besides Him – Allāh is Ḥafīẓ over them, and you are not a trustee over them.﴾

The Revelation and Allāh's Might

We have previously discussed the individual letters.

﴿كَذَٰلِكَ يُوحِي ٱللَّهُ وَلَهُ ٱلْعِلْمُ يَوْمَ تَأْتِي سَآءَةُ ٱلَّذِينَ ٱلْقَٰئِمُونَ﴾

﴿Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴾

means, 'Just as this Qur'ān has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

﴿أَنَّهُ ٱللَّهُ ٱلْعَزِيزُ﴾

﴿Allāh, the Almighty﴾ means, in His vengeance

﴿ٱلْعَلِيمُ﴾

﴿the All-Wise﴾ means, in all that He says and does

Imām Mālik, may Allāh have mercy on him, narrated that 'Ā'ishah, may Allāh be pleased with her, said, "Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, how does the revelation come to you?' The Messenger of Allāh ﷺ said:

«أَخْبَنَا بِأَنبِيٍّ مِّثْلَ صَلَٰفَةِ ٱلْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ فَيَعِصِمُ عَنِّي زُفْرًا وَغَبْتُ مَا قَال، وَأَخْبَنَا بِأَنبِيٍّ ٱلْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْيِي نَ يَقُولُ:

'Sometimes it comes to me like the ringing of a bell, which is the most difficult for me, then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.'

'Ā'ishah, may Allāh be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead."^[1]

[1] *Muwaffa'* 1:202.

It was also reported in the Two *Ṣaḥīḥs*, and the version quoted here is that recorded by Al-Bukhārī.^[1]

﴿لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ﴾

«To Him belongs all that is in the heavens and all that is on the earth.»

means, everything is subject to His dominion and control.

﴿وَهُوَ الْبَاقِیُّ الْبَاقِیُّ﴾

«and He is the Most High, the Most Great.»

This is like the Āyat:

﴿الْعَظِیْمُ الْاَعْلٰی﴾

«the Most Great, the Most High» (13:9), and

﴿وَهُوَ الْاَعْلٰی الْکَبِیْرُ﴾

«He is the Most High, the Most Great» (22:62).

And there are many similar Āyāt.

﴿كَذٰلِكَ اَنْزَلْنَا بِمَنْظُورٍ مِنْ قِبَلِنَا﴾

«Nearly the heavens might be rent asunder from above them.»

Ibn 'Abbās, may Allāh be pleased with him, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ka'b Al-Aḥbār said, "Out of fear of His might."^[2]

﴿وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَتَسْتَغْفِرُ لَهُمْ فِي الْاَرْضِ﴾

«and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.»

This is like the Āyah:

﴿الَّذِیْنَ یَحْمَدُونَ اَللّٰهَ رَبَّ السَّمٰوٰتِ وَارْضٍ وَرَبَّ الْعَرْشِ الْعَظِیْمِ یُسَبِّحُوْنَ اَللّٰهَ رَبَّ السَّمٰوٰتِ وَارْضٍ وَرَبَّ الْعَرْشِ الْعَظِیْمِ وَتَسْتَغْفِرُ لَهُمْ فِي الْاَرْضِ﴾

«Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all

[1] *Faḥṣ al-Bārī* 1:25, *Muslim* 4:1816.

[2] *Aṭ-Ṭabarī* 21:501.

﴿that you may warn the Mother of the Towns﴾, i.e., Makkah,

﴿وَمِنْ حَوْلِهَا﴾

﴿and all around it﴾ means, all the lands, east and west Makkah is called *Umm Al-Qurā* (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imam Ahmad from 'Abdullāh bin 'Adi bin Al Ḥamrā' Az Zuhri, who heard the Messenger of Allāh ﷺ say, as he was standing in the market place of Makkah;

إِنَّ اللَّهَ يُنْكِحُ أَحْسَنَ أَرْضِي اللَّهِ وَأَحْسَنَ أَرْضِي النَّاسِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْهَا خَرَجْتُ.

«By Allāh, you are the best land of Allāh, the most beloved land to Allāh; were it not for the fact that I was driven out from you, I would never have left you.»¹

This was also recorded by At-Tirmidhi, An-Nasā'i and Ibn Mājah. At-Tirmidhi said, "*Hasan Ṣaḥīḥ*"²

﴿يَوْمَ تَوَدُّ نَفْسٌ أَنْ تُجِيعَ﴾

﴿and warn (them) of the Day of Assembling﴾

i.e., the Day of Resurrection, when Allāh will assemble the first and the last in one plain

﴿لَا رَيْبَ فِيهِ﴾

﴿of which there is no doubt﴾ means, there is no doubt that it will happen and will most certainly come to pass.

﴿فَرِيقٌ فِي النَّعِيمِ وَفَرِيقٌ فِي الْعَذَابِ﴾

﴿a party will be in Paradise and a party in the blazing Fire﴾

This is like the *Āyah*.

﴿يَوْمَ يَجْمَعُ اللَّهُ الْفِرَقَ كُلَّهَا﴾

﴿(And remember) the Day when He will gather you (all) on the

^[1] Ahmad 4:305.

^[2] *Tuhfat Al Ahwadh*: 10:426 An-Nasā'i in *Al-Kubrā* 2:479, Ibn Mājah 1:1037.

or taken away from it.»

The Companions of the Messenger of Allāh ﷺ said, "Why should we strive if it is something that is already cut and dried?" The Messenger of Allāh ﷺ said:

«سَدُّوْا رُفُوْدِيْزَا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيُّ عَمَلٍ.
وَإِنْ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيُّ عَمَلٍ»

«Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.»

Then he ﷺ made a gesture with his fist and said,

«فَرَعَ رِيْثَكُمْ عَزَّ وَجَلَّ مِنْ الْيَمَانِ»

«Your Lord has settled the matter of His servants» and he opened his right hand as if throwing something;

«فَرَقَيْنِ فِي الْجَنَّةِ»

«A party in Paradise.»

and he made a similar gesture with his left hand;

«فَرَقَيْنِ فِي النَّارِ»

«And a party in the blazing Fire.»^[1]

This was also recorded by At-Tirmidhi, and An-Nasā'i; At-Tirmidhi said, "Ḥasan Ṣaḥīḥ Gharīb."^[2]

Imām Aḥmad recorded that Abu Naḍrah said, "One of the Companions of the Prophet ﷺ, whose name was Abu Abdullah, was visited by some of his friends, and they found him weeping. They asked him, 'What has caused you to weep? Didn't the Messenger of Allāh ﷺ say to you,

«عَلَّزْتُ مِنْ شَارِيْكَ ثُمَّ أَقْرَبُهُ حَتَّى تَلْقَانِيْ»

[1] Aḥmad 2:167. See the following note.

[2] Tuhfat Al-Aḥwadhī 6:350, An-Nasā'i in Al-Kubrā 6:452. The chain of this Ḥadīth contains a narrator over whose reliability there is a difference of opinion. The majority consider it an authentic Ḥadīth.

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَمِنْ الْأَنْعَامِ أَزْوَاجًا يَذُرْكُمْ فِيهِ لَأُبَيِّنَ كُتُوبِي فِيكُمْ
وَهُوَ السَّمِيعُ الْعَصِيرُ ﴿١٦﴾ أَلَمْ تَعْلَمْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ
يَسَّطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾
﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَيُحْيَى وَأَنَّا أَعْمَلُوا الَّذِينَ
وَلَا تُفَرُّوهُمُ أَبَدًا كَذَّبَ عَلَى الَّذِينَ كَانُوا يُشْرِكُونَ بِاللَّهِ وَإِنَّ اللَّهَ
يَجْزِي الَّذِينَ يَسْتَأْذِنُوا وَلَهُمْ مِنْ عَذَابٍ أَلِيمٌ ﴿١٨﴾ وَمَا
تَفَرَّقُوا لَهُمْ مِنْ تَعْدِ مَا كَانُوا مِنْهُمْ أَبْنَاءَ بِمَا كَانُوا وَلَئِنْ
سَبَقَتْ مِنْ رَبِّكَ إِلَيْنَ لَأَبْلُغَنَّ لَكُمْ سُلُوسَهُمْ وَلَكِنْ آوَيْنَ
أُولَئِكَ الْكِتَابَ مِنْ بَعْدِهِمْ لَعَلَّيْ شَاكَ مِنْهُمْ ﴿١٩﴾
فَلَوْلَاكَ فَادَعُ وَأَسْتَنْبِطُكُمْ كَمَا أَمَرْتُ وَلَا تَسْخِمْ أَفْوَاهُكُمْ
وَقُلْ مَا مَنَعْتُ بِمَا أُنْزِلَ اللَّهُ مِنْ كُتُبٍ وَأَمَرْتُ لِأَعْمَلُ
بَيْنَكُمْ اللَّهُ رَبَّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا كُتُبًا
لَا حِجَةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَى الْعَصِيرِ ﴿٢٠﴾

‘Trim your moustache and adhere to that practice until you meet me?’ He said, ‘Yes, but I heard the Messenger of Allah ﷺ say:

‘إِنَّ اللَّهَ تَمَانِي قَبَضَ يَمِينِي قَبْضَةً وَأَخْرَجَنِي بَانِيْدِ الْأُخْرَى، قَالَ: هَذِهِ لِيَهْدِي، وَهَذِهِ لِيَهْدِي، وَلَا أَبَالِي،’

‘Allah picked up a handful in His Right Hand and another in His other Hand, and said, “This is for this and this is for this, and I do not care.”’

‘And I do not know in which of the two handfuls I am.’^[1]

There are several *Hadiths* about *Al-Qadr* (the Divine

Decree) in the books of *Sahih*, *Sunan* and *Musnad*. Including those narrated by ‘Ali, Ibn Mas‘ud, ‘A‘ishah and a large number of Companions, may Allah be pleased with them all.

﴿رَزَقَنَا اللَّهُ لَسَلَّمَهُ إِنَّهُ وَبَنَى﴾

﴿And if Allah had willed, He could have made them one nation,﴾

means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allah says:

[1] Ahmad 4:176.

﴿وَلَكِنْ يَتَّبِعْ مَنْ يَشَاءُ مِنْ دَحِيَّةٍ وَالْعَاقِبَةُ لَهُمْ يَوْمَ يَرْجُؤْنَ وَلَا يَصِيرُ﴾

﴿but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

﴿إِنْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً، لَقَدْ مَرَّ إِلَهُهُمْ بِالْزُلْفَىٰ وَهُمْ لَا يَعْلَمُونَ﴾^٩ وَمَا تَنْفَعُهُمْ فِيهِ مِنْ شَيْءٍ مُنْكَرًا، إِلَىٰ لَوْ أَنَّكُمْ أَنْتُمْ رَبُّوهُمْ لَوْ أَنَّكُمْ تَوَكَّفْتُمْ وَلَوْلَا إِلَهُكُمْ مَا لَهُمْ مِنَ الْاَلِهَةِ شَيْءٌ لَكُمْ يَوْمَ أَنْتُمْ تُرْجَوْنَ أَنْتُمْ لَا تَعْلَمُونَ لَوْ أَنَّكُمْ تَعْلَمُونَ بِمَا لَا تُبْدُونَ مِنْ كِتَابِهِمْ، سُبْحَٰنَ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾^{١٠} لَمْ يَخْلُقْ أَشْيَاءَ تُشْكُونَ وَلَوْلَا إِيَّاهُ لَفَسَدَتِ السَّمَاوَاتُ وَالْاَرْضُ وَمَنْ فِيهِنَّ وَبَعْدُ لَهُمْ كِسْفٌ مِّنْ عَذَابٍ لِّأُولَئِكَ﴾^{١١}

49 Or have they taken protecting friends besides Him? But Allāh He Alone is the protector And He Who gives life to the dead, and He is Able to do all things ﴿

10 And in whatsoever you differ, the decision thereof is with Allāh. Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in repentance ﴿

11 The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (ul-c) mates By this means He creates you There is nothing like Him, and He is the All Hearer, the All-Seer.﴿

12. To Him belong the keys of the heavens and the earth He enlarges provision for whom He wills, and straitens. Verily, He is the All Knower of everything.﴿

Allāh is the Protector, Ruler and Creator

Here Allāh denounces the idolators for taking other gods instead of Allah, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

﴿وَمَا اتَّخَذْتُمْ فِيهِ مِنْ شَيْءٍ مُّنْكَرًا، إِلَىٰ أُنْتُمْ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh.﴾

means, in whatever issue you differ This is general in meaning and applies to all things.

﴿نُحْكَمُ إِلَى اللَّهِ﴾

«the decision thereof is with Allah.» means, He is the Judge of that, according to His Book and the Sunnah of His Prophet ﷺ. This is like the *Āyah*:

﴿إِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

«(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger» (4:59).

﴿ذَلِكَ اللَّهُ رَبِّي﴾

«Such is Allāh, my Lord» means, (He is) the Judge of all things.

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

«in Whom I put my trust, and to Him I turn in repentance.» means, 'I refer all matters to Him.'

﴿يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَزِيزٌ ذُنُوبَكُمْ﴾

«The Creator of the heavens and the earth.» means, the Maker of them both and everything in between.

﴿جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا﴾

«He has made for you mates from yourselves.»

means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

﴿وَمِنَ الْأَنْعَامِ أَرْبَعًا﴾

«and for the cattle (also) mates.» means, and He has created for you eight pairs of cattle.

﴿بِذَٰلِكُمْ يَبْدُو﴾

«By this means He creates you.» means, in this manner He creates you, male and female, generation after generation of men and cattle.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

«There is nothing like Him,» means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿He is the All-Hearer, the All-Seer.﴾

﴿لَهُ مَقَالِيدُ السَّمَوَاتِ وَالتَّارِثَاتِ﴾

﴿To Him belong the keys of the heavens and the earth﴾

We have already discussed the interpretation of this phrase in Sūrat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

﴿يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

﴿He expands provision for whom He wills, and straitens.﴾

means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

﴿إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿Verily, He is the All-Knower of everything.﴾

﴿شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَهَارُونَ ۚ لَّا أَفْتِنَا لَئِن كُنَّا لَفَرَّقًا ۚ يُؤْتِي لِكُلِّ شَيْءٍ قَدْرًا ۚ وَلَا تَقْرَأُوا لَهُ مِن دُونِ الْحَقِّ شَيْئًا ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۚ﴾

﴿13. He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Isā saying you should establish religion and make no divisions in it Intolerable for the idolators is that to which you call them Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

﴿14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.﴾

The Religion of the Messengers is One

Allāh says to this Ummah:

﴿فَرَعَلَكُمْ مِنْ الْيَهُودِ مَا رَفَعِي بِهِ، قَوْمًا وَمَا لَمْ يَكُنْ مِنْكُمْ﴾

«He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you.»

Allāh mentions the first Messenger who was sent after Ādam, that is, Nūh, peace be upon them, and the last of them is Muḥammad ﷺ. Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrāhīm, Mūsā and 'Isā bin Maryam. This Āyah mentions all five, just as they are also mentioned in the Āyah in Sūrat Al-Aḥzāb, where Allāh says:

﴿وَلَقَدْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ وَرَفَعْنَا فِيهِمْ ذِكْرَهُمْ وَمِنْ قَوْمٍ ذُرِّيَّتِهِمُ الْمَسْحُورَةُ﴾

«And (remember) when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam.» (33:7).

The Message which all the Messengers brought was to worship Allāh Alone, with no partner or associate, as Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا يَدْعُو إِلَى اللَّهِ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي﴾

«And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.» (21:25).

And according to a *Hadīth* [the Prophet ﷺ said]:

«نَحْنُ فَرَقَةٌ الْأَنْبِيَاءُ؛ أَوْلَادُ عَلَّابٍ، دِينًا وَاحِدًا»

«We Prophets are brothers and our religion is one»¹¹

In other words, the common bond between them is that Allāh Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allāh says.

﴿إِنَّمَا جَعَلْنَاكُمْ ذُرِّيَّةً وَفَصَّلْنَاكُمْ﴾

«To each among you, We have prescribed a law and a clear way» (5:48).

Allāh says here:

¹¹) Path Al-Bārī 6:550.

﴿لَنْ يَأْتِيَنَّكَ رَءَا تَتَّبِعُونَ﴾

﴿saying you should establish religion and make no divisions in it.﴾

meaning, Allah enjoined all the Prophets (peace and blessings of Allah be upon them all) to be as one and He forbade them to differ and be divided

﴿كَرَّ عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ﴾

﴿Intolerable for the idolators is that to which you call them﴾

means, 'it is too much for them to bear, and they hate that to which you call them, O Muḥammad, i.e., Tawḥid.'

﴿أَلَمْ يَجْعَلْ لَّيْسَ مِنْ يَشَاءُ وَرَبِّدَى إِلَيْهِ مَنْ يُبْتَ﴾

﴿Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allāh says here;

﴿وَمَا تَلَفَوْا إِلَّا مِنْ شَيْءٍ مَا عَلِمْتُمْ لَئِمَّهُ﴾

﴿And they divided not till after knowledge had come to them,﴾

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

﴿وَلَوْلَا كَلِمَةٌ سَقَتْ مِنْ رَبِّكَ إِلَّا أَنْ أَمَلْتُمْ﴾

﴿And had it not been for a Word that went forth before from your Lord for an appointed term,﴾

means, were it not for the fact that Allah had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

﴿قَدْ أَفْلَحَ الَّذِينَ هَدَى اللَّهُ الْكِتَابَ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿And verily, those who were made to inherit the Scripture after them,﴾

means, the later generation which came after the earlier

generation which had rejected the truth

﴿لَيْسَ شَيْءٌ مِنْهُمْ﴾

﴿are in grave doubt concerning it.﴾ means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful

﴿يَذْكُرُكَ فَادْعُ وَتَسْتَفِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَتَى يَأْتِيهِمْ آيَاتُ اللَّهِ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْلَمَ بِكُمْ اللَّهُ رُبُّكُمْ لَمْ يَخْلُقْكُمْ لَأَعْلَمَنَّ وَلَكُمْ آيَاتُكُمْ لَا حِجَّةَ بَيْنَكُمْ وَرَبُّكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَبَيْنَهُمُ الْوَالِدُ الْعَجِبُونَ﴾

﴿25. So unto this then invite (people) and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book and I am commanded to do justice among you Allāh is our Lord and your Lord. For us our deeds and for you your deeds There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."﴾

This *Āyah* includes ten separate and independent ideas, each of which is a ruling on its own. They (the scholars) said that there is nothing else like it in the Qur'ān, apart from *Āyat Al-Kursi* [2:255], which also includes ten ideas.

﴿يَذْكُرُكَ فَادْعُ﴾

﴿So unto this then invite (people).﴾ means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of *Sharī'ah*] that were followed, such as the Messengers of strong will, and others.

﴿وَتَسْتَفِمْ كَمَا أُمِرْتَ﴾

﴿and stand firm as you are commanded.﴾ means, 'adhere firmly, you and those who follow you, to the worship of Allāh as He has commanded you.'

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿and follow not their desires﴾ means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

﴿وَقُلْ نَاسُ بَيْتِ أَرْزَلَهُ مِنْ كِتَابٍ﴾

﴿but say "I believe in whatsoever Allāh has sent down of the Book. "﴾

means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

﴿وَأَنْزِلُ إِلَيْكُمْ مِنْكُمْ﴾

﴿and I am commanded to do justice among you.﴾ means, when judging according to the commands of Allāh

﴿إِنَّهُ رَبُّكُمْ﴾

﴿Allāh is our Lord and your Lord.﴾ means, 'He is the One Who is to be worshipped, and there is no true God out He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

﴿لَنَا أَعْمَالٌ وَلَكُمْ أَعْمَالٌ﴾

﴿For us our deeds and for you your deeds.﴾ means, 'we have nothing to do with you.' This is like the Āyah

﴿يَا كَذِبُونَ قَدْ لِيَ فِي نَفْسِي وَلَكُمْ عَمَلُكُمْ إِنَّهُ رَغِبْتُ إِلَيْكُمْ وَأَنَا مُصْرَبٌ﴾

﴿١٠﴾

﴿And if they deny you, say: "For me are my deeds and for you are your deeds' You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41)

﴿لَا مَعْرَ بَيْنَنا وَبَيْنَكُمْ﴾

﴿There is no dispute between us and you.﴾ Mujāhid said, "This means, no argument."^[1] As-Suddi said, "This was before Āyah of the sword was revealed." This fits the context, because this Āyah was revealed in Makkah, and Āyah of the sword [22:39-40] was revealed after the Hījah.

﴿لَهُ يَجْمَعُ بَيْنَهُمَا﴾

[1] At-Tabari 21:518.

الَّذِينَ يَحْكُمُونَ

٤٨٥

الَّذِينَ يَحْكُمُونَ

وَالَّذِينَ يَحْكُمُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ مِنْهُمْ
 دَاحِضَةً مِنْ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ
 ﴿٤٨٥﴾ اللَّهُ الَّذِي أُنزِلَ الْكِتَابَ بِالْحَقِّ وَالْيَمِينَ وَمَا يَذَّكَّرُ
 لَهُ السَّاعَةَ قَرِيبٌ ﴿٤٨٦﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ
 بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ
 أَلَا إِنَّ لِلَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَعْنًا مِنْ رَبِّهِمْ
 اللَّهُ لَطِيفٌ بِمَا كَانُوا يَفْعَلُونَ ﴿٤٨٧﴾ مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ مَوْرَءَ
 كَاتٍ نَزِدْ حَرْثَ الْآخِرَةِ لِيَسْتَسْقِيَ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
 شَيْءٍ ﴿٤٨٨﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
 مَا لَمْ يَأْذُنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَقُيُوا بِهِمْ
 وَإِنَّ ظُلُمَاتِهِمْ لَأَهْمُ عَذَابِ آخِرٍ ﴿٤٨٩﴾ تَرَى الظَّالِمِينَ
 مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعُونَ يَوْمَهُمُ الَّذِي
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْحَاتٍ الْحُسْنَى
 لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٤٩٠﴾

﴿Allah will assemble us (all).﴾ means, on the Day of Resurrection. This is like the *Ayah*:

﴿قُلْ يَسْمَعْ بَيْنَنَا رَبُّنَا شَرِّعَ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ﴾

﴿Say: "Our Lord will assemble us all together, then He will judge between us with truth And He is the Just Judge, the All-Knower of the true state of affairs."﴾ (34:26).

﴿وَالَّذِينَ يَحْكُمُونَ فِي اللَّهِ﴾

﴿and to Him is the final return.﴾ means, the final return on the Day of Reckoning.

﴿وَالَّذِينَ يَحْكُمُونَ فِي اللَّهِ﴾

﴿مِنْ بَعْدِ مَا اسْتَجِبَ لَهُ﴾

﴿مِنْهُمْ دَاحِضَةً مِنْ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ﴾ اللَّهُ الَّذِي أُنزِلَ الْكِتَابَ بِالْحَقِّ وَالْيَمِينَ وَمَا يَذَّكَّرُ لَهُ السَّاعَةَ قَرِيبٌ ﴿٤٨٦﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ لِلَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَعْنًا مِنْ رَبِّهِمْ ﴿٤٨٧﴾ مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ مَوْرَءَ كَاتٍ نَزِدْ حَرْثَ الْآخِرَةِ لِيَسْتَسْقِيَ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ شَيْءٍ ﴿٤٨٨﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذُنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَقُيُوا بِهِمْ وَإِنَّ ظُلُمَاتِهِمْ لَأَهْمُ عَذَابِ آخِرٍ ﴿٤٨٩﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعُونَ يَوْمَهُمُ الَّذِي آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْحَاتٍ الْحُسْنَى لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٤٩٠﴾

﴿16. And those who dispute concerning Allah, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.﴾

﴿17. It is Allah Who has sent down the Book in truth, and the Balance And what can make you know that perhaps the Hour is close at hand?﴾

﴿18 Those who believe not therein seek to hasten it, while those

who believe are fearful of it, and know that it is the very truth.
Verily, those who dispute concerning the Hour are certainly in
error far away ﴿

A Warning to Those Who dispute concerning Matters of Religion

Here Allāh warns those who try to hinder those who believe in Allāh, from following His path

﴿وَالَّذِينَ يُتْلُونَ كِتَابَ اللَّهِ فِي أَقْوَامٍ بِهِ مَا أَمْحُوبٌ لَّهُمْ﴾

﴿And those who dispute concerning Allāh after it has been
accepted.﴾

means, those who dispute with the believers who have responded to Allāh and His Messenger, and try to stop them from following the path of guidance.

﴿هَٰؤُلَاءِ دَٰخِرَةٌ عِنْدَ رَبِّهِمْ﴾

﴿no use is their dispute before their Lord﴾ means, it is futile before Allāh.

﴿وَعَلَيْهِمْ عَذَابٌ﴾

﴿and on them is wrath,﴾ means, from Him.

﴿وَلَهُمْ عَذَابٌ مُّكْرَبٌ﴾

﴿and for them will be a severe torment﴾ means, on the Day of Resurrection. Ibn 'Abbās, may Allāh be pleased with him, and Mujāhid said, "They disputed with the believers after they responded to Allah and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to *Jāhiliyyah*."^[1] Qatādah said, "These were the Jews and Christians who said to them, 'Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allah than you.'"^[2] This was nothing but lies.

Then Allah says.

﴿إِنَّ اللَّهَ أَلِيمٌ ذِكْرٌ الْمَكْتُوبِ﴾

[1] At-Tabari 21:518, 519.

[2] At-Tabari 21:519

﴿It is Allah Who has sent down the Book in truth,﴾ referring to all the Books which were revealed from Him to His Prophets.

﴿وَالْبُرْءِ﴾

﴿and the Balance.﴾ means, justice and fairness. This was the view of Mujāhid and Qatādah.¹¹ This is like the *Ayāt*:

﴿فَلَقَدْ أَرْسَلْنَا رُسُلًا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice﴾ (57:25).

﴿وَنُفِثْنَا رَاغِبًا دُونَ إِلِيمِذَاكَ ۚ لَا تَطْفَرُ فِي الْمِيزَانِ ۚ وَأَنِصِرُوا أَنْفُسَكُمْ ۚ وَاصْبِرُوا لِلْوَعْدِ ۚ لَا تُغْنِي عَنْكُمْ أَعْيُنُكُمْ وَأَنْتُمْ تَنْظُرُونَ﴾

﴿And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.﴾ (55:7-9)

﴿وَمَا يَدْرِيكَ لَسَّ السَّاعَةُ فَرِيثٌ﴾

﴿And what can make you know that perhaps the Hour is close at hand?﴾

This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who believe not therein seek to hasten it,﴾

means, they say, 'when will this promise be fulfilled, if you are telling the truth?' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

﴿وَالَّذِينَ آمَنُوا يَتَّقُونَ يَوْمَ﴾

﴿while those who believe are fearful of it﴾ means, they are afraid of it happening.

﴿وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

﴿and know that it is the very truth.﴾ means, that it will

¹¹ At-Tabari 21:520.

undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being *Mutawātir*, in *Ṣaḥīḥ* and *Ḥasan* narrations, in the Books of *Sunan* and *Musnad*.

According to some versions, a man addressed the Messenger of Allāh ﷺ in a loud voice, when he was on one of his journeys, calling out to him, "O Muḥammad!" The Messenger of Allāh ﷺ replied in a similar manner, "Here I am!" The man said, "When will the Hour come?" The Messenger of Allāh ﷺ said,

﴿رَبِّكَ لَأْتِيَنَّهَا كَأَنَّهُ قَدِمَ﴾

Woe to you! It will most certainly come. What have you done to prepare for it?

He said, "Love for Allāh and His Messenger." He ﷺ said:

﴿أَنْتَ مَعَ مَنْ أَحَبَّيْتُ﴾

“You will be with those whom you love.”^[1] According to another *Ḥadīth*:

﴿أَنْتَ مَعَ مَنْ أَحَبَّ﴾

“A man will be with those whom he loves.”^[2]

This is *Mutawātir* beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

﴿أَلَا إِنَّ لِلَّذِينَ يُتَارَكُ فِي الْأَعَادِ﴾

﴿Verily, those who dispute concerning the Hour﴾

means, who dispute whether it will happen and think it is unlikely ever to come,

﴿لَهُمْ مَقَالٌ بَعِيدٌ﴾

﴿are certainly in error far away.﴾ means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allāh says:

^[1] *Faṭḥ Al-Bārī* 10:573, Muslim 4 2033.

^[2] Muslim 4 2034

نَشْكُرُكُمْ ۖ كُلُّ شَيْءٍ عِنْدَنَا بِمِثْلٍ مِّمَّا تَعْمَلُونَ ۚ وَمَنْ كَانَ عَمَلُهُ خَيْرًا سَنَزِيدْهُ مِنْ حَسَنَاتِهِ ۚ وَمَنْ كَانَ عَمَلُهُ شَرًّا سَنَزِيدْهُ مِنْ عَذَابٍ لَّا يَرْضَىٰ ۚ ﴿١٨﴾

«Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.» (17:18-21)

It was reported that Ubayy bin Ka'b, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالشَّعَارِ وَالرَّفْعَةِ وَالنُّصْرِ وَالتَّكْوِينِ فِي الْأَرْضِ، فَمَنْ فَعَلَ بِهِنَّ عَمَلُ الْآخِرَةِ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

«Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.»^[1]

Making Legislation for the Creatures is *Shirk*

Allāh says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الْغَيْبِ مَا لَمْ يَأْتِ بِهِ اللَّهُ﴾

«Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained?»

means, they do not follow what Allāh has ordained for you of upright religion; on the contrary, they follow what their devils (Shayāṭīn), of men and Jinn, have prescribed for them. They instituted taboos, such as the *Bahīrah*, *Sā'ibah*, *Wasīlah* or *Hām*.^[2]

[1] Ahmad 5:134.

[2] For an explanation of these, see volume three, the *Tafsir* of *Sūrat Al-Mā'idah* 5:103.

They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during *Jāhiliyyah*, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«رَأَيْتُ عَمْرُو بْنَ لُحَيٍّ بِنِ ثَمَعَةَ يَجُرُّ قُضْبَهُ فِي النَّارِ»

‘I saw ‘Amr bin Luhayy bin Qama’ah dragging his intestines in Hell’¹¹ – because he had been the first one to introduce the idea of the *Sā’ibah*. This man was one of the kings of the *Khuza’ah* tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allāh be upon him. Allāh said:

﴿وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِحَ قُبُورُهُمْ﴾

«And had it not been for a decisive Word, the matter would have been judged between them.»

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

﴿وَلَهُمْ فِيهَا عَذَابٌ أَلِيمٌ﴾

«And verily, for the wrongdoers there is a painful torment.»

i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

﴿تَرَى الْمَلَائِكَةَ مُتَوَفِّينَ مِنْهُمَا مَكْرُوهًا﴾

«You will see the wrongdoers fearful of that which they have earned.»

means, in the arena of Resurrection.

﴿وَهُمْ فِيهَا بِئِيسٌ مُضَاعَفٌ﴾

«and it will surely befall them.» means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day

¹¹ *Fath Al-Bārī* 6:633.

﴿23. That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴾

﴿24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart. And Allāh wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.﴾

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allāh then says to His servants who believe and do righteous deeds:

﴿ذَٰلِكَ الْوَاقِعُ الَّذِي يُبَشِّرُ اللَّهُ بَٰدِلَ الَّذِينَ مَنَعُوا وَيَعْلَمُوا الْغَيْبَ﴾

﴿That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds.﴾

meaning, this will undoubtedly come to them, because it is glad tidings from Allāh to them.

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا التَّوْبَةُ إِلَى اللَّهِ﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾

means, 'say, O Muḥammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhārī recorded that Ibn 'Abbās, may Allāh be pleased with him, was asked about the *Āyah*:

﴿إِلَّا التَّوْبَةُ إِلَى اللَّهِ﴾

﴿except to be kind to me for my kinship with you.﴾

Sa'īd bīn Jubayr said, "To be kind to the family of Muḥammad." Ibn 'Abbās said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom

the Prophet ﷺ did not have some ties of kinship" Ibn 'Abbās said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhārī.^[1] It was also recorded by Imām Aḥmad with a different chain of narration.^[2]

﴿وَمَن يَفْعَلْ حَسَنَةً نَّزِدْنَا لَهُ لَهَا حَسَنَةً﴾

﴿And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof﴾

means, 'whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the Āyah:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ ذُرِّيَّةَ ذَرِّكَ وَلَٰكِنْ تُكَفِّرُ بَعْدَهُ مَا تَشَاءُ وَيُؤْتِي مَن يَشَاءُ أَمْثَلَ الثَّرَىٰ طَرْدًا﴾

﴿Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ (4:40)

﴿إِنَّ اللَّهَ غَفُورٌ ذَكِيرٌ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴾

means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet ﷺ fabricated the Qur'ān – and the Response to that

Allāh's saying:

﴿أَمْ يَقُولُونَ نَتَذَكَّرُكَ عَلٰى مَا هُوَ بِكَ كَذِبًا ۖ لَٰكِنَّا نَمَنُّ بِاللّٰهِ نَعْتَبِرُ عَنْ قَوْلِكَ﴾

﴿Or say they "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart.﴾

means, 'if you had invented any lies against Him, as these ignorant people claim,'

﴿نَعْتَبِرُ عَنْ قَوْلِكَ﴾

﴿He could have sealed up your heart.﴾

means, 'and thus caused you to forget what had already come

^[1] *Fath Al Bari* 8:326.

^[2] *Aḥmad* 1:229.

to you of the Qur'ān.' This is like the Āyah:

﴿رَوْعًا عَفَى عَنْكَ لَمَّا عَلِمَ أَنَّ لَقْدَنَا بِهِ بِالْيَمِينِ﴾ ثُمَّ لَقْنَاهُ بِتَوْبَةٍ عَلَيْهِ ﴿فَمَا كَانَ مِنْ
لِقَائِهِمْ خَافِئًا﴾

«And if he had forged a false saying concerning Us (Allāh), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.» (69:44-47)

which means, 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allāh said:

﴿يُحْيِي لَيْلَى وَيَكْنِيهِ﴾

«and establishes the truth by His Word» means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

﴿إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

«Verily, He knows well what are in the breasts.»

means, all that is hidden in the hearts of men.

﴿وَهُوَ أَلَمٌ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْلَمُ غَيْرَ فَتَيْنًا وَيَعْلَمُ مَا فَضَّلُوا﴾ وَتَسْتَجِبُ لَهُمْ
سُؤَالًا وَيُعْطِيهِمُ الْمَغْنَمَ وَالْكُفُورُ لَكُمْ عَذَابٌ شَدِيدٌ ﴿وَلَوْ أَنَّ اللَّهَ ارْتَضَى
رِبَاكُمُ لَغَرَّ فِي الْأَرْبَابِ وَلَكِنْ يَرْكَبُ بَدْرًا مَا يَنْتَهِ الْإِسْرَارُ حَيْثُ بَصِيرٌ ﴿وَهُوَ الَّذِي يُرْسِلُ
الْقَلْبَ مِنْ صَدِّ مَا فَطَرُوا وَيَمْنُرُ رَجَمَكُمْ وَهُوَ الْقَائِلُ الْمُحْصِي﴾

«25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.»

«26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty And as for the disbelievers, theirs will be a severe torment!»

«27. And if Allāh were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.»

«28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Wali, Worthy of all praise.»

Allāh accepts Repentance and responds to Supplications

Here Allāh reminds His servants that He accepts repentance if they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَن يَتَّبِعِ مَظْهَرَ اللَّهِ لَعَنَ اللَّهُ مَظْهَرَ اللَّهِ يَجِبُ اللَّهُ عَفْوَكَ وَجَمَاعَتِهِ﴾

«And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.» (4:110)

It was reported in *Ṣaḥīḥ Muslim* that Anas bin Mālūk, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«اللَّهُ تَعَالَى أَشَدَّ فَرَحًا بِتَوْبَةِ عَبْدِهِ - حِينَ تَوْبَ بَيْتِهِ - مِنْ أَحَدِكُمْ كَانَتْ وَاحِدَةً بِأَوْضَعٍ فَلَاؤَ، فَأَنْقَلَبَتْ بَيْتَهُ، وَرَعَيْتُهَا طَعْمَهُ وَشَرَابَهُ، فَأَبْسَنَ بَيْنَهَا فَأَمْسَتْ شَجَرَةً فَاصْطَلَحَ بِهَا طَلْعُهَا، قَدْ أَيْسَرَ مِنْ رَاجِلَيْهِ، فَيَبْتَغِي هُوَ كَيْدَ ذَلِكَ إِذَا هُوَ بِهَا، قَابِلَةٌ عِنْدَهُ، فَأَخَذَ بِحَبْلِهَا، ثُمَّ قَالَ مِنْ يَدِهِ انْفِرِحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنْ رُبُّكَ، أَعْطَا مِنْ يَدِهِ انْفِرِحِ»

«Allāh is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink, he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allāh, You are my slave and I am Your Lord!" - i.e., he makes a mistake because of his great joy.»^[1]

A similar report was also narrated in the *Ṣaḥīḥ* from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.^[2]

﴿وَمَنْ أَلْفَى بِجَنَّتِهِ نَفْسَهُ عَنْ رَبِّكَ﴾

«And He it is Who accepts repentance from His servants.»

[1] Muslim 4:2104

[2] Muslim 4:2103

It was reported that Az-Zuhri said, concerning this Āyah, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَا أَشَدُّ فَرَحًا مَثْوِيٍّ عَلَيْهِ مِنْ أَخِيذِكُمْ بِجِدِّ ضَالِّكَ فِي الْمَكَارِ لَدِي بِحَافٍ أَنْ يَفْتَنَهُ
بِوَالْمَطَرِ»

«Allāh rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.»^[1]

Hamman bin Al-Hārith said, "Ibn Mas'ūd was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited

«وَقَرَّ أَلْوَى بَقَلْ نُورَةٍ عَزَّ وَكَلَّ»

«And He it is Who accepts repentance from His servants».^[2]

«وَيَتْلُوا عَنِ النَّبِيِّينَ»

«and forgives sins» means, He will accept repentance in the future, and He forgives past sins.

«وَعَلَّامٌ مَا تَعْمَلُونَ»

«and He knows what you do» means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

«وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَهُمْ لَأَ الصَّالِحِينَ»

«And He answers those who believe and do righteous good deeds»

As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarir: "It means that He answers their supplication for themselves, their companions and their brothers."^[3]

«وَرَبُّكُمْ مِنْ فَاعِلِينَ»

[1] 'Abdur-Razzāq 3: 191. This narration is supported by the previous.

[2] At-Tabari 21: 533

[3] At-Tabari 21: 534.

﴿and gives them increase of His bounty﴾

means, He answers their supplications and gives them more besides. Qatadah said, narrating from Ibrāhīm An-Nakha'ī Al-Lakhmī about the Āyah

﴿وَنَسْتَجِيبُ الْيَاسِرَ إِذَا سَأَلَ عَنْ أَخِيهِمْ﴾

﴿And He answers those who believe and do righteous good deeds.﴾

(this means) they intercede for their brothers;

﴿وَنَزِيدُكُمْ مِنْ مِّثْلِهِ﴾

﴿and gives them increase of His bounty.﴾

- (this means) they intercede for their brothers' brothers.^[1]

﴿وَالْكَافِرُونَ فِي عَذَابٍ شَدِيدٍ﴾

﴿And as for the disbelievers, theirs will be a severe torment.﴾

- having mentioned the believers and the great reward that is theirs, Allah then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

﴿وَلَوْ نَحْنُ أَفْزَدْنَا إِلَيْهِمُ الْبَاءُ، لَفُتُوا فِي الْأَرْضِ﴾

﴿And if Allāh were to extend the provision for His servants, they would surely rebel in the earth.﴾

means, if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.

﴿وَلَكِنْ يَنْزِلُ حَقُّهُمَا بِمَا كَانُوا يَسْأَلُونَ خَيْرٌ بَعِيدٌ﴾

﴿but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor

^[1] At-Tabari 21:534.

those who deserve to be poor.

﴿وَمَنْ أَلْهَىٰ بُرْزُلُ النَّفْسِ مِنْ يَدِهِ مَا قَسَمُوا﴾

﴿And He it is Who sends down the rain after they have despaired,﴾

means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the Āyah.

﴿وَالَّذِينَ مِنْ قَبْلِكَ لَا بُرْزُلَ عَلَيْهِمْ مِنْ قَدِيرٍ سَلِيلٌ ۝﴾

﴿And verily, before that (rain) - just before it was sent down upon them - they were in despair!﴾ (30:49)

﴿وَيُنْزِلُ رَحْمَتَهُ﴾

﴿and spreads His mercy﴾ means, He bestows it upon all the people who live in that region. Qatādah said, "We were told that a man said to 'Umar bin Al-Khattāb, may Allah be pleased with him, 'O Commander of the faithful, no rain has come and the people are in despair ' Umar, may Allah be pleased with him, said, 'Rain will be sent upon you,' and he recited:

﴿وَهُوَ الَّذِي مَزَّلَ النَّفْسَ مِنْ يَدِهِ مَا قَسَمُوا وَيُنْزِلُ رَحْمَتَهُ وَهُوَ أَرْؤُا الْعَيْدِ ۝﴾

﴿And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise﴾ ⁽¹⁾

Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَكَاتِ وَالْأَرْضِ وَدَنَ فِيهِمَا مِنْ ثَلَاثٍ عَلَىٰ سِتْمَةٍ ۚ وَمَا يُغِثُكُمْ مِنْ بُسْمِكُمْ فِيمَا كُنْتُمْ تُكَفِّرُونَ عَنْ كَثِيرٍ ۚ وَمَا تُنْزِلُ فِي الْأَرْضِ وَمَا لَكُمْ فِي ذَلِكَ مِنْ رَدٍّ وَلَا نَبِيرٍ ۝﴾

﴿29 And among His Āyāt is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He

⁽¹⁾ At-Tabarī 21:537.

wills.﴾

﴿30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾

﴿31. And you cannot escape from Allāh in the earth, and besides Allāh you have neither any protector nor any helper ﴾

Among the Signs of Allāh is the Creation of the Heavens and the Earth

﴿وَمِنْ آيَاتِهِ﴾

﴿And among His Āyāt﴾ the signs which point to His great might and power,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا فِيهِنَّ﴾

﴿is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.﴾

means, whatever He has created in them, i.e., in the heavens and the earth

﴿وَمِنْ دَابَّاتٍ﴾

﴿and whatever moving creatures﴾ this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth

﴿وَهُوَ﴾

﴿And He﴾ means, yet despite all that,

﴿عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿is Able to assemble them whenever He wills ﴾

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

﴿وَمَا أَسْأَلُكُمْ فِي مَآلِكُمْ إِنَّمَا سَأَلْتُ أَنْتُمْ﴾

﴿And whatever of misfortune befalls you, it is because of what your hands have earned.﴾

means, 'whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

﴿وَيَغْفِرُ كَثِيرًا﴾

﴿And He pardons much﴾ means, of sins; 'He does not punish you for them, rather He forgives you.'

﴿وَلَوْ يَرَىٰ اللَّهُ النَّاسَ كَمَا كَسَبُوا مَا تَرَكَ عَنْ ظَهْرِهِمْ دَافِعًا﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth﴾ (35.45).

According to a *Sahīḥ Hadīth*:

﴿وَأَذِي نَفْسِي يَنْبِئُهُ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَضَبٍ وَلَا غَمٍّ وَلَا حَزَنٍ وَلَا
كَثُرِ اللَّهِ غَتَهُ بِهَا مِنْ خَطِيئَةٍ. حَتَّىٰ اسْتَوْفَتْ بِشَاكِهِ﴾

By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allāh will forgive him for some of his sins thereby even a thorn which pricks him ^[1]

Imām Ahmad recorded that Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

﴿مَا مِنْ شَيْءٍ يُصِيبُ مُؤْمِنًا يَجْنِبُهُ يُؤْذِيهِ إِلَّا كَفَّرَ اللَّهُ تَعَالَىٰ عَنْهُ بِهِ مِنْ
شَيْئَانِهِ﴾

«No physical harm befalls a believer, but Allāh will expiate for some of his sins because of it.» ^[2]

Imām Ahmad also recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ said:

﴿إِذَا تَنَبَّهْتُ نَفْسِي وَلَمْ يَكُنْ لَهَا دَفْعَةٌ فَكُنْتُ مِنَ الْكَاثِرِينَ﴾

«If a person commits many sins and has nothing that will expiate for them, Allāh will test him with some grief that will

[1] Ahmad 2:303.

[2] Ahmad 4:98. Similar was recorded by Muslim no. 6567

وَمِنْ

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وَمِنْ

expiate
them.⁽¹⁾ for

وَمِنْ مَلَكِيَةِ الْخَوَارِجِ الْبَحْرَ لَا أَعْلَمُ ۖ إِنَّ تَبَايُكِي الرِّيحِ
فَيُظَلِّلَنَّ رَوَاكِدَ عَلَنَ ظَهْرِهِ وَإِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٤٣﴾ لَوْ يُرِيدُ بَنُو إِسْرَءِيلَ أَنْ يَنْفَعَهُمْ رَبُّهُمْ سَوَاءٌ مَا نَفَعَهُمْ كَيْفَ
يُجِيرُونَ ۚ فِي مَا نَزَّلْنَا مَا لَمْ يَكُنْ لَكُمْ مِنْ حِجَابٍ ۖ مَا آتَيْنَكُمْ مِنْ شَيْءٍ قَبْلَ
لَعْنَةِ الْوَعْدِ ۚ وَمَا عَدَا اللَّهُ عَذَابًا يُقَالُ لِلَّذِينَ آمَنُوا وَعَلَىٰ رِجْمِهِمْ
يَتَوَكَّلُونَ ۖ وَالَّذِينَ يَحْتَسِبُونَ أَنَّ كَيْفَ الْإِنْفِخِ وَالْفَرْجِشِ وَإِذَا مَا
غَضِبُوا لَهُمْ يَقْفِرُونَ ۖ ﴿٤٤﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۖ ﴿٤٥﴾ وَالَّذِينَ إِذَا مَا اتَّخَذُوا
الْبَنِينَ كُنُفَىٰ يَصْرِفُونَ ۖ ﴿٤٦﴾ وَخَرَّ رَأْسُكَ تَوَسَّيْتُمْ بَيْنَهُمَا فَكُنْ عَاكِفًا
وَأَسْمَحًا فَجَرَّ عَلَىٰ أَعْقَابِهِ الْأَحْيَاءُ النَّاطِلِينَ ۖ ﴿٤٧﴾ وَلَمَنْ أَنْصَرَّ
بَعْدَ ظُلْمِهِ عَلَىٰ آلِهِ مَعْلُوذًا عَلَيْهِمْ مِنْ سَبِيلٍ ۖ ﴿٤٨﴾ إِنَّا أَنزَلْنَاهُ عَلَىٰ لُحْيِ
يَعْقُوبَ ۚ وَالنَّاسُ يَرْجِعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أَوَلَيْسَ لَهُمْ
عَذَابٌ أَلِيمٌ ۖ ﴿٤٩﴾ وَلَمَنْ صَبَرَ وَغَصَرَ ۖ وَإِنَّ ذَلِكَ لَمِنْ عَرَضِ الْأُمُورِ
﴿٥٠﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ ۚ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ ۚ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُ تَكْ هَلْ لَكَ مِنْ مَّرْغٍ مِنْ سَبِيلٍ ۖ ﴿٥١﴾

﴿وَمِنْ مَلَكِيَةِ الْخَوَارِجِ فِي الْبَحْرِ
كَالْأَعْلَمِ ۖ إِنَّ تَبَايُكِي الرِّيحِ
فَيُظَلِّلَنَّ رَوَاكِدَ عَلَنَ ظَهْرِهِ ۖ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾
لَوْ يُرِيدُ بَنُو إِسْرَءِيلَ أَنْ يَنْفَعَهُمْ رَبُّهُمْ سَوَاءٌ مَا نَفَعَهُمْ كَيْفَ
يُجِيرُونَ ۚ فِي مَا نَزَّلْنَا مَا لَمْ يَكُنْ لَكُمْ مِنْ حِجَابٍ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۖ وَالَّذِينَ
اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۖ وَالَّذِينَ إِذَا مَا اتَّخَذُوا
الْبَنِينَ كُنُفَىٰ يَصْرِفُونَ ۖ وَخَرَّ رَأْسُكَ تَوَسَّيْتُمْ بَيْنَهُمَا فَكُنْ عَاكِفًا
وَأَسْمَحًا فَجَرَّ عَلَىٰ أَعْقَابِهِ الْأَحْيَاءُ النَّاطِلِينَ ۖ وَلَمَنْ أَنْصَرَّ
بَعْدَ ظُلْمِهِ عَلَىٰ آلِهِ مَعْلُوذًا عَلَيْهِمْ مِنْ سَبِيلٍ ۖ إِنَّا أَنزَلْنَاهُ عَلَىٰ لُحْيِ
يَعْقُوبَ ۚ وَالنَّاسُ يَرْجِعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أَوَلَيْسَ لَهُمْ
عَذَابٌ أَلِيمٌ ۖ وَلَمَنْ صَبَرَ وَغَصَرَ ۖ وَإِنَّ ذَلِكَ لَمِنْ عَرَضِ الْأُمُورِ
﴿٥٠﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ ۚ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ ۚ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُ تَكْ هَلْ لَكَ مِنْ مَّرْغٍ مِنْ سَبِيلٍ ۖ ﴿٥١﴾

432. And among His signs are the ships in the sea like mountains.﴾

433. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for everyone patient and grateful.﴾

434. Or He may

destroy them because of that which their (people) have earned. And He pardons much.﴾

435. And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾

Ships are also among the Signs of Allāh

Allāh tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujāhid, Al-Ḥasan, As-Suddi and Aḍ-Ḍaḥḥāk. In other words, these ships on the sea

⁽¹⁾ Aḥmad 6:157. The chain of narrators is deficient but it may be considered to have support from the previous narration.

are like mountains on land.^[1]

﴿إِن يَشَاءِ يَمِيطِ الْيَلْبُوتَ﴾

﴿If He wills, He causes the wind to cease,﴾ means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ﴾

﴿Verily, in this are signs for everyone patient﴾

means, who is patient in the face of adversity

﴿شَاكِرٍ﴾

﴿and grateful.﴾ means, in the fact that Allāh has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

﴿أَوْ يَمْحَقْهُمْ بِمَا كَسَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

﴿وَنَسُوهُ عَرَّ كَبِيرٍ﴾

﴿And He pardons much.﴾ means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the *Āyah*

﴿أَوْ يَمْحَقْهُمْ بِمَا كَسَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they

^[1] At-Tabari 21:541.

would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allāh willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

﴿وَيَعْلَمُ الَّذِينَ يُخَبِّرُونَ فِي مُلْكِهِ مَا لَهُمْ مِنْ شَيْعَرٍ حَقِيرٍ﴾

﴿And those who dispute as regards Our Āyāt may know that there is no place of refuge for them﴾

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

﴿وَمَا أَرَبُمْ مِنْ شَيْءٍ نَزَّلَ الْخُبْرَ الْأَيُّهَا وَمَا عِندَ اللَّهِ حَيٌّ وَآلِقٌ يُؤْتِي مَا مَشَاءَ وَفِي زَمَانٍ
يَتَوَكَّلُونَ عَلَى الْآيَةِ وَالْأَيُّهَا كَثِيرٌ الْإِثْمُ وَالْفَوَاحِشُ وَإِنَّا مَا عَصُوا لَهُ يَتَوَكَّلُونَ وَالَّذِينَ
اسْتَمَعُوا لَهُمْ قَالُوا لَوْلَا أَلَمَتْهُمُ أَمْثَلُ مَا كُنُوا يَتَوَكَّلُونَ وَالَّذِينَ يَتَوَكَّلُونَ عَلَى الْآيَةِ قَالُوا
مَنْ يَتَوَكَّلُونَ عَلَى الْآيَةِ﴾

﴿36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord.﴾

﴿37. And those who shun the greater sins, and Al-Fawahish, and when they are angry, they forgive﴾

﴿38. And those who answer the Call of their Lord, and perform the Ṣalāh, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them﴾

﴿39 And those who, when an oppressive wrong is done to them, take revenge﴾

The Attributes of Those Who deserve that which is with Allāh

Here Allāh points out the insignificance of this worldly life and its transient adornments and luxuries.

﴿مَا أُرِيْتُمْ مِنْ شَيْءٍ فَفَتِنًا لِّقَوْلِ الدُّنْيَا﴾

﴿So whatever you have been given is but (a passing) enjoyment for this worldly life.﴾

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

﴿وَمَا بِدَارِ الْآخِرَةِ خَيْرٌ وَلَئِنْ﴾

﴿but that which is with Allāh is better and more lasting﴾

means, the reward of Allāh is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allāh says:

﴿لِّقَوْلِ الْبَاطِلِ﴾

﴿for those who believe﴾ means, for those who are patient in forgoing the pleasures of this world,

﴿رَغَىٰ رَبَّهُمْ بِمَا كَانُوا﴾

﴿and put their trust in their Lord﴾ means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.

Then Allāh says:

﴿وَالَّذِينَ يَتَّبِعُونَ كَثِيرَ الْإِثْمِ وَالْفَوْهِشِ﴾

﴿And those who shun the greater sins, and Al-Fawāḥish,﴾

We have already discussed sin and Al-Fawāḥish in Sūrat Al-A'rāf.¹¹

﴿وَلَمَّا مَا عَمِلُوا خُلُوعًا﴾

﴿and when they are angry, they forgive.﴾ means, their nature dictates that they should forgive people and be tolerant.

¹¹ See Sūrat Al-A'rāf 7:33

Vengeance is not in their nature. It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ never took revenge for his own sake, only when the sacred Laws of Allāh were violated.^[1]

﴿وَالَّذِينَ استَجَابُوا لِدَعْوِ رَبِّهِمْ﴾

﴿And those who answer the Call of their Lord,﴾

means, they follow His Messenger ﷺ and obey His commands and avoid that which He has prohibited.

﴿وَالَّذِينَ أَكْمَلُوا لَكَ الْحُلُقَمَ﴾

﴿and perform Aṣ-Ṣalāh﴾ – which is the greatest act of worship of Allāh, may He be glorified.

﴿وَالَّذِينَ شَاؤُوا بِمَشْورَةٍ بَيْنَهُمْ﴾

﴿and who (conduct) their affairs by mutual consultation,﴾

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the *Āyah*:

﴿وَشَاؤُنَهُمْ فِي الْأُمُورِ﴾

﴿and consult them in the affairs﴾ (3:159) The Prophet ﷺ used to consult with them concerning wars and other matters, so that they would feel confident. When 'Umar bin Al-Khattab, may Allāh be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalifah to six people who were to be consulted. They were 'Uthman, 'Ali, Ṭalhah, Az-Zubayr, Sa'īd and 'Abdur Raḥmān bin 'Awf, may Allāh be pleased with them all. Then all of the Companions, may Allah be pleased with them, agreed to appoint 'Uthmān as their leader.

﴿وَمِمَّا رَزَقْنَاهُمْ يُعْشَرُونَ﴾

﴿and who spend of what We have bestowed on them.﴾

this means kindly treating the creation of Allah, starting with those who are closest, then the next closest, and so on.

﴿وَالَّذِينَ يَتَّبِعُوكَ تَقْوَىٰ﴾

^[1] *Faḥḥ Al-Bār* 10:541.

¶ And those who, when an oppressive wrong is done to them, take revenge. ¶

means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yûsuf, peace be upon him, said to his brothers:

﴿لَا تَدْرِي عَلَىٰ كَيْفٍ يَوْمَ يُعِيرُ اللَّهُ لَكُمْ﴾

﴿No reproach on you this day; may Allāh forgive you﴾
(12:92).

even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allāh ﷺ forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tan'im. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al Harith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet ﷺ woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allāh ﷺ picked up the sword and called his Companions. He told them what had happened, and he forgave the man. There are many similar *Hadīths* and reports. And Allāh knows best.

﴿وَمَكَرُوا مَكْرًا مَبْنًى فَلَمَّا هَمَّ بِهَا لَقَوْا فَرْحَانَ عَلَىٰ نَفْسِهِ لَا يُخْبِتُ الْأَعْيُنَ مِنْ رَدِّهِمْ وَأَخَذَ الْأَوَّلُونَ بِالْأُولَىٰ بِأَنفُسِهِمْ فَاسْتَحْتَبُوا هَاطِلًا فَلَمَّا نَسُوا مَا وَعُودُوا قَامُوا لِلْأَرْضِ الَّتِي كَانُوا فِيهَا يَمْتَرُونَ ۚ﴾

440 The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. Verily, He likes not the wrongdoers. ﴿

¶41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. ¶

42 The way is only against those who oppress men and rebel in the earth without justification; for such there will be a

painful torment.﴾

﴿43 And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.﴾

Forgiving or exacting Revenge on Wrongdoers

﴿وَمَكَرُوا مَكْرًا سَيِّئًا يَبُلَغُ﴾

﴿The recompense for an evil is an evil like thereof﴾. This is like the *Āyāt*:

﴿مَنْ أَظْلَمَ مِنْكَ إِذَا عَصَىٰ مَا أُفْتِيَٰ عَلَيْهِ بِشَيْءٍ مَّا أُفْتِيَٰ عَلَيْكَ﴾

﴿Then whoever transgresses the prohibition against you, you transgress likewise against him﴾ (2:194), and

﴿وَلَا يَأْتِيَنَّكُمْ مِّنْهُمُ مَّيْمَنٌ مَّا غَرَضْتُم بِهِ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted﴾ [16:126]

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (*Al-Qiṣāṣ*), but the better way, which means forgiving, is recommended, as Allāh says.

﴿وَلَا تَجْرِمُوا بِمَا كَانَ لَكُم مِّنْهُم مَّكَدَ فِي هَٰؤُلَاءِ كَقَوْلِهِ لَكُمُ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation﴾ (5:45).

Allāh says here:

﴿مَنْ عَفَا وَأَصْلَحَ مَنَّهُمْ غَرْ لَّهُمْ﴾

﴿but whoever forgives and makes reconciliation, his reward is with Allāh.﴾

means, that will not be wasted with Allāh. As it says in a *Ṣaḥīḥ Ḥadīth*:

﴿وَمَا زِدَ اللَّهُ ثَنًا عَلَىٰ عَبْدٍ بِعَفْوٍ إِلَّا عِزًّا﴾

«Allāh does not increase the person who forgives except in honor.»^[1]

[1] Muslim 4:2001.

﴿إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

«Verily, He likes not the wrongdoers.» means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمْ يَنْصَرِ بِهِ عَلَيْهِمْ فَزَلَّتْ عَنْهُمْ سَبِيلُهُ﴾

«And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.»

means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّا أَنزَلْنَاهُ﴾

«The way» means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ إِنَّمَا أَتَيْنَاهُم بِبَيِّنَاتٍ فِي الْأَرْضِ بِغَيْرِ الْحَسْبِ﴾

«Is only against those who oppress men and rebel in the earth without justification,»

means, those who initiate wrongful actions against others, as it says in the *Ṣaḥīḥ Hadīth*:

«الْمُسْتَبْتَانِ مَا لَا قَوْلَ ابْنَيْهِمَا مَا لَمْ يَغْتَدِ الْمُظْلُومُ»

«When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.»^[1]

﴿أَوَلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«for such there will be a painful torment.» means, intense and agonizing. It was reported that Muhammad bin Wāsi' said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwān bin Al Muhallab, who was the governor of Basrah. He said, 'What do you need, O Abu 'Abdullah?' I said, 'If you can do it, I need you to be like the brother of Banu 'Adiy.' He said, 'Who is the brother of Banu 'Adiy?' He said, 'Al-'Alā' bin Ziyād; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back [i.e., you do not owe anything to anyone], your

^[1] Muslim 4:2000 .

وَمِنْهُمْ يَعْزُبُونَ عَنْهَا خَشْيَتُكَ مِنَ الذَّلِيلِ يَنْظُرُونَ
 مِنْ طَرَفٍ خَفِيٍّ وَقَالَ الَّذِينَ مَأْمُورُونَ إِنَّ الْخَبِيرَ مِنَ الْقَوْمِ
 خَيْرٌ وَأَنْفُسُهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ
 فِي عَذَابٍ مُقِيمٍ ﴿١٥﴾ وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يُصْرُونَهُمْ
 مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿١٦﴾ اسْتَجِيبُوا
 لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ
 مِنْ مَلَكٍ يَوْمِيذٍ وَمَا لَكُمْ مِنْ نَاصِرٍ ﴿١٧﴾ فَإِنْ عَرَضُوا
 فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيطًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِنَّا
 أَذَقْنَا الْإِنْسَانَ مِزَاجَ حَمَةٍ فَوَّحٍ بِمَا وَانْ شِئْنَاهُمْ سِنِينَ
 بِمَا قَدَّمْتَ أَيْدِيَهُمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿١٨﴾ وَلِلَّهِ مُلْكُ
 السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنْسَانًا
 وَمَهَبَ لِمَنْ يَشَاءُ الذَّكُورَ ﴿١٩﴾ أَوْ زَوْجَهُمْ ذَكَرًا أَوْ نِسَاءً
 وَمَعْمَلٌ مِنْ شَاءَ عَفِيفًا إِنَّهُ عَلِيمٌ عَذِيبٌ ﴿٢٠﴾ وَمَا كَانَ
 لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
 رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ ﴿٢١﴾

stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you -

﴿إِنَّا نَكِيلٌ عَلَى الَّذِينَ يَمُنُونَ نَقَسًا وَنَعْتُونَ فِي الْأَرْضِ بِمِثْرِ النَّعِيِّ أَوْفَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.»

Marwān said, 'He spoke the truth, by Allāh, and gave sincere advice.' Then he said, 'What do you need, O Abu

'Abdullāh?' I said, 'I need you to let me join my family.' He said, 'Yes [I will do that].'^[1] This was recorded by Ibn Abi Hātim. When Allāh condemned wrongdoing and the people who do it, and prescribed Al-Qiṣḍ, He encouraged forgiveness:

﴿وَكُلٌّ صِرٌّ وَعَفْوٌ﴾

«And verily, whosoever shows patience and forgives,»

meaning, whoever bears the insult with patience and conceals the evil action,

﴿لَهُ دَلِيلٌ مِنَ الْأَمْرِ﴾

«that would truly be from the things recommended by Allāh.»

[1] Ibn Abi Shaybah 7:245.

Sa'īd bin Jubayr said, "This means, one of the things enjoined by Allāh," i.e., good actions for which there will be a great reward and much praise.

﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ وَرَى الظَّالِمِينَ لَكَ رَأَى الْمَنَابِ يُقُولُونَ هَذَا مِنْ فَنَاءِ مَا كُنَّا فِيهِ مِنَ الْآيَاتِ الْكَافِرِينَ﴾
 ﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ﴾
 ﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ﴾
 ﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ﴾
 ﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ﴾
 ﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ﴾

44. And whomsoever Allāh sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"

45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.

46. And they will have no protectors to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.

The State of the Wrongdoers on the Day of Resurrection

Allāh tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

﴿وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ وَارٍ مِنْ سَيِّئِهِ﴾

﴿but he whom He sends astray, for him you will find no protecting to lead him﴾ (18-17)

Then Allāh tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allāh:

﴿لَكَ رَأَى الْمَنَابِ﴾

﴿when they behold the torment,﴾ i.e., on the Day of Resurrection, they will wish that they could go back to this world.

﴿يَقُولُونَ هَلْ مِنْ سَبِيلٍ﴾

﴿they will say · "Is there any way of return?"﴾

This is like the Āyah:

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا عَلَى الْآيَةِ مَقَالًا يَجْعَلُونَ فِيهَا وَيْلًا لَوَلَّوْا عَنْهَا وَيْلًا لَظَالِمِيهَا لَبَدَّلَ اللَّهُ مَا فِي خُصْفِ الْأَيْدِي وَالْأَرْجُلِ لَنُفِثَ فِيهَا وَالْغَدَابَةُ تَصْغُرُ لَهُمْ ۚ إِنَّ اللَّهَ بَصِيرٌ بِالْعَالَمِينَ﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say · "Would that we were but sent back! Then we would not derry the Āyat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:27-28)

﴿وَرَأَوْهُمْ يُنْزَلُونَ عَلَيْهَا﴾

﴿And you will see them brought forward to it﴾ means, to the Fire.

﴿خَاضِعِينَ يَنْظَرُونَ﴾

﴿made humble by disgrace﴾ means, in a befitting manner, because of their previous disobedience towards Allāh.

﴿يَنْظُرُونَ مِنْ تَحْتِهَا عَيْنًا﴾

﴿(and) looking with stealthy glance﴾ Mujāhid said, "In a humiliated manner."^[1] That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that – may Allāh save us from that.

﴿وَقَالِ الْيَوْمَ الْغَايَةُ﴾

﴿And those who believe will say﴾ means, on the Day of Resurrection they will say

﴿إِنَّ الْخَاسِرِينَ﴾

﴿Verily, the losers...﴾ means, the greatest losers.

﴿يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا هُمْ يُنصَرُونَ﴾

^[1] At-Ṭabari 21:553.

﴿are they who lose themselves and their families on the Day of Resurrection.﴾

means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

﴿أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّضِيٍّ﴾

﴿Verily, the wrongdoers will be in a lasting torment.﴾ means, everlasting and eternal, with no way out and no escape.

﴿وَمَا كُنْ لَهُمْ مِنْ شَافِعِينَ يَشْفَعُونَ لَهُمْ يَوْمَ الْقِيَامَةِ﴾

﴿And they will have no protectors to help them other than Allāh.﴾

means, no one to save them from the punishment and torment which they are suffering.

﴿وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ بِرَبِّهِ لَا يَكُونُ لَهُ شَافِعٌ يَشْفَعُ لَهُ﴾

﴿And he whom Allāh sends astray, for him there is no way.﴾

means, no salvation.

﴿اَسْتَجِزُوا لِرَبِّكُمْ يَوْمَ الْقِيَامَةِ لَا تَأْتِيَكُمْ مِنْكُمْ شَافِعَةٌ يَوْمَ الْقِيَامَةِ﴾
 ﴿لَكُمْ يَوْمَ الْقِيَامَةِ يَوْمَ الْقِيَامَةِ مَا لَمْ يَرْسَلْنَاكُمْ عَلَيْهِمْ حَيْثُ لَا تَلْعَلُ وَلَا يَمَّا﴾
 ﴿اَذَقْنَا الْاِنْسَانَ مِثْلَ رَحْمَةِ رَبِّهِ يَوْمَ الْقِيَامَةِ سَيِّئَةً يَوْمَ الْقِيَامَةِ يَوْمَ الْقِيَامَةِ﴾
 ﴿كُفْرًا﴾

﴿47. Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.﴾

﴿48. But if they turn away, We have not sent you as a Hafiz over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!﴾

Encouragement to obey Allāh before the Day of Resurrection

When Allāh tells us about the horrors and terrifying events of

the Day of Resurrection, He warns us about it and commands us to prepare for it:

﴿اَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنْ شَيْءٍ﴾

«Answer the Call of your Lord before there comes from Allah a Day which cannot be averted.»

means, once He issues the command, it will come to pass within the blinking of an eye and no one will be able to avert it or prevent it.

﴿مَا لَكُمْ مِنْ مَلْجَأٍ بِنِيعَةِ رَبِّكُمْ وَمَا لَكُمْ مِنْ مُكْرِمٍ﴾

«You will have no refuge on that Day nor there will be for you any denying.»

means, you will have no stronghold in which to take refuge, no place in which to hide from Allah, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

﴿قُلْ أَتَنْتَحِبُونَ إِلَهَ اللَّهِ لَا تَدْرِي إِنْ يَدْعُهُمْ رَبُّكَ يَوْمَ ذَلِكَ لَا تَمْنَحُ﴾

«On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.» (75:10-12)

﴿إِنْ أَفْرَأُوا﴾

«But if they turn away,» refers to the idolators,

﴿مَا أَرْسَلْنَاكَ عَلَيْهِمْ حَافِظًا﴾

«We have not sent you as a Hafiz over them.»

means, 'you have no power over them.' And Allah says elsewhere.

﴿لَيْسَ عَلَيْكَ مَهْمَةٌ ذُرِّيَّتُهُمْ وَرَبُّكَ فَهُمُ الْيَتَامَى﴾

«Not upon you is their guidance, but Allah guides whom He wills» (2:272).

﴿فَبِمَا نَقَلَتْهُ الْفُجَارُ﴾

«your duty is only to convey (the Message) and on Us is the reckoning» (13:40).

And Allah says here:

﴿إِنْ عَجَبَ إِلَى الْكَفِّ﴾

«Your duty is to convey.» meaning, 'all that We require you to do is to convey the Message of Allāh to them.'

﴿وَلَمَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً نَّحِبُّهَا﴾

«And verily, when We cause man to taste of mercy from Us, he rejoices there at;»

means, when a time of ease and comfort comes to him, he is happy about it

﴿وَلَمَّا أَصَابَتْهُ مُصِيبَةٌ﴾

«but when befalls them» means mankind.

﴿سَيِّئَةً﴾

«some evil» means, drought, punishment, tribulation or difficulty,

﴿فَإِنِ الْإِنْسَانُ كَفُورٌ﴾

«then verily, man (becomes) ungrate!» means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allāh ﷺ said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصُدَّقْنَ، فَإِنِّي رَأَيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ»

«O women, give in charity, for I have seen that you form the majority of the people of Hell.»

A woman asked, "Why is that, O Messenger of Allāh?" He said:

«لَأَنْتُمْ تَكْثُرُنَّ الشَّكَايَةَ وَتَكْفُرُنَّ التَّحِيْرَ، نَرَى أَخَذْتِ إِلَى إِخْفَافِ الْمَغْر ثُمَّ تَرُدِّي يَوْمًا، قَالَتْ - مَا رَأَيْتُ مِنْكَ خَيْرًا فَعَلَّ»

«Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!'^[1]

[1] Muslim 1 :86.

This is the case with most women, except for those whom Allāh guides and who are among the people who believe and do righteous deeds. As the Prophet ﷺ said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ حَزْءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَبِهِ دَيْتٌ لِأَخِي إِلَّا بِمُؤْمِرٍ»

«if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.»^[1]

﴿يَلَهُ مَلَكُ السَّمَاءِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَرَ أَوْ مَزْجُهُمْ ذَكَرًا وَنَسَاءً وَيَجْعَلُ مَنْ يَشَاءُ عِيسًأ أَوْ عَيْثًأ غَيْرَ ذَلِكَ﴾

«49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.»

«50. Or He bestows both males and females and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).»

Allāh tells us that He is the Creator, Sovereign and Controller of the heavens and the earth. Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills, none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills

﴿يَهَبُ لِمَنْ يَشَاءُ إِنثًا﴾

«He bestows female upon whom He wills.» means, He gives them daughters only. Al-Baghawi said, "And among them (those who were given daughters only) was Lūt, peace be upon him."^[2]

﴿وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَرَ﴾

«and bestows male upon whom He wills.» means, He gives them sons only. Al-Baghawi said, "Like Ibrahim Al-Khalil, peace be

[1]. Muslim 4:2295

[2]. Al-Baghawi 4:132.

upon him, who did not have any daughters."¹¹

﴿أَمْ يَرْجِعُهُمْ ذَكَرًا وَنِسَاءً﴾

﴿Or He bestows both males and females.﴾ means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muḥammad ﷺ."¹²

﴿وَيَجْعَلُ مَن يَشَاءُ عَاقِبَةً﴾

﴿and He renders barren whom He wills.﴾ means, so that he has no children at all. Al-Baghawi said, "Like Yahyā and 'Isā, peace be upon them"¹³ So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring

﴿يَوْمَ يُنْفَخُ﴾

﴿Verily, He is the All-Knower﴾ means, He knows who deserves to be in which of these categories.

﴿فَقِيرٌ﴾

﴿and is Able (to do all things).﴾ means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the Āyah where Allāh says of 'Isa, peace be upon him:

﴿وَلَنَجْعَلَنَّ لَهُ آيَةً﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ (19.21).

i.e., proof for them of His power, for He created people in four different ways. Ādam, peace be upon him, was created from clay, from neither a male nor a female. Ḥawwā', peace be upon her, was created from a male without a female. All other people, besides 'Isa, peace be upon him, were created from male and female, and this sign of Allāh was completed with the creation of 'Isā bin Maryam, may peace be upon them both, who was created from a female without a male. Allāh says:

﴿وَلَنَجْعَلَنَّ لَهُ آيَةً﴾

¹¹ Al-Baghawi 4:132.

¹² Al-Baghawi 4:132.

¹³ Al-Baghawi 4:132.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحَنَا إِنْ يَرَوْا كُنُوزًا مَّا كُنْتَ تَقْدِرُ مَا أَلَيْكَ الْكَنْزُ
وَلَا الْإِنْسُ وَلَكِنْ جَعَلْنَاهُ نُوْرًا يُهْدِي بِهِ مَن مَّشَاءَ مِن عِبَادِنَا
وَبِذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥١﴾ مَرِضًا فَهُوَ يَدْعُ إِلَى
مَآ فِي السَّمَوَاتِ وَمَآ فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تُجِيبُ الْأُمُورَ ﴿٥٢﴾

سُورَةُ الرَّحْمٰنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿٥١﴾ وَالْكِتَابُ الْمُبِينُ ﴿٥٢﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٣﴾ وَإِنَّا فِي أَوَّلِ الْكِتَابِ لَدِينَا
لَعَلَّكُمْ تَحْكُمُونَ ﴿٥٤﴾ أَفَصْرَبُ عَلَيْكُمُ اللَّهُ مَخْرَجَ مَصْرَفِهَا
أَمْ كُنْتُمْ قَوْمًا تُصْرِفُونَ ﴿٥٥﴾ وَكَمْ أَرْسَلْنَا مِن نَّبِيِّ فِي
الْأَوَّلِينَ ﴿٥٦﴾ وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَاثِبًا يَدْعُونَ
تَاهَلِكُمْ أَشَدَّ مِنْهُمْ بَطْشًا وَنَحْنُ الْمَوْلِيُونَ ﴿٥٧﴾ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ الْعَزِيزُ الْغَلِيْبُ ﴿٥٨﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
مَهْدًا وَجَعَلَ لَكُم فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٩﴾

مَرِضًا فَهُوَ يَدْعُ إِلَى مَآ فِي السَّمَوَاتِ وَمَآ فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تُجِيبُ الْأُمُورَ ﴿٥٢﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21).

This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَكُذِّبَ﴾
أَنَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِهِ يَخْلِبُ
أَوْ يَرْسِلُ رُسُلًا يُوْحِي بِلَايِهِ
مَا يَشَاءُ إِنَّهُ عَلَى عَجَبٍ مُّعٍ
وَقَدْ نَزَّلَ أَوْحَيْنَا إِلَيْكَ كِتَابًا مِّنْ أَمْرِنَا
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِنْسُ وَلَكِنْ جَعَلْنَاهُ نُوْرًا يُهْدِي
بِهِ مَن مَّشَاءَ مِن عِبَادِنَا وَبِذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥١﴾

﴿51. It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.﴾

﴿52. And thus We have sent to you Rūḥ of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.﴾

﴿53. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allāh.﴾

How the Revelation comes down

This refers to how Allāh sends revelation. Sometimes He casts something into the heart of the Prophet ﷺ, and he has no doubt that it is from Allāh, as it was reported in *Ṣaḥīḥ Ibn Ḥibbān* that the Messenger of Allāh ﷺ said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنْ تَمُوتَ حَتَّى نَسْتَكْمَلَ بِرَزَانَا وَأَجَلَنَا.
فَاتَّقُوا اللَّهَ وَأَجِبُوا فِي الطَّلَبِ»

«Ar-Rūḥ Al-Qudus [i.e., Jibrīl] breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwā of Allāh and keep seeking in a good (and lawful) way.»^[1]

﴿أَوْ مِنْ بَيْنِ يَدَيْ حِجَابٍ﴾

﴿or from behind a veil﴾ – as He spoke to Mūsa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the *Ṣaḥīḥ*, it recorded that the Messenger of Allāh ﷺ said to Jābir bin 'Abdullāh, may Allāh be pleased with him:

«مَا كَلَّمَ اللَّهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ بِمَاذَا»

«Allāh never speaks to anyone except from behind a veil, but He spoke to your father directly.»^[2]

This is how it was stated in the *Ḥadīth*. He [Jābir's father] was killed on the day of Uhud, but this refers to the realm of Al-Barzakh, whereas the *Āyah* speaks of this earthly realm.

﴿أَوْ رِسُولًا مُبْعَثًا بِمَا يَشَاءُ﴾

﴿or (that) He sends a Messenger to reveal what He wills by His leave.﴾

as Jibrīl, peace be upon him, and other angels came down to the Prophets, peace be upon them.

﴿إِنَّهُ عِنْدَ حَكِيمٍ﴾

﴿Vertily, He is Most High, Most Wise.﴾ He is Most High, All-Knowing, Most Wise.

^[1] *Musnad Ash-Shūhāb* 2:185.

^[2] *Tuhfat Al-Aḥwadhī* 8:360.

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْكَ رُسُلًا مِنْ أَمْرِنَا﴾

«And thus We have sent to you Rāḥ of Our command.»
means, the Qur'ān.

﴿مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

«You knew not what is the Book, nor what is Faith.»
means, 'in the details which were given to you in the Qur'ān.'

﴿وَلَكِنْ جَعَلْنَاهُ﴾

«But We have made it» means, the Qur'ān,

﴿نُورًا يَهْدِي بِهِ مَنْ لَدُنَّا مِنْ عِبَادِنَا﴾

«a light wherewith We guide whosoever of Our servants We will.»
This is like the Āyah:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَنُورٌ وَلِلَّذِينَ كَفَرُوا ضَلَالَةٌ وَعَذَابٌ أَلِيمٌ﴾ (41:44).

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."»

﴿وَلَقَدْ﴾

«And verily, you» means, 'O Muḥammad,'

﴿أَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«are indeed guiding to a straight path.» means, the correct behavior. Then Allāh explains this further by saying:

﴿صِرَاطُ اللَّهِ﴾

«The path of Allāh» meaning, His Laws which He enjoins.

﴿الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

«to Whom belongs all that is in the heavens and all that is on the earth.»

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

﴿إِلَّا إِلَىٰ أَمْرِ رَبِّهِمْ﴾

«*Verily, all matters at the end go to Allāh.*» means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

[This is the end of the *Tafsīr* of Sūrat Ash-Shūrā]

The Tafsīr of Sūrat Az-Zukhruf (Chapter - 43)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿حَمْدٌ ۝ وَالْكِتَابُ الْمُبِينُ ۝ إِنَّا خَلَقْنَاهُ نَارًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّمَا فِي أَلْكِتَابٍ لَدَيْنَا لِكُلِّ شَيْءٍ حَكِيمٌ ۝ إِنَّا أَنْصَرْنَا عَنْكُمْ الْوَغْوَ صَنَعْنَا لَكَ ضَعْفَ قُوَّةٍ شَدِيدٍ ۝ وَإِنَّمَا كُنَّا مِنْ بَيْنِي وَ أَلْوَيْنَا ۝ وَمَا نَأْتِيهِمْ مِنْ شَيْءٍ إِلَّا مُنَادًا يَسْتَوِيرُونَ ۝ وَأَفْلَحَ الَّذِينَ يَمْشُونَ عَلَى الْمُنَى ۝﴾

﴿1. Hā Mīm.﴾

﴿2. By the manifest Book.﴾

﴿3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand.﴾

﴿4. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.﴾

﴿5. Shall We then take away the Reminder from you, because you are a people excessive.﴾

﴿6. And how many a Prophet have We sent amongst the men of old.﴾

﴿7. And never came there a Prophet to them but they used to mock at him.﴾

﴿8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.﴾

﴿حَمْدٌ ۝ وَالْكِتَابُ الْمُبِينُ ۝﴾

﴿Hā-Mīm. By the manifest Book ﴾ means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people Allāh says:

﴿إِنَّا جَاءْنَاهُ﴾

«Verily, We have made it» meaning, revealed it,

﴿وَرَيْنَا قَرِينًا﴾

«a Qur'an in Arabic» meaning, in the language of the Arabs, eloquent and clear;

﴿لَعَلَّكُمْ تَعْلَمُونَ﴾

«that you may be able to understand.» means, that you may understand it and ponder its meanings. This is like the *Āyah*:

﴿يَسْأَلُ عَمَّا يُبْرِيهِ﴾

«In the plain Arabic language.» (26:195)

﴿وَرَيْنَا فِي الْكِتَابِ لَقِينًا حَكِيمًا﴾

«And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.»

This explains the high status of the Qur'an among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

﴿وَرَيْنَا﴾

«And verily, it» means, the Qur'an,

﴿وَرَيْنَا فِي الْكِتَابِ﴾

«is in the Mother of the Book» meaning, *Al-Lawh Al-Mahfūz* (the Preserved Tablet). This was the view of Ibn 'Abbās and Mujāhid.^[1]

﴿وَعِنَّا﴾

«with Us,» means, in Our presence. This was the view of Qatādah and others.^[2]

﴿وَلَقِينَا﴾

«indeed exalted» means, occupying a position of honor and virtue. This was the view of Qatādah.^[3]

[1] Ar-Rāzi, 27:167.

[2] Al-Baghawī 4:133.

[3] Al-Ṭabarī 21:567.

﴿حَكِيمٌ﴾

﴿full of wisdom.﴾ means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allāh says elsewhere:

﴿إِنَّهُ لَقَوْلٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مُكْتُوبٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَبَرُّكٌ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ ﴿٨٠﴾﴾

﴿That (thus) is indeed an honorable recitation. In a Book well-guarded Which none can touch but the pure. A revelation from the Lord of the all that exists ﴾ (56:77-80)

﴿لَا يَأْتِي بِكَرْهٍ ۚ فَهُوَ مُكَرَّمٌ ﴿٨١﴾ وَإِنَّهُ يُرْسَلُ مُبَارَكٌ ۖ وَهُوَ مُطَهَّرٌ ﴿٨٢﴾ ۚ يَأْتِي سَرَّاجًا ﴿٨٣﴾﴾

﴿Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.﴾ (80:11-16)

﴿أَفَعَبَّرْتُمْ عَنْكُمْ الْإِذْكَرَ مَعْنَا أَنْ كُنْتُمْ قَوْمًا مُشْرِفِينَ ﴿٨٤﴾﴾

﴿Shall We then take away the Reminder (this Qur'ān) from you, because you are a people excessive ﴾

means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded?' This was the view of Ibn 'Abbās, may Allāh be pleased with him, Abu Ṣālih, Mujāhid and As Suddi, and was the view favored by Ibn Jarīr.¹¹

﴿أَفَعَبَّرْتُمْ عَنْكُمْ الْإِذْكَرَ مَعْنَا﴾

﴿Shall We then take away the Reminder (this Qur'ān) from you.﴾

Qatadah said, "By Allāh, if this Qur'an had been taken away when the first generations of this *Ummah* rejected it, they would have been doomed, but Allāh by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed."¹² What Qatādah said is very good, and his point

¹¹ Aṭ-Ṭabarī 21:567, 568

¹² Aṭ-Ṭabarī 21:568.

is that Allāh, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'an, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

Consolation to the Prophet ﷺ for the Disbelief of Quraysh

Then Allāh consoles His Prophet ﷺ for the disbelief of his people, and commands him to bear it with patience.

﴿وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ﴾

﴿And how many a Prophet have We sent amongst the men of old.﴾

meaning, among the sects (communities) of old.

﴿رَبَّمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿And never came there a Prophet to them but they used to mock at him.﴾

means, they disbelieved him and mock at him.

﴿فَأَعْلَيْنَا أَنَّكُمْ بِكَرٍ﴾

﴿Then We destroyed men stronger than these﴾ means, 'We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muhammad.' This is like the Āyah:

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَنَبَذُوا كَذَّابًا عَبَثًا أَكْبَرُ مِنْ قُلُوبِهِمْ كَانُوا أَكْثَرُ بِهِمْ
رَأْسًا قَوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

And there are many similar Āyāt.

﴿وَمَنْ مَثَلُ الْأَوَّلِينَ﴾

﴿and the example of the ancients has passed away.﴾

Mujāhid said, "The way of their life."^[1] Qatādah said, "Their

^[1] At Ṭabarī 21:571.

and the earth?" They will surely say. "The All-Mighty, the All-Knower created them." ﴿﴾

﴿10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.﴾

﴿11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.﴾

﴿12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride.﴾

﴿13. In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: 'Glory to Him Who has subjected this to us, and we could have never had it.'﴾

﴿14. And verily, to Our Lord we indeed are to return!﴾

The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that

Allah says: 'If you, O Muhammad, were to ask these idolators who associate others with Allah and worship others besides Him,'

﴿مَنْ سَخَّ السَّمَوَاتِ وَالْأَرْضَ لَقَوْلُنَّ ظَنُّنَا أَنَّكُمْ كَالْأَسْمَاءِ﴾

﴿"Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."﴾

In other words, they will admit that the Creator of all that is Allah Alone, with no partner or associate, yet they still worship others – idols and false gods – alongside Him.

﴿إِنَّمَا يَسْتَلِمْ لَكُمْ دُورَكُمْ مَعَهُ﴾

﴿Who has made for you the earth like a bed.﴾ means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake

﴿وَجَعَلَ لَكُمْ فِيهَا سُبُلًا﴾

﴿and has made for you roads therein,﴾ means, paths between the mountains and the valleys

﴿فَلَكُمْ يَنْزِيلٌ﴾

﴿in order that you may find your way.﴾ means, in your journeys from city to city, region to region, land to land.

﴿وَنَزَّلْنَاهُ مِنْ رَّبِّكَ مِنَ السَّمَاءِ مَاءً يَنْزِلُ﴾

﴿And Who sends down water from the sky in due measure,﴾

means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

﴿فَنُفِثْنَا بِهِ حَشَاءً يُهَيِّئُ﴾

﴿then We revive a dead land therewith,﴾ means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allāh draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

﴿كَذَٰلِكَ نُخْرِجُكَ﴾

﴿and even so you will be brought forth.﴾

Then Allāh says:

﴿وَالَّذِي عَلَّمَ الْأَنْعَامَ كُلَّهَا﴾

﴿And Who has created all the pairs﴾ meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

﴿وَجَعَلَ لَكُم مِّنَ الْغُلَاقِ﴾

﴿and has appointed for you ships﴾ or vessels,

﴿وَالْأَنْعَامَ مَا تَرْكَبُونَ﴾

﴿and cattle on which you ride.﴾ means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allāh says:

﴿اسْتَوُوا عَلَى ظُهُورِهِمْ﴾

﴿In order that you may mount on their backs,﴾ meaning, sit comfortably and securely,

﴿عَلَى ظُهُورِهِمْ﴾

مَنْ يَشَأْ آخِزْنَا أَوْ نَسُوا أَصْحَابَهُمْ فَكُلَّمَا مَدَّ إِلَيْهِمْ شَكْلًا إِذَا لَهُمْ عِلَّةٌ فَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿١٠﴾

﴿الْأُنثَىٰ لِلَّذِينَ أُخْرِجُوا مِنْهَا وَأَكْثَرُهُمْ بِطَوَافٍ عَلَىٰ خَلْقِهِ ۖ إِنَّهُمْ مُّشْرِقُونَ﴾

«Is it for you the males and for Him the females? That indeed is a division most unfair!» (53:21-22)

And Allāh says here:

﴿وَجَعَلُوا لِمَنْ يُشَاءُونَ حِزْمًا ۖ إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ﴾

«Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!» Then He says:

﴿أَلَمْ نَخْذَ مِنْهَا نَفْلًا بَنِينَ وَأَضَعْنَا لَكُمْ فِيهَا أَعْيُنًا ۚ أَلَمْ تَجْعَلْ لِنَفْسِكُمْ أَفْئِدَةً يَوْمَ يُنْفَخُ الشُّعُورُ ۚ أَلَمْ تَجْعَلْ لِنَفْسِكُمْ أَفْئِدَةً يَوْمَ يُنْفَخُ الشُّعُورُ ۚ أَلَمْ تَجْعَلْ لِنَفْسِكُمْ أَفْئِدَةً يَوْمَ يُنْفَخُ الشُّعُورُ ۚ﴾

«Or has He taken daughters out of what He has created, and He has selected for you sons?»

This is a denunciation of them in the strongest terms, as He goes on to say:

﴿إِذَا بُشِّرَ أَحَدُهُمْ بِمَا حَرَّمَ رَبُّهُ إِذَا عَصَىٰ ۖ فَلْيُكْفِرْ بِهِ ۖ وَكُلِّمْنَا سِرَّاتٍ ۚ﴾

«And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!»

means, if one of these people is given the news that there has been born to him one of those which he attributes to Allāh, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps away from people because he feels so ashamed. Allāh says, so how can they dislike that so much and yet they attribute it to Allāh?

﴿وَأَوْرَثُوا يَتِيمًا فِي تَحَابُّتٍ ۚ وَالْيَتِيمَ فِي تَحَابُّتٍ ۚ وَالْيَتِيمَ فِي تَحَابُّتٍ ۚ وَالْيَتِيمَ فِي تَحَابُّتٍ ۚ وَالْيَتِيمَ فِي تَحَابُّتٍ ۚ﴾

«A creature who is brought up in adornments, and who in dispute cannot make itself clear?»

means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allāh?

﴿وَجَعَلُوا لِمَنْ يُشَاءُونَ حِزْمًا ۖ إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ﴾

«And they make females the angels who themselves are servants of the Most Gracious.»

means, that is what they believe about them, but Allāh denounces them for that and says:

﴿شَهِدُوا خَلْقَهُمْ﴾

«Did they witness their creation?» meaning, did they see Allāh creating them as females?

﴿سَكَتَ شَهِدَاتُهُمْ﴾

«Their testimony will be recorded.» means, concerning that,

﴿وَسُئِلُوا﴾

«and they will be questioned!» means, about that, on the Day of Resurrection. This is a stern warning and a serious threat

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

«And they said: "If it had been the will of the Most Gracious, we should not have worshipped them."»

means, (they said.) 'if Allah had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allah, He knows about this and He approves of it.'

By saying this, they combined several types of error: First: They attributed offspring to Allah – exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allāh. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allah's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allah denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allah says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوا اللَّهَ الَّذِي تَعْلَمُونَ أَنَّكُمْ عِنْدَهُ تُعْرَضُونَ﴾

﴿١٦﴾

٤٩١

﴿١٦﴾

﴿النَّكِرِينَ﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ الَّذِي نَحْنُ عَلَيْكُمْ فَأَنشَرْهُمْ مُتْعِدُونَ ﴿١٦﴾
﴿قُلْ أُولَئِكَ حُتُّوا بَعْدِيَ وَإِنَّا وَجَدْنَا عَلَيْهِم مَّاءً كَرًّا لَّوَّا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٧﴾ فَإِن تَنَسَّوْا مِنَّهُمْ فَانظُرْ كَيْفَ
كَانَ عَنِيقُ الْمُكَذِّبِينَ ﴿١٨﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ
إِنِّي بَرَأةٌ مِّمَّا تَعْبُدُونَ ﴿١٩﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيُجِيبُنِي
﴿٢٠﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ۖ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ بَلْ
سَمِعْتَ هَٰذَا مِن قَبْلُ ۖ وَإِنَّكَ أَنتَ أَهْلُ الْحَقِّ وَرَسُولٌ مُّبِينٌ ﴿٢٢﴾
وَالْمَلَائِكَةُ مِمَّنْ لَّمْ يَأْتُواكُم بِالْبَيِّنَاتِ ۖ فَيَكْفُرُونَ ﴿٢٣﴾ وَقَالُوا
لَوْلَا نَزَلَ مِنَ السَّمَاءِ مَاءٌ ۖ نَّحْتَمِلُهُ ۖ فَكَيْفَ يُعْطِيهِمُ ۚ أَمْ لَهُمْ
يَقْسِمُونَ رَحْمَتُ رَبِّكَ ۖ كَذِبٌ أُولَٰئِكَ يُسْمِنُ ۖ يُغْنِيهِمْ عَنِ الْحِمْلِ
الَّذِي يُؤْتُونَ ۖ وَمَعَٰلِيهِمْ قُلُوبٌ بَعْضٌ دَرِيذٌ ۖ يَخْتَرِعُونَ ۖ بَعْضُهُمْ
بَعْضًا سَخِرَ بَعْضٌ مِنْ بَعْضٍ ۖ وَمَا يَكْتُمُونَ ﴿٢٤﴾ وَلَوْلَا
أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِنِ يَكْفُرَ بِالرَّحْمَنِ
يُسَبِّحُونَ سُبْحَانَ مَن فُضِّلَ عَلَيْهِم مَّا رَآهُمْ يُظْهِرُونَ ﴿٢٥﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.﴾ (16:36)

﴿وَنَزَلَ مِنَ السَّمَاءِ مَاءٌ ۖ نَّحْتَمِلُهُ ۖ فَكَيْفَ يُعْطِيهِمُ ۚ أَمْ لَهُمْ يَقْسِمُونَ رَحْمَتُ رَبِّكَ ۖ كَذِبٌ أُولَٰئِكَ يُسْمِنُ ۖ يُغْنِيهِمْ عَنِ الْحِمْلِ ۖ وَمَعَٰلِيهِمْ قُلُوبٌ بَعْضٌ دَرِيذٌ ۖ يَخْتَرِعُونَ ۖ بَعْضُهُمْ بَعْضًا سَخِرَ بَعْضٌ مِنْ بَعْضٍ ۖ وَمَا يَكْتُمُونَ ﴿٢٤﴾ وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِنِ يَكْفُرَ بِالرَّحْمَنِ يُسَبِّحُونَ سُبْحَانَ مَن فُضِّلَ عَلَيْهِم مَّا رَآهُمْ يُظْهِرُونَ ﴿٢٥﴾﴾

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to

be worshipped besides the Most Gracious?"﴾ (43:45)

And Allāh says in this Ayah, after mentioning this argument of theirs:

﴿لَا لَهُمْ بِهِ عِلْمٌ﴾

﴿They have no knowledge whatsoever of that.﴾ meaning, of the truth of what they say and the arguments they put forward.

﴿وَلَا يَفْعَلُونَ﴾

﴿They do nothing but lie!﴾ means, they tell lies and fabricate untruths.

﴿لَا لَهُمْ بِهِ عِلْمٌ ۖ إِنَّمَا يَخْتَرِعُونَ﴾

﴿They have no knowledge whatsoever of that. They do nothing but lie!﴾

Mujāhid said, "They do not appreciate the power of Allāh."¹¹

﴿لَمْ يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ وَإِنَّا كَافِرُونَ﴾
 ﴿وَلَا يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ وَإِنَّا كَافِرُونَ﴾
 ﴿وَلَا يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ وَإِنَّا كَافِرُونَ﴾
 ﴿وَلَا يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ وَإِنَّا كَافِرُونَ﴾
 ﴿وَلَا يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ وَإِنَّا كَافِرُونَ﴾

﴿21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast?﴾

﴿22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps"﴾

﴿23. And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾

﴿24. He said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent"﴾

﴿25. So We took revenge on them, then see what was the end of those who denied.﴾

The Idolators have no Proof

Allāh condemns the idolators for worshipping others instead of Allāh with no evidence or proof for doing so.

﴿لَمْ يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ﴾

﴿Or have We given them any Book before this﴾ means, before their idolatry.

﴿قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ﴾

﴿to which they are holding fast?﴾ means, with regard to what they are doing This is not the case. This is like the Āyah:

﴿لَمْ يَلْتَمِسْكُمْ فِي مَلِكٍ قَبْلَ قَالُوا إِنَّ رَبَّنَا عَلَّمَ الْقُرْآنَ﴾

﴿Or have We revealed to them an authority (a Scripture),

¹¹ A; Tabari 21:583.

which speaks of that which they have been associating with Him?» (30:35)

meaning, that did not happen. Then Allāh says:

﴿بَلْ كَذَّبُوا بِآيَاتِنَا وَعِزَّتِنَا عَلَىٰ أَعْقَابِهِمْ ثُمَّ ثَمَرْتُمُ الْكُفْرَ وَآبَاءُكُمْ كَفَرُوا مِمَّا كُفَرْتُمْ بِنِعْمَتِنَا وَأَنْتُمْ كَاذِبُونَ﴾

«Nay! They say: "we found our fathers following a certain way and religion (Ummah), and we guide ourselves by their footsteps."»

meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain Ummah or way, i.e., religion. The word Ummah is used in a similar manner elsewhere, where Allāh says:

﴿إِنْ هَدَيْتُمُ أَهْلَ الْقُرَىٰ فَإِنَّهُمْ يَهْتَدُونَ وَإِنْ كَفَرُوا يَكْذِبُوا﴾

«And verily, this your religion (Ummah) is one religion» (23:52), and they said;

﴿وَلَا عَلَىٰ الْكُفْرِ﴾

«and we by their footsteps» means, behind them

﴿ثُمَّ ثَمَرْتُمُ الْكُفْرَ﴾

«We guide ourselves» This is their claim with no evidence. Then Allāh points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

﴿وَكَذَلِكَ مَا أَتَىٰ الْأَمِّيَّةَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنَّانِ مِنَ الْغُلَامَةِ سَاحِرٌ كَذَّابٌ﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!» (51:52-53)

And Allāh says here:

﴿وَكَذَلِكَ مَا أَتَىٰ الْأَمِّيَّةَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنَّانِ مِنَ الْغُلَامَةِ سَاحِرٌ كَذَّابٌ﴾

وَالَّذِينَ

۱۹۲

وَالَّذِينَ

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِحَبْلٍ مُّمْتَسِكٍ ۖ
 كُنْ مِنْ ذَلِكَ أَلَمَّا مَتَّعُوا الْغَنَى وَالْأَجْرَ ۚ وَعَذَرْتَهُ
 بِمُسْتَفِينَ ۚ وَمَنْ عَسَىٰ عِندَ الرَّحْمَنِ أَنْ يَكْفُرَهُ ۚ فَبَطَلُوا
 أَيْمَانَهُمْ الَّتِي كَانُوا يُبْسِغُونَ فِيهَا ۚ وَمِنْهُمْ مَن مَّاتَ وَهُمْ عَلَىٰ السَّيْلِ وَهَؤُلَاءِ
 آمَنُومٌ مُّثْبَتُونَ ۚ وَمَنْ مَّاتَ مِنْهُمْ قَبْلَ ذَلِكَ فَلَا تَحْسَبُ لَهُمْ سَعَتٌ مِّنَ الْأَعْمَالِ
 إِلَّا فِي سَعَةِ اللَّهِ ۚ وَمَنْ يَتَّبِعْ أَهْلَكَ فَأَنْتَ مِنَ الْغَالِبِينَ ۚ
 ثُمَّ لَمَّا دَخَلُوا فِي غَمٍّ ثَلَاثَ لَّيَالٍ قَضَىٰ إِلَهُ رَبُّهُمْ أَلَهُمْ
 مَا كَانُوا يَكْفُرُونَ ۚ فَاذْكُرُوا الْآيَاتِ الَّتِي
 بَدَّلْنَا بَالِغًا مِّنَ الْأَعْمَالِ لِقَوْمٍ يَكْفُرُونَ بِالْبَاطِلِ
 وَأَعْتَدْنَا لَهُمْ عَذَابًا مُّهِينًا ۚ وَكَذَلِكَ نَقُصُّ عَلَيْكَ
 نَبَأَ الْفِرْعَوْنَ وَطَافُكُنَّا عَلَيْهِمْ بِالْغَيْبِ ۚ وَأَكْبَرْنَا
 مُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَقُصُّ عَلَيْكَ نَبَأَ الْفِرْعَوْنَ
 وَطَافُكُنَّا عَلَيْهِمْ بِالْغَيْبِ ۚ وَأَكْبَرْنَا مُوسَىٰ وَهَارُونَ ۚ
 وَكَذَلِكَ نَقُصُّ عَلَيْكَ نَبَأَ الْفِرْعَوْنَ وَطَافُكُنَّا عَلَيْهِمْ
 بِالْغَيْبِ ۚ وَأَكْبَرْنَا مُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَقُصُّ
 عَلَيْكَ نَبَأَ الْفِرْعَوْنَ وَطَافُكُنَّا عَلَيْهِمْ بِالْغَيْبِ ۚ
 وَأَكْبَرْنَا مُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَقُصُّ عَلَيْكَ
 نَبَأَ الْفِرْعَوْنَ وَطَافُكُنَّا عَلَيْهِمْ بِالْغَيْبِ ۚ وَأَكْبَرْنَا
 مُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَقُصُّ عَلَيْكَ نَبَأَ الْفِرْعَوْنَ
 وَطَافُكُنَّا عَلَيْهِمْ بِالْغَيْبِ ۚ وَأَكْبَرْنَا مُوسَىٰ وَهَارُونَ ۚ

«And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion and we will indeed follow their footsteps."»

Then He says:

﴿فَرَىٰ﴾

«Say» - 'O Muhammad, to these idolators -' ⁽¹⁾

﴿فَرَىٰ﴾ - 'فَرَىٰ جَنْكَرَ وَأَعْنَىٰ مَنَا وَنَسْتُمْ
 غَبِيٍّ يَنْزَلُ قَالَ لَا إِلَهَ إِلَّا أَنَا أَلَمْسُ
 بِهِ كَبَرُوتُ'»

«Even if I bring you better guidance than that which you found your fathers following» They said: Verily, we disbe-

lieve in that with which you have been sent.»»

'Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

﴿ثُمَّ لَمَّا دَخَلُوا﴾

«So We took revenge on them» means, on the disbelieving nations, by inflicting various kinds of punishments, as Allah

⁽¹⁾ In the recitation of Hafṣ and Ibn 'Āmar, it is "He said" as appears in the common copy of Qur'ān. The majority of the scholars of the past recited it as Ibn Kathīr mentioned it here, with the meaning "Say". See the *Tafsīr* of Al-Baghawī, Al-Ṭabarī, Al-Wāhidī, Ibn 'Atiyah etc.

﴿33. And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend.﴾

﴿34. And for their houses, doors, and thrones on which they could recline.﴾

﴿35. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwā ﴾

Ibrāhīm's Declaration of Tawhīd

Here Allāh tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

﴿إِنِّي رَاكِعٌ وَمِمَّا تَدْعُونَ إِنِّي لَا أَلْقِي لَهُمْ شَيْئًا فَذُرُونِي وَذَعَلْتُ كَلِمَةً أَتِينَهَا فِي عَنِينِ﴾

﴿"Verily, I am innocent of what you worship, except Him Who created me, and verily, He will guide me." And he made it a Word lasting among his offspring.﴾

The Word means the worship of Allāh Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., *Lā ilāha illallāh*. He left this word as an example to be followed by those of his progeny who were guided by Allāh.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿that they may turn back ﴾ means, come back to this word.

Tkrimah, Mujāhid, Aḍ Ḍahḥāk, Qatādah, As-Suddi and others commented on the Āyah:

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَنِينِ﴾

﴿And he made it a Word lasting among his offspring.﴾

"This means, *Lā ilāha illallāh*, and there are still those among his offspring who say it"⁽¹⁾ A similar view was narrated from

⁽¹⁾ Aḍ Ṭabari 21:589.

Ibn 'Abbās, may Allāh be pleased with him. Ibn Zayd said "The word of Islām," ^[1] which refers to the same thing suggested by the group

How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response

Allah further says:

﴿بَلْ مَنَعْتُ كَلِمَاتٍ﴾

﴿Nay, but I gave to these﴾ means, the idolators,

﴿وَوَاتِنَهُمْ﴾

﴿and their fathers﴾ means, they lived a long life in their misguidance.

﴿حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولُهُ بَيِّنٌ﴾

﴿till there came to them the truth, and a Messenger making things clear﴾

means, his message is clear and his warning is clear

﴿وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا صِرَاطٌ عَلَيْنَا كَذِبٌ﴾

﴿And when the truth came to them, they said "This is magic, and we disbelieve therein."﴾

means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

﴿وَقَالُوا﴾

﴿And they say﴾ means, objecting to that which Allāh has revealed to him,

﴿لَوْلَا يَأْتِيَ هَذَا الْقُرْآنَ عَنْ سُلَيْمٍ أَوْ ثَمَرٍ أَوْ نَذِيرٍ مِّنَ الْأَنْبِيَاءِ﴾

﴿Why is not this Qur'an sent down to some great man of the two towns?﴾

meaning, why was this Qur'an not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and Aṭ-Ṭā'if? This was the view of Ibn 'Abbās may Allāh be pleased with him, Ikrimah, Muḥammad bin Ka'b

[1] Al-Qurtubī 21:77

A.-Qurazi, Qatadah, As Suddi and Ibn Zayd.¹¹

Several scholars of *Tafsir* stated that by this, the Quraysh meant Al-Walid bin Al Mughirah and 'Urwah bin Mas'ud Ath-Thaqafi. The apparent meaning is that what they meant was a great man from either of the two towns. Allāh responded to their rejection by saying:

﴿أَمْ يَحْسِبُونَ أَنَّكَ بِذَنبٍ﴾

«Is it they who would portion out the mercy of your Lord?»

meaning, the matter has nothing to do with them, it is for Allāh to decide. Allāh knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent.

Then Allāh points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

﴿وَمَنْ مِمَّنْ قَسَمَ لَهُمُ مَعِيشَتَهُمْ فِي الْغُيُورِ الْأُنْثَى﴾

«It is We Who portion out between them their livelihood in this world.»

﴿وَلِيُتَّخِذَ بَعْضُهُمُ بَعْضًا سُلَاحًا﴾

«So that some may employ others in their work.» It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddi and others.¹²

﴿وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

«But the mercy of your Lord is better than which they amass.»

means, the mercy of Allāh towards His creation is better for them than the wealth and conveniences of this world which they possess.

Wealth is not a Sign of Divine Pleasure

﴿وَلَوْلَا لَيْ بِكَوْنِ الْإِنْسَانِ أَفْنَةً وَجِدْنَاهُ﴾

¹¹. At-Tabari 21:592, 593.

¹². At-Tabari 21:595.

﴿And were it not that mankind would have become of one community,﴾

means, 'were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth' This is the view of Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others.^[1]

﴿لَمَلَكْنَا لَهُمْ بِكُفْرِهِمْ سُقُفًا مِنْ يَاسَافٍ وَتَنَازِجَ﴾

﴿We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators﴾

means, ladders and staircases of silver. This was the view of Ibn 'Abbās, Mujāhid, Qatādah, As-Suddi, Ibn Zayd and others.^[2]

﴿عَلَيَّهَا يَتَّخِذُونَ﴾

﴿whereby they ascend,﴾ means, go up. And their houses would have doors, i.e., locks on their doors,

﴿وَسُرُفًا عَلَيْهَا يَتَّكِفُونَ﴾

﴿and thrones on which they could recline.﴾ means, al. of that would be made of silver.

﴿وَزُخْرَفًا﴾

﴿And adornments﴾ means, and gold. This was the view of Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd.^[3]

﴿وَأَن كُلَّ دَنَاءٍ سَاءَ مَا تَحْتَمِلُونَ﴾

﴿Yet all this would have been nothing but an enjoyment of this world﴾

means, all that belongs to this transient world which is insignificant before Allah. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allah for which they may be rewarded, as was reported in the *Sahih Hadith*.^[4] It was reported in another *Hadith*:

^[1] At-Ṭabari 21:597

^[2] At-Ṭabari 21:600

^[3] At-Ṭabari 21:601, 602

^[4] Muslim 4:2162

«لَوْ أَنَّ دُنْيَا نَرْدُ عَنْهُ لَمْ يَخَافْ بَعُوضَةً نَ سَفَى بِمَنْهَ كَافِرًا، شَرِبَتْهُ مَرَّةً»

«If this world were worth a gnat's wing before Allāh, He would not give a disbeliever a drink of water.»^[11] Al-Baghawi narrated its chain of narration.^[12]

﴿وَالْآخِرَةُ بِعَدْرِ زَيْفَةٍ يَسْتَفِيرُ﴾

«And the Hereafter with your Lord is (only) for those who have Taqwa»

means, it is exclusively for them, and no one else will share it with them. When 'Umar b.n Al-Khaṭṭāb, may Allāh be pleased with him, visited the Messenger of Allāh ﷺ in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allāh, look at this Chosroes and this Caesar with all that they have, and you are the best of Allāh's creation." The Messenger of Allāh ﷺ was reclining, but he sat up and said:

«أَوْ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطْبِ؟»

«Are you in doubt, O son of Al-Khaṭṭāb?»

Then he ﷺ said:

«أُولَئِكَ قَوْمٌ عَجَّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي خِيَابِهِمُ الدُّنْيَا»

«Those are people for whom the enjoyments are hastened in this world.»^[13] According to another report.

«أَنْ تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَكِ الْآخِرَةُ»

«Does it not please you that this world is for them and the Hereafter is for us?»^[14]

In as the Two Ṣaḥīḥs and elsewhere, it is reported that the Messenger of Allāh ﷺ said:

«لَا تَرْضَوْا بِي آيَةَ الذُّعْبِ وَالْيَعْبُذِ، وَلَا تَأْكُلُوا فِي صَحَابِنَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا»

^[11] At-Tirmidhi 6 611

^[12] Al-Baghawi 4, 138. Similar was recorded by At-Tirmidhi and other.

^[13] Muslim 2:113

^[14] Muslim 2:110.

وَلَمْ يَكُنْ فِي الْأَرْضِ

«Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.»¹¹

Allah has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Majah via Abu Hazim from Sahl bin Sa'd, who said, "The Messenger of Allah ﷺ said.

«لَوْ كَانَتِ الدُّبُ قُرُونٌ حَتَّى أَفْجَحَ بِغُرْحِهِ مَا مَنَعَنِي مِنْهَا كَأَنِّي شَرْتُهُ مَاؤَ أُبَيْدٍ»

«If this world were worth a gnat's wing before Allah, He would never give a disbeliever a drink of water.» At-Tirmidhi said. "Hasan Sahih."

﴿وَمَنْ يَتَّبِعْ عَنِّي وَكَلَّ الرَّحْمَنُ نَفْسِي لَمْ يَتَّبِعْكَ فَهُوَ لَمْ يَقْرَأْ﴾ وَمَنْ يَتَّبِعْهُمْ عَنِّي
الْأَبِيلُ وَيَتَّبِعُونَ أَنَّهُمْ مُتَّبَعُونَ ﴿حَتَّىٰ يَأْتِيَ جُنَادًا فَإِنْ بَلَغَتْ ثِيَابُ الْقَبِيلِ الْمَدِينَةَ
يَقْتُلُوا الْقَبِيلَ وَيَكُونُوا لَكُمْ إِذَا طَلَسْتُمُ الْكُفْرَ وَالصَّالِحَ مُتَّبَعُونَ﴾ أَفَلَا تَسْمَعُونَ
أَلَمْ تَرَ أَنَّهُمْ تَوَلَّوْا زَيْنًا وَمَا لَكُم مِّنْ شَيْءٍ إِلَّا مَا دَفَعْنَا إِلَيْكُمْ فَإِنْ تَسْتَعِينُوا
مِنَّا وَلَا تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ فَنُفِذْكُمْ فِي الْأَرْضِ وَنَجْعَلْكُمْ لِكُلِّ قَوْمٍ
إِلَٰهًا عَلَىٰ بَرٍّ أَوْ بَحْرٍ مُّشْتَبِهٍ وَنُمِيزْكُمْ بِذُنُوبِكُمْ وَأَلْهِنَّاكُمْ بَيْنَ يَدَيْكُمْ وَنَجْعَلْ
فِيكُمْ بَيْنَكُمْ وَبَيْنَ أَرْضِكُمْ وَلَنُنَاقِشَنَّ فِي الْآيَاتِ الْكُبْرَىٰ وَنَجْعَلْكُمْ لِكُلِّ قَوْمٍ

﴿36. And whosoever Ya'shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shayṭān to be a Qarin (a companion) to him﴾

﴿37. And verily, they hinder them from the path, but they think that they are guided aright!﴾

﴿38. Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!"﴾

﴿39. It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.﴾

﴿40. Can you make the deaf to hear, or can you guide the blind

¹¹ Fath Al-Ran 9:465, Muslim 3:1637.

or him who is in manifest error?﴾

﴿42 And even if We take you away, We shall indeed take vengeance on them ﴾

﴿42 Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them ﴾

﴿43. So hold you fast to that which is revealed to you. Verily, you are on the straight path.﴾

﴿44 And verily, this is indeed a Dhikr for you and your people, and you will be questioned.﴾

﴿45 And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾

The Shayṭān is the Companion of the One Who turns away from Ar-Rahman

﴿وَمَنْ يَشُرْ﴾

﴿And whosoever Ya'shu (turns away blindly)﴾ means, whoever willfully ignores and turns away

﴿عَنْ ذِكْرِ الرَّحْمَنِ﴾

﴿from the remembrance of the Most Gracious,﴾ Al 'Ashā (the root of Ya'sh) refers to weakness of vision; what is meant here is weakness of insight.

﴿نُعَيِّنَ لَهُ شَيْطَانًا مِّنْ قَبْلِ﴾

﴿We appoint for him Shayṭan to be a Qarin (a companion) to him.﴾

This is like the Ayāt:

﴿وَمَنْ يُكَذِّبِ الرَّسُولَ يَأْتِهِ مَا سِوَىٰ لَهُ الْهُدَىٰ﴾

﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him﴾ (4:115),

﴿فَلَا رَأْيَ لَهُمْ أَنَّهُ قُلُوبُهُمْ﴾

﴿So when they turned away, Allah turned their hearts away﴾ (61:5), and

﴿وَقَبَضَتْ لَهُمْ قُلُوبَهُمْ فَهُمْ لَا يَفْقَهُونَ مَا يَتْلُو عَلَيْهِمْ وَمَا حَقُّهُمْ﴾

﴿And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them﴾ (41:25).

Allāh says here:

﴿وَلَهُمْ لِمَسَدَرْتَهُمْ مِنَ السَّبِيلِ وَنَحْنُ نَهْتَدِيهِمْ سَبِيلًا بِمَا كَانُوا يَعْمَلُونَ﴾

﴿And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,﴾

meaning, for this person who willfully neglects true guidance, We send to him a *Shayṭān* to lead him astray and show him the path to Hell. When he comes before Allāh on the Day of Resurrection, he will complain about the *Shayṭān* who was appointed to accompany him

﴿كَأَن دَخَلَتْ بَيْنِي وَبَيْنَكَ سِدًّا أَسْخَرِيكَ يَكُنِ الْغَرِيْبُ﴾

﴿he says, "Would that between me and you were the distance of the two easts a worst companion (indeed)!">﴾

Some of them recited it,

(حَتَّىٰ إِذَا جَاءَنَا)

(Till, when they both come to Us.)

referring to the companion *Shayṭān* and the one whom he accompanies. Then Allāh says:

﴿وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي صَوَابٍ مُّقْتَرِبُونَ﴾

﴿It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment﴾

means, 'your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allāh says:

﴿أَفَلَمْ تَسْمِعِ الْمُتَّعِدَ أَوْ تَهْدِ الْأَعْمَىٰ وَمَا كُنْتَ فِي صَوَابٍ مُّبِينٍ﴾

﴿Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?﴾

means, 'that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allāh guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

Allāh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass

Allāh further says:

﴿لَمَّا نَذَرْنَا فِيكَ مَا قَامُوا بِهِمْ مُّشْرِقِينَ﴾

﴿And even if We take you away, We shall indeed take vengeance on them.﴾

means, 'We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

﴿أَوْ يُرْسِكَ الْإِذَى وَعَذَابُهُمْ فِيهَا شَتَّى﴾

﴿Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.﴾

means, 'We are able to do both,' but Allāh will not take His Messenger ﷺ (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarir.^[1]

Encouragement to adhere to the Qur'ān

Allāh then says:

﴿فَاصْبِرْ عَلَىٰ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ إِنَّكَ عَلَىٰ سَبِيلٍ مُّسْتَقِيمٍ﴾

﴿So hold you fast to that which is revealed to you. Verily, you are on the straight path.﴾

means, hold fast to the Qur'ān which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

﴿وَرَبُّكَ مُّوَكَّلٌ لَّكَ الْفَرِيقَينِ﴾

﴿And verily, this is a Dhikr for you and your people.﴾

It was said that this means, 'it is an honor for you and your people;' this was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and Ibn Zayd.^[2]

This means that it is an honor for them in that it was

^[1] Aṭ-Ṭabari 21:609.

^[2] Aṭ Ṭaban 21:610, 611.

revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَأُولَٰئِكَ لَهُمُ الْغُرُوبُ﴾

﴿And verily, this is indeed a Dhikr for you and your people,﴾

was that 'it was sent to remind you and your people.' The fact that they are singled out does not exclude others. This is like the Āyāt:

﴿وَقَدْ أَرْسَلْنَا بِكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ۚ﴾

﴿Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum (your Reminder). Will you not then understand?﴾ (21:10)

﴿وَلَقَدْ نَعَّيْنَا عَنِ الْقَوْمِ الْأَوَّلِينَ﴾

﴿And warn your tribe of near kindred﴾ (26:214)

﴿وَسَوْفَ تُنْقَذُونَ﴾

﴿and you will be questioned,﴾ means, 'about this Qurān, and how you acted upon it and what your response to it was '

﴿وَتَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمَّا مِنْ دُونِ الْأَوَّلِينَ بِأَلِهَةٍ يُشْرِكُونَ﴾

﴿And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾

means, 'all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allāh Alone with no partner or associate, and they forbade the worship of idols and false gods ' This is like the Āyah.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رُسُلًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوفَ﴾

﴿And verily, We have sent among every Ummah (nation) a Messenger (proclaiming) ' "Worship Allāh, and avoid all false deities."﴾ (16:36)

Mujāhid said that 'Abdullāh bin Mas'ūd recited it:

﴿٤٦﴾

١٩٣

﴿٤٧﴾

وَمَا يُبَدِّلُ مِنْ مَّيْمَنَةٍ إِلَىٰ أَيْمَنِ أَكْثَرُ مِنْ أَلْفَيْنِ أُخْتِرَتْهُمُ
بِالْعَذَابِ لَعَنَهُمُ يَرْجِعُونَ ﴿٤٦﴾ وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا
رَبَّكَ بِمَا عَهَدَ عِنْدَكَ إِنَّا لَنُكْفِرُونَ ﴿٤٧﴾ فَلَمَّا كَفَفْنَا عَنْهُمْ
الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٤٨﴾ وَمَا دَىٰ فِرْعَوْنُ فِي قَوْمِهِ
قَالَ يَنْفِرُ الْبَشَرُ لِي مِنْكَ مَيَّسُورٌ وَهَذِهِ الْأَنْهَارُ كُنُوزِي مِنْ
تَحْتِ أَفْلا تُبْصِرُونَ ﴿٤٩﴾ أَرَأَيْتُمْ مِمَّنْ هَذَا الَّذِي هُوَ مِثْلُ
وَلَا يَكْذُوبِينَ ﴿٥٠﴾ فَلَوْلَا أَلْفُ عَشْرَ آيَاتٍ مِنْ ذَهَابِ آيَاتِهِ
مَعَهُ الْيَلْبُوتُ كَذَّبُوا فَرِحُوا بِمَا فِي يَدَيْهِمْ فَاسْتَحَقَّ قَوْمَهُ
فَاطَاعُواهُمْ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥١﴾ فَلَمَّا مَسَقْنَاهُمْ
أَنْفُسَنَا مِنْهُمْ فَأَعْرَضْنَا عَنْهُمْ وَجْهَنَا ﴿٥٢﴾ فَجَعَلْنَاهُمْ
سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٣﴾ وَلَمَّا صَرَبْنَا عَلَىٰ مَرْيَمَ
مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٤﴾ وَقَالُوا يَا أَيُّهَا
خَيْرُ أَزْوَاجِ نِسَائِكِ الْكَافِرُ أَجْدَلُ أَمْ هُوَ قَوْمٌ خَائِفُونَ ﴿٥٥﴾
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ
﴿٥٦﴾ وَلَوْ نَشَاءُ لَجَعَلْنَاهُ مِنْكُمْ مَنْ يُدْعَىٰ لِي الْأَرْضِ يَخْلُوعُونَ ﴿٥٧﴾

﴿وَأَسْأَلُ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ
تَبْلُوكَ﴾ (مِرْثَا رُسُلِكَ)

[And ask those whom
We sent before you of
Our Messengers.]^[1]

This was narrated
by Qatādah, Ad-
Dahhāk and As-Suddī
from Ibn Mas'ūd, may
Allah be pleased with
him.^[2] Yet this
appears to be an
explanation rather
than an alternate
version of recitation.
And Allāh knows best.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَتِلْكَ آيَاتِهِ فَكَذَّبَ إِنَّ
رُسُلًا مِنَ الْمَلَكِينَ ﴿٤٦﴾ فَلَمَّا حَقَّتْ
كَيْدَاتُهَا لَهَا فَمِنْ بَيْنِ يَدَيْهِمْ ﴿٤٧﴾ وَمَا
يُرِيدُ مِنْ مِجْنَمٍ إِلَّا مِنْ أَوْفَرِ
رَيْبِهِمْ مِنْ مَّيْمَنَةٍ إِلَىٰ أَيْمَنِ أَكْثَرُ

مِنْ أَلْفَيْنِ أُخْتِرَتْهُمُ بِالْعَذَابِ لَعَنَهُمُ يَرْجِعُونَ ﴿٤٦﴾ وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا
رَبَّكَ بِمَا عَهَدَ عِنْدَكَ إِنَّا لَنُكْفِرُونَ ﴿٤٧﴾ فَلَمَّا كَفَفْنَا عَنْهُمْ

446. And indeed We did send Mūsā with Our Āyāt to Fir'aun and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists."﴾

447. But when he came to them with Our Āyāt, behold, they laughed at them﴾.

448. And not an Āyāh We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.﴾

[1] At-Tabari 21:611.

[2] At-Tabari 21:611, 612.

﴿49. And they said (to Mūsā): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves."﴾

﴿50. But when We removed the torment from them, behold, they broke their covenant.﴾

Mūsā was sent with the Message of Tawḥīd to Fir'awn and His Chiefs

Here Allāh tells us about His servant and Messenger Mūsā, peace be upon him, and how He sent him to Fir'awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allāh sent him to call them to worship Allāh alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, *Qummat*,^[1] frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

﴿وَمَا تَرْهَبُهُمْ بِآيَاتِنَا إِلَّا إِنَّا نَمْلِكُهُمْ إِنَّا شَاقِقُونَ﴾

﴿And not an Ayāh We showed them but it was greater than its fellow preceding it,﴾

but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Mūsā, saying,

﴿يَا مُوسَىٰ﴾

﴿"O you sorcerer!..."﴾ meaning, expert or knowledgeable one – this was the view of Ibn Jarīr.^[2]

The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for

^[1] See the discussion of these events in volume four, the *Tafsir of Sūrat Al-A'raf* [7:133].

^[2] *Aṭ-Ṭabari* 21:615.

them to insult him. This was a way of honoring him, as they thought. On each occasion, they promised Mūsā that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word. This is like the Āyāt:

﴿وَأَرْسَلْنَا عَلَيْهِمُ الْفُتُوحَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادَّ وَالدَّمَ فَيَفْسُدُوا بِمُسَوِّدَاتِهِمْ وَلَكِنَّهُم يُعْجِلُونَ ﴿١٣٣﴾ وَذَرَيْنَا مُوسَى إِذْ أَسْرَاهُ الْعُفُورُ إِذْ يَدْعُو أَنِّي أَنَا رَبُّكَ فَوَيْلٌ لِلْكَافِرِينَ ﴿١٣٤﴾﴾

﴿So We sent on them: the flood, the locusts, the Qummal, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!﴾ (7:133-135)

﴿وَنَادَىٰ بِرَجُلَيْنِ أُولَئِكَ الْقَوْمُ فَلَمْ يَجِبُوا لَهُمْ مِنْ غُلَامَيْهِمَا فَيَكْفُرُوا بِهِمَا وَيَقُولَانِ إِنَّا سَاهِيَانِ ﴿١٣٦﴾﴾

451. And Fir'awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"﴾

452. "Am I not better than this one (Mūsā) who is despicable and can scarcely express himself clearly?"﴾

453. Why then are not golden bracelets bestowed on him, or angels sent along with him?"﴾

454. Thus he fooled his people, and they obeyed him. Verily, they were ever a people who were rebellious.﴾

455. So when they angered Us, We punished them, and

drowned them all.﴾

﴿56. And We made them a precedent, and an example to later generations.﴾

Fir'awn's Address to His People and how Allāh punished Him

Allah tells us how Fir'awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt

﴿أَلَيْسَ لِي مُلْكٌ وَفَعَلُوا الْأَنْهَارُ تَجْرِي مِن تَحْتِي﴾

﴿Is not mine the dominion of Egypt, and these rivers flowing underneath me?﴾

Qatādah said, "They had gardens and rivers of flowing water."^[1]

﴿أَفَلَا تَتَذَكَّرُونَ﴾

﴿See you not then?﴾ means, 'do you not see my position of might and power?' – implying that Mūsā and his followers were poor and weak. This is like the Āyah:

﴿فَجَمَعَ قَوْمًا فَلَهُمْ الْأُلْكُ ثُمَّ قَالَ لَهُمْ أَنَا رَبُّكُمْ فَأَبَدُوا بِالنَّارِ فَكَانُوا فِيهَا﴾

﴿Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh seized him with punishment for his last and first transgression.﴾ (79:23-25)

﴿أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ﴾

﴿Am I not better than this one who is despicable﴾

As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable'.^[2] Some of the grammarians of Baṣrah^[3] said that Fir'awn – may the curse of Allāh be upon him – was saying that he was better than Mūsā, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of Resurrection. By describing Mūsā as despicable he meant – as Sufyān said – insignificant. Qatādah and As-Suddi said, "He meant, weak." Ibn Jarīr said,

[1] Aṭ-Ṭabarī 21:616.

[2] Aṭ-Ṭabarī 21:616.

[3] Aṭ-Ṭabarī 21:617.

"He meant, he had no power, authority or wealth "

﴿وَلَا يَكْذِبُ﴾

﴿and can scarcely express himself clearly﴾ means, he cannot speak clearly, he stammers and cannot speak well.

Fir'awn's description of Mūsā as "despicable" is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Mūsā who was noble, truthful, righteous and upright.

﴿وَلَا يَكْذِبُ﴾

﴿and can scarcely express himself clearly﴾ This was also a lie. Although something happened to Mūsā's tongue when he was a child, when it was burnt by a coal. He asked Allāh to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allāh had answered his prayer and said:

﴿قَدْ أَوْنَيْتَ لِسَاطَكَ بِمُؤْمِنٍ﴾

﴿You are granted your request, O Mūsā﴾ (20:36)

It may be the case that some problem remained which he had not asked to be relieved of, as Al Ḥasan Al Baṣrī suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir'awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

﴿لَوْلَا أَلَيْنَ عَلَيَّ أَسْرٌ مِنْ ذَهَبٍ﴾

﴿Why then are not golden bracelets bestowed on him.. ?﴾

meaning, adornments which are placed on the arms. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Qatādah and others.^[1]

﴿أَوْ هَلْ مَعَهُ الْمَلَائِكَةُ مُقَرَّبِينَ﴾

﴿or angels sent along with him?﴾ meaning, to serve him and to testify that he is telling the truth. He looked only at outward

[1] At Ṭabari 21:619.

appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allāh says

﴿فَسَخَفَ قَوْمَهُمْ فَاَطَاعُوهُ﴾

«Thus he fooled his people, and they obeyed him.»

meaning, he confused them and invited them to misguidance, and they responded to him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُنُوا قَوْمًا يُبَيِّنُونَ﴾

«Verily, they were ever a people who were rebellious.»

Then Allāh says:

﴿فَلَمَّا سَأَلُوا أَنتُمْ مَنَّا عَنْهُمْ فَاغْرَقْنَاهُمْ كَجَمْعٍ﴾

«So when they angered Us, We punished them, and drowned them all.»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, said it means: “When they angered Us means, they provoked Our wrath.”^[1] Aḍ-Ḍaḥḥāk said, it means “They made Us angry.” This was also the view of Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr, Muḥammad bin Ka‘b Al-Qurazī, Qatādah, As-Suddi and other scholars of Tafsīr.^[2]

Ibn Abi Hātim recorded that ‘Uqbah bin ‘Āmir, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«يَا رَأَيْتَ إِذَا تَارَكَ وَقَدَرْتُ نَعْيِي الْقَدْرَ مَا بَنَاءَ، وَهُوَ مُبْعَدٌ عَلَى مَدَائِيهِ، فَإِنَّهُ
لَبَدَّ اسْتِزْجَاجَ بَيْتِهِ»

«When you see that Allāh gives a person what he wants even though he is persisting in sin, that means that Allāh is enticing him into destruction.» Then he recited:

﴿فَلَمَّا سَأَلُوا أَنتُمْ مَنَّا عَنْهُمْ فَاغْرَقْنَاهُمْ كَجَمْعٍ﴾

«So when they angered Us, We punished them, and drowned them all.»^[3]

[1] Aṭ-Ṭabarī 21:622.

[2] Aṭ-Ṭabarī 21:622; Aḍ-Durr Al-Manthūr 7:383.

[3] Aḥmad 4:145, with slight differences.

وَأَنَّهُ لَمَلَمٌ لِّسَانُهُ فَلَا تَسْمَعُونَ بِمَا وَأَنَّهُمْ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٦﴾ وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُرْهُدٌ مُّبِينٌ ﴿١٧﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَآئِينَ لَكُمْ بَعْضُ الَّذِي تَحْتَفِلُونَ بِهِ فَأَتَقُوا اللَّهَ وَأَطِيعُوا ﴿١٨﴾ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٩﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ تَوْبِيلٌ لِّذَلِكَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ آلِيسَى ﴿٢٠﴾ هَلْ يَنْظُرُونَ إِلَّا الْآسَاءَةَ أَنَّ تَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢١﴾ الْأَخِلَّاءُ يَوْمَئِذٍ تَعْضُمُونَ بَعْضٌ عُدُوًّا إِلَّا الْمُتَّقِينَ ﴿٢٢﴾ بَنِي آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِيسَى عَلَيْهِمُ السَّلَامَةُ ﴿٢٣﴾ الَّذِينَ آمَنُوا بِالْبَيِّنَاتِ وَكَانُوا أُمَّةً سَلِيمَةً ﴿٢٤﴾ أَذْخَلُوا الْجَهَنَّمَ أَشْرًا وَأَرْوَجُوهُمُ تُخْرَجُونَ ﴿٢٥﴾ بَطَانٌ عَلَيْهِمْ يَصِيبَانِ مِنْ دُخَانٍ وَآكَابٌ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَشْرَبُهَا حَالِدُونَ ﴿٢٦﴾ وَتِلْكَ الْبَلَاءُ الَّتِي أُورِثُوا بِهَا كَثِيرٌ نَسَلُونَ ﴿٢٧﴾ لَكُنَّ بِهَا فِتْنَةً كَبِيرَةً وَإِنَّمَا هِيَ ظِلٌّ

It was reported that Tāriq bin Shihāb said, "I was with 'Abdullāh, may Allāh be pleased with him, and the issue of sudden death was mentioned. He said, 'It is a relief for the believer and a source of regret for the disbeliever.' Then he recited the Āyah:

﴿فَلَمَّا تَأَسَّفُوا أَنفَقْنَا مِنْهُمْ﴾
﴿فَأَعْرَضْنَاهُمْ تَعْمِيًّا﴾

«So when they angered Us, We punished them, and drowned them all».^[1]

'Umar bin 'Abdul-'Aziz, may Allāh be pleased with him, said, "I found that punishment comes with negligence,

meaning the Āyah:

﴿فَلَمَّا تَأَسَّفُوا أَنفَقْنَا مِنْهُمْ فَأَعْرَضْنَاهُمْ تَعْمِيًّا﴾

«So when they angered Us, We punished them, and drowned them all».

﴿فَمَنْ لَّهُمْ سَلَامٌ وَنَكَلًا لِلْآخِرِينَ﴾

«And We made them a precedent, and an example to later generations.»

Abu Mūlāz said, "Precedent for others who do the same as they did."^[2] He and Mujāhid said, "An example, i.e., a lesson to those

[1] Ad-Durr Al-Manthūr 7:384.

[2] Al-Qurṭubī 16:102.

who come after them.^[1] Allah is the One Who guides to the straight path, and unto Him is the final return.

﴿وَلَمَّا سَمِعَ ابْنُ مَرْيَمَ نَذْرَآ اِذَا قَوْمُكَ مِنْهُ يَخِدُونَ ﴿٥٧﴾ وَقَالُوا لَا تَهْتِكْ عَلٰٓى اٰرْسِىْهِمْ ذِكْرًا ۚ لَّهٗ اِلٰهٌ جَبَّارٌ ۙ اِنْ هُوَ اِلَّا جَدُّ اَنْتُمْ عَلَيْهِ وَنَسَلُهُ تِلْكَ اٰيَةُ الْاِسْكَارِ ﴿٥٨﴾ وَلَوْ نَشَاءُ لَمَكُنَّا بِكُمْ مَّلَآئِكَةً فَاِنْ اَنْزَلْنٰهُمْ عَلَیْكَ لَقَالُوا لَا بَشَرٌ اِذَا رَآتْهُمْ هَٰٓؤُلَاءِ مِرْیٰتُ سُلَيْمٰنَ ﴿٥٩﴾ وَلَا يَسْمَعُ الْاِنْسَآءُ مِنْ اٰیٰتِ رَبِّهِنَّ شَيْئًا ۚ لَئِنْ لَمْ يَنْزَلْ عَلَیْكَ الْكِتٰبُ لَکَآءَدُّ اَنْ تَكُوْنَ مِنَ الْاَضِلِّیْنَ ﴿٦٠﴾ وَلَٰكِنْ جَاءَ بِمِیْنِ الْاَلٰهِیْنِ قَالَ قَدْ جِئْتُکُمْ بِالْحِکْمَةِ وَبِاٰیٰتٍ لِّکُمْ مِّنْ اَلٰوٰی قُرْءٰنٍ ۚ فَاِذَا فَآتَیَا اَنتُمْ وَابْعُوْهُنَّ ۚ اِنَّ لَّهٗ عَزَّ وَجَلَّ وَکُوْلًا مَّا تَعْمَلُوْنَ ﴿٦١﴾ فَاسْتَلَفَ الْاٰخَرُوْنَ مِنْ نِّبَیِّهِمْ فَوَقَدَ لِلْاَوَّلِیْنَ ظُلُمًا مِّنْ عَذَابٍ ۚ اَلِیْسَ ۙ

457. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.)

458. And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.)

459. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.)

460. And if it were Our will, We would have made angels to replace you on the earth.)

461. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.)

462. And let not Shayṭān hinder you. Verily, he (Shayṭān) to you is a plain enemy.)

463. And when 'Isā came with clear proofs, he said: "I have come to you with Al-Hikmah,^[2] and in order to make clear to you some of that in which you differ. Therefore have Taqwa of Allāh and obey me."

464. "Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path.")

465. But the sects from among themselves differed. So woe to

[1] At-Ṭabari 21:624, Al-Qurṭubī 16:102.

[2] See the Tafsir of Sūrah Ṣād (38:20).

those who do wrong from the torment of a painful Day!﴾

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh

Allāh tells us how the Quraysh persisted in their disbelief and stubborn arguments:

﴿لَمَّا صَبَّ أَنْ مَرِيَمَ سَلًّا يَا قَوْمِكِ مِنْهُ بِغِطَتٍ ۚ﴾

﴿And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾

Several others narrated that Ibn 'Abbās, may Allāh be pleased with him, Mujaḥid, 'Ikrimah, As-Suddi and Aḍ-Ḍaḥḥāk said, "They laughed, i.e., they were astounded by that"¹¹. Qatadah said, "They were repelled by that and they laughed."¹² Ibrāhīm An Nakha'i said, "They turned away"¹³

The reason for this was mentioned by Muḥammad bin Ishāq in *As-Sirah*. He said "According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Nadr bin Al-Hārith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allāh ﷺ spoke, then An-Nadr bin Al-Hārith came up to him and the Messenger of Allāh ﷺ spoke to him until he ﷺ defeated him in argument. Then he ﷺ recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ إِنَّهَا كَذُرَّتُمْ عَنْهَا﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.﴾ (21:98)

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari At-Tamīmi Al Walīd bin Al-Mughīrah said to him, 'By Allāh, An-Nadr bin Al-Hārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell. 'Abdullāh bin Az-Zab'ari said, 'By Allāh, if I meet with him I

¹¹ Al-Qurtubī 16:103

¹² Al-Tabarī 21:627.

¹³ Al-Qurtubī, 16:103

will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship the Messiah 'Isā bin Maryam ' Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ هُزِنَ مِنْ غَدَّةٍ، فَإِنَّهُمْ إِنَّمَا يَعْْبُدُونَ الشَّيْطَانَ
مِنْ أَمْرِهِمْ يَجِدَانِي»

“Everyone who likes to worship something other than Allāh will be with the one whom he worshipped, for indeed they are worshipping the Shayṭān and whomever told them to worship that person.”

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْحَسَنِ أَتَىكَ مَبْعُودَتُهُمْ﴾

“Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)﴾ (21:101),

meaning that 'Isā, 'Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allāh. The misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ رَبِّكَ مُكْرَمَاتٍ﴾

“And they say, “The Most Gracious has begotten a son (or children).” Glory to Him! They are but honored servants.﴾ (21:26)

Concerning 'Isā bin Maryam, the fact that he is worshipped instead of Allāh, and to the amazement of Al-Walīd and the others who were present at the argument, the following was revealed:

﴿وَلَمَّا سَمِعَ النَّاسُ مَثَلَ إِبْنِ مَرْيَمَ قَالُوا إِنَّهَا لَفِتْنَةٌ مِنَ اللَّهِ عَزِيزٍ﴾

“And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat﴾

meaning, they take this argument as a basis for rejecting your message. Then Allāh mentions 'Isā bin Maryam and says:

﴿إِن مَّا مَرْيَمُ إِلَّا أَمْرٌ أَسْمَا عَلَيْهِ وَجَعَلْنَاهُ نَازِلًا فِيهِ إِسْرَافَ رَبِّكَ زَاوَيْنَا هَذَا مِنَّا وَمَكَرَ لَنَا كَذِبًا فِي الْأَرْضِ يَخْلُقُونَ فِيهِ رُفُقًا لِّمَن لَّنَاغَا﴾

«He was not more than a servant We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he ('Isā) shall be a known sign for the Hour»

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

﴿فَلَا تَتَّقُوا بِأَن يَكُونَ خُفَا بِرَبِّكَ تُنْفِقُونَ﴾

«Therefore have no doubt concerning it. And follow Me! This is the straight path».^[1]

Ibn Jarir mentioned that Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the Ayah:

﴿وَلَمَّا مَنَّ رَبُّكَ عَلَى الْمَرْسِيِّينَ إِذَا قَرَّبْتَ إِلَيْهِمْ قُرْبَانَ مِّنْهُ يَخْلُفُونَ﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.»

‘This means the Quraysh, when it was said to them:

﴿إِن كُفِّرْتُمْ وَمَا تَنبِئُونُ مِن دُونِ اللَّهِ أَنَّكُمْ حَصْبُ جَهَنَّمَ أَفَنُتْرِكُ لَهَا وَلُحْدٌ مِّنْهَا﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.» (21:98)

The Quraysh said to him: ‘What about ‘Isā bin Maryam?’
He said:

﴿ذَاكَ عَبْدُ اللَّهِ وَرَسُولُهُ﴾

‘He is the servant and Messenger of Allāh.’

They said, ‘By Allāh, he means that we should take him as a lord just as the Christians took ‘Isā son of Maryam as a lord.’

^[1] Ibn Hishām 1:396-398.

Then Allāh said:

﴿مَا سَأَلُواكَ إِلَّا سَجًّا لِّبِ قَوْمِهِمْ خَصِمُونَ﴾

«They quoted not the above example except for argument. Nay! But they are a quarrelsome people».⁽¹⁾

﴿وَقَالُوا يَا لَهُمْ نَسَبًا خَيْرًا أَنَّهُ مُؤَدَّى﴾

«And say: "Are our gods better or is he?"». Qatādah said, "They were saying, 'our gods are better than him'." Qatādah said; "Ibn Mas'ūd, may Allāh be pleased with him, recited it

(أَأَلَيْتُمْ خَيْرًا أَمْ هَذَا)

(Are our gods better or is this (person)?)" they mean Muhammad ﷺ.

﴿مَا سَأَلُواكَ إِلَّا سَجًّا لِّبِ قَوْمِهِمْ خَصِمُونَ﴾

«They quoted not the above example except for argument.»

means, for the sake of stubborn argument, for they knew that he (Isā) was not included in the Āyah (21:98), because that would not make sense. The words,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَبْطُ جَهَنَّمَ﴾

«Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!» (21:98)

are addressed to the Quraysh, for they used to worship idols and false gods – they did not worship the Messiah so why should he be included in what the Āyah says? What they said was only for the sake of argument; they did not really believe in it

Imām Ahmad, may Allāh have mercy on him, recorded that Abu Umamah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

﴿مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى فَاتُّوا عَلَيْهِ، إِلَّا أَوْرَثُوا النَّحْلَ،

«No people go astray after having been guided, but they resort to (futile) argument.»

⁽¹⁾ At-Tabari 21:625. There are similar authentic narrations: *Mushkil Al Athar* 1:431, and *Al Hākim* 2:385.

Then the Messenger of Allāh ﷺ recited this Āyah:

﴿مَا يَذُرُّهُ قَدْ إِلَّا حَذًّا لِّىَ مَرْ قَوْمٍ حَامِيُونَ﴾

﴿They quoted not the above example except for argument, Nay!
But they are a quarrelsome people.﴾^[1]

It was also recorded by At-Tirmidhi, Ibn Mājah and Ibn Jarir. At-Tirmidhi said, "This *Hadīth* is *Hasan Ṣaḥīḥ*, we do not know it except from the *Hadīth* of Ḥajjāj bin Dīnār..."^[2]

﴿إِن مَّرَ إِلَّا عَبْدًا لَّمِنَّا عَلَيْهِ﴾

﴿He (ʿĪsā) was not more than a servant. We granted Our favor to him,﴾

means, 'Isa, peace be upon him, he was no more than one of the servants of Allāh whom Allāh blessed with prophethood and messengership

﴿وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

﴿and We made him an example for the Children of Israel.﴾

means, 'a sign, proof and evidence of Our power to do whatever We will.'

﴿وَلَوْ كُنَّا جُنُودًا لَّخَفَّ بِكَ عَلَى الْأَرْضِ فَجَاءُونَ﴾

﴿And if it were Our will, We would have made angels to replace you on the earth.﴾

As-Suddī said, "They would have taken your place on (the earth)." ^[3] Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said, "They would have succeeded one another just as you succeed one another." ^[4] This view is implied by the former view. Mujāhid said, "They would have populated the earth instead of you." ^[5]

Allah's saying:

﴿وَأَنْتُمْ لِنَا لَمَّا لَمَّا﴾

^[1] Ahmed 5 256.

^[2] *Tuhfat Al-Ahwadhu* 9:130, Ibn Mājah 1.19, At-Tabari 21:629.

^[3] At-Tabari 21:631.

^[4] At-Tabari 21:630.

^[5] At-Tabari 21:630.

﴿And he ('Isā) shall be a known sign for (the coming of) the Hour﴾

The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allāh says:

﴿وَرَأَى مِنْ أَهْلِ الْكِتَابِ إِلَّا يَؤُمُّوهُ قَبْلَ مَوْتِهِ﴾

﴿And there is none of the People of the Scripture but must believe in him before his death﴾ (4:159).

— meaning before the death of 'Isā, peace be upon him —

﴿رَبِّوْمَ أَتَيَسَّرُ يَكُونُ عَلَيْهِمْ كَيْدًا﴾

﴿And on the Day of Resurrection, he will be a witness against them﴾ (4:159). This meaning has the support from an alternate recitation of the Ayāt;

﴿وَرَأَى لَعْنَمُ لِلْمَغْرِبِ﴾

(And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come Mujāhid said:

﴿وَرَأَى لَعْنَمُ يَكُونُ عَلَيْهِمْ كَيْدًا﴾

﴿And he shall be a sign for (the coming of) the Hour﴾

means, sign and "One of the signs of the Hour will be the appearance of 'Isā son of Maryam before the Day of Resurrection."¹¹ Something similar was also narrated from Abu Hurayrah, Ibn 'Abbās, 'Abu Al-'Āliyah, Abu Mālik, Thrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.¹² Many *Mutawātir Ḥādīth*s report that the Messenger of Allāh ﷺ said that 'Isā will descend before the Day of Resurrection as a just ruler and fair judge.

﴿وَلَا تَشْكُرْهَا﴾

﴿Therefore have no doubt concerning it﴾ means, do not doubt that it will surely come to pass

﴿وَأَتَّبِعُونِ﴾

﴿And follow Me.﴾ means, 'in what I tell you about it.'

¹¹ At-Ṭabari 21:632.

¹² At-Ṭabari 21:632, Al-Qurtubi 16:106.

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ ۖ وَلَا تَسْتَكْبِرُوا لِلْحَقِّ﴾

﴿This is the straight path. And let not Shayṭān hinder you.﴾
means, from following the truth.

﴿إِنَّمَا لَكُمْ عَدُوٌّ قَبِيضٌ ۖ إِنَّ زَيْنًا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ﴾

﴿Verily, he (Satan) to you is a plain enemy. And when 'Isa came with (Our) clear proofs, he said: "I have come to you with Al-Hikmah..."﴾, meaning prophethood:

﴿وَلَا يَبَيِّنْ لَكُمْ بَعْضَ الْبَرَىٰ عَدُوًّا قَبِيضًا﴾

﴿and in order to make clear to you some of the (points) in which you differ.﴾

Ibn Jarīr said, "This means religious matters, not worldly matters."^[1] What he said is good.

﴿مَعْرِفًا أَنَّهُ﴾

﴿Therefore have Taqwā of Allāh﴾ means, 'with regard to what I command you to do.'

﴿وَأَطِيعُوا﴾

﴿and obey me.﴾ means, 'in what I bring to you.'

﴿إِنَّ اللَّهَ مَوْلَىٰ رَبِّكَ ذِي الْكَرَمِ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۖ﴾

﴿Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path.﴾

means, 'you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿Thus is the straight path﴾ means, 'what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

﴿وَاتَّخَذَ الْأَعْرَابُ مِن بَيْنِهِمْ﴾

﴿But the sects from among themselves differed.﴾

^[1] Al-Ṭabari 21:635.

means, they differed and became parties and factions, some who stated that he (Isā) was the servant and Messenger of Allāh - which is true - while others claimed that he was the son of Allāh or that he himself was Allāh - glorified be Allāh far above what they say. Allāh says:

﴿قَوْلَ الْكَافِرِ طُلُّوا مِن عَذَابٍ يَوْمَ آيَاتِهِ﴾

«So woe to those who do wrong from the torment of a painful Day!»

﴿مَنْ نَصْرُوهُ إِلَّا لِنُفَعِّدَهُ لَوْ تَابَهُمْ تَتَابَعَتْ وَأَتَانَا يَوْمَ الَّذِي نُنْصِرُ الَّذِينَ آمَنُوا يَوْمَ الْقِيَامَةِ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾

«66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?»

«67. Friends on that Day will be foes one to another except those who have Taqwā.»

«68. My servants! No fear shall be on you this Day, nor shall you grieve.»

«69. (You) who believed in Our Ayat and were Muslims.»

«70. Enter Paradise, you and your wives, in happiness.»

«71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.»

«72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.»

«73. Therein for you will be fruits in plenty, of which you will eat (as you desire).»

The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allāh says, 'do these idolaters who disbelieve in the

﴿(You) who believed in Our Āyāt and were Muslims.﴾

means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allāh.

Al-Mu'tamir bin Sulaymān narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

﴿يُوبَاوْ لَا مَوْءٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾

﴿My servants! No fear shall be on you this Day, nor shall you grieve.﴾

So all the people will be filled with hope, but this will be followed by the words:

﴿الَّذِينَ يَخْتَفُونَ بَيْنَ يَدَيْهِمْ ذِكْرُنَا أُولَئِكَ مَتَّيْنٌ﴾

﴿(You) who believed in Our Āyāt and were Muslims.﴾

Then all of mankind will be filled with despair apart from the believers.^[1]

﴿اَدْخُلُوا الْجَنَّةَ﴾

﴿Enter Paradise,﴾ means, they will be told to enter Paradise.

﴿أَنْتُمْ وَأَزْوَاجُكُمْ﴾

﴿you and your wives,﴾ means, your counterparts

﴿فِي السَّعَادَةِ﴾

﴿in happiness (Tuhbarūn).﴾ means, in delight and joy.^[2]

﴿يُطَافُ عَلَيْهِمْ بِصُحُفٍ مِنْ ذَهَبٍ وَأَكْوَابٍ﴾

﴿Trays of gold and cups will be passed round them;﴾

means, fine vessels of gold containing food and drink, without spouts or handles.

[1] Aṣ-Ṭabarī 21:639.

[2] This phrase Tuhbarūn has already been mentioned in Sūrat Ar-Rūm [30:15] where there was a narration stating that it means, "Luxury." Ibn Kathīr's view is that it is more general than that, as seen by his comment here.

(وَفِيهَا مَا تَشْتَهِي الْأَنُوسُ)

[(there will be) therein all that their souls could desire.] Some of them recited:

﴿مَا تَشْتَهِي الْأَنُوسُ﴾

﴿that their souls desire,﴾

﴿وَرَبُّدُ الْأَعْيُنِ﴾

﴿and all that eyes could delight in﴾ means, of good food, delightful fragrances and beautiful scenes.

﴿وَلَا تُرَىٰ فِيهَا﴾

﴿and you will therein﴾ means, in Paradise

﴿حَدِيدُكَ﴾

﴿abide forever﴾ means, you will never leave it or want to exchange it.

Then it will be said to them, as a reminder of the blessing and favor of Allāh:

﴿وَلَا تَكُنْ لَكُم مِّنْهُ أَلْفٌ أُورِثْتُمْ مَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿This is the Paradise, which you have been made to inherit because of your deeds that you used to do.﴾

means, the righteous deeds which were the cause of your being included in the mercy of Allāh. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allāh. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

﴿لَا يَمْنَعُكُمْ فِيهَا لُكْمٌ كَثِيرٌ﴾

﴿Therein for you will be fruits in plenty,﴾

means, of all kinds.

﴿وَمِنْهَا تَأْكُلُونَ﴾

﴿of which you will eat.﴾ means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy And Allāh knows best.

The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

﴿إِنَّ السَّاجِدِينَ فِي عَذَابٍ مُّهِينٍ لَا يَنْفَوْهُ عَنْهُمْ﴾

«Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,»

meaning, not even for one moment

﴿وَهُمْ فِيهِ مُسَوِّرُونَ﴾

«and they will be plunged into destruction with deep regrets, sorrows and in despair therein,»

means, they will despair of any goodness.

﴿رَبَّنَا ظَلَمْنَاهُمْ فَاكْفُرْنَا لَهُمُ الْعَالَمِينَ﴾

«We wronged them not, but they were the wrongdoers.»

means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants

﴿وَنَادَوْا بِنَجْدٍ﴾

«And they will cry: 'O Mālik...'» who is the keeper of Hell.

Al-Bukhari said, "Ḥajjāj bin Minhāl told us, Sulaymān bin Uyaynah told us, from 'Amr bin 'Atā,' from Ṣafwān bin Ya'la that his father, may Allāh be pleased with him, said, 'I heard the Messenger of Allāh ﷺ reciting on the Mimbār:

﴿وَنَادَوْا نَجْدٌ يَمُرُّ بَيْنَنَا رَبُّنَا﴾

«And they will cry. "O Mālik! Let your Lord make an end of us."»^[1]

meaning, 'let Him destroy our souls and give us some respite from our predicament.' But it will be as Allāh says:

﴿لَا يَنْصَنُ صَنِيْعُهُمْ فَيَمُوتُوا وَلَا يَخَفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

[1] Fath Al-Bān, 8:431.

«Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them» (35:36).

﴿وَسَيَكُنَّ الْأَشْقَىٰ ۖ إِنَّهُم لَا يَتَوَقَّعُونَ ۚ ثُمَّ لَا يَمُوتُونَ بِهَا وَلَا يَحْيَوْنَ﴾

«But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living)» (87:11-13).

When they ask to be allowed to die, Malik will answer them:

﴿قَالَ إِنَّكُمْ تَقْبَلُونَ﴾

«He will say: "Verily, you shall abide forever"» meaning, 'you will have no way out from it and no refuge.' Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Allāh says:

﴿لَقَدْ بَيَّنَّكُم بِالْحَقِّ﴾

«Indeed We have brought the truth to you,» meaning, 'We have explained it to you clearly and in detail.'

﴿وَلَكِنَّ أَكْثَرَكُمْ يَكْفُرُونَ﴾

«but most of you have a hatred for the truth.»

means, 'but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allāh says.

﴿لَمْ يَكْمُلُوا أَمْرًا ۖ هَٰذَا مِمَّا يَكْمُلُونَ﴾

«Or have they plotted some plan? Then We too are planning.»

Mujāhid said, "They wanted to plot some evil, but We are also planning."⁽¹⁾ What Mujāhid said is like the Āyah:

﴿وَمَكْرًا مَكْرًا وَمَكْرًا مَكْرًا وَلَهُمْ لَا يَشْعُرُونَ﴾

«So they plotted a plot, and We planned a plan, while they perceived not.» (27:50).

The idolators were trying their utmost to find ways of refuting

⁽¹⁾ Aṣ-Ṭabarī 21:146.

﴿87. And if you ask them who created them, they will surely say: "Allah." How then are they turned away?﴾

﴿88. And his saying: "O my Lord! Verily, these are a people who believe not!"﴾

﴿89. So turn away from them, and say: Salam (peace)! But they will come to know.﴾

Allāh has no Offspring

Allāh says:

﴿قُلْ﴾

﴿Say﴾ – 'O Muḥammad' –

﴿إِنْ كَانَ لِإِبْنَتِي وَلَدٌ فَأَنَا أَوَّلُ الْعَبْدِينَ﴾

﴿If the Most Gracious had a son, then I am the first of the worshippers ﴾

meaning, 'if this were so, then I would worship Him on that basis, because I am one of His servants, I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allāh says:

﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَفَعَّلْنِي بِهِ بِحَقِّ مَا يَتَّخِذُ مِنْكُمْ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾ (39:4). Allāh says here:

﴿مُسْتَعَزَّ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ عَظِيمٍ﴾

﴿Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴾

meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring

﴿So leave them (alone) to speak nonsense﴾ means, in their ignorance and misguidance,

﴿وَيَسْمُوا﴾

﴿and play﴾ in their world,

﴿حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي بُوْعِدُوا﴾

﴿until they meet the Day of theirs which they have been promised.﴾

which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

The Uniqueness of the Lord

﴿وَقُلْ أَعْلَمُ بِالشَّمْعَةِ فِي الْأَرْضِ إِلَهٌ﴾

﴿It is He Who is the only God in the heaven and the only God on the earth.﴾

means, He is the God of those who are in the heavens and the God of those who are on earth, all of them worship Him and are humbled before Him.

﴿وَقُلْ لَّكَ الْغَنِيُّ﴾

﴿And He is the All-Wise, the All-Knower.﴾ This Āyah is like the Āyah:

﴿وَقُلْ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ يَعْلَمُ سِرَّكُمْ وَنَجْوَاهُمْ وَمَا تَكْتُمُونَ رَبًّا﴾

﴿And He is Allāh in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.﴾ (6:3)

which means, He is the One who is called Allāh in the heavens and on the earth.

﴿وَتَبَارَكَ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَهُ الْأَرْشُ وَالْعَرْشُ وَمَا بَيْنَهُمَا﴾

﴿And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them.﴾

means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings,

because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

﴿وَمَعَهُ عِلْمُ الْغَيْبِ﴾

﴿and with Whom is the knowledge of the Hour,﴾ means, no one knows when it will happen except Him.

﴿وَأِلَيْهِ تُرْجَعُونَ﴾

﴿and to Whom you (all) will be returned.﴾ means, and each person will be requited for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

The Idols have no Power of Intercession

﴿وَلَا يَنْفَعُكُمْ شَيْءٌ بَدَلْتُمْ بِهِ دِينَ﴾

﴿And those whom they invoke instead of Him have no power﴾ means, the idols and false gods.

﴿أَنْفَعَكُمْ﴾

﴿of intercession﴾ means, they are not able to intercede for them.

﴿وَلَا تَنْفَعُكُمْ بِشَيْءٍ وَإِنْ يَدْعُوا بِهِمُ الْمَسْكُونُونَ﴾

﴿except for those who bear witness to the truth knowingly, and they know.﴾

This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allāh will avail, by His leave.

The Idolators admit that Allah Alone is the Creator

﴿وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ مَا لَهُمْ بِهِمْ قُوَّةٌ يَأْفِكُونَ﴾

﴿And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾

means, 'if you ask these idolators who associate others in worship with Allāh,'

﴿مَنْ خَلَقَهُمْ يَقُولُوا اللَّهُ﴾

﴿who created them, they will surely say: "Allāh."﴾

means, they will admit that He Alone is the Creator of all

things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allāh says:

﴿فَأَن يُّؤْمِنُوا﴾

«How then are they turned away?»

The Prophet's Complaint to Allāh

﴿وَقِيلُوا يَبْنَـبُ إِنَّ هَـؤُلَاءِ قَوْمٌ لَا يَحْسَبُونَ عَذَابَ﴾

«And his saying: 'O my Lord! Verily, these are a people who believe not!'"»

means, Muḥammad ﷺ said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the *Āyah*:

﴿وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَـذَا الْقُرْآنَ مَهْجُورًا﴾

«And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."» (25:30).

This is the view of Ibn Mas'ūd, may Allāh be pleased with him, Mujāhid and Qatādah, and this is how Ibn Jarīr interpreted it.⁽¹⁾

Al-Bukhārī said "Abdullāh - meaning Ibn Mas'ūd, may Allāh be pleased with him - recited (Āyah 88 of Az-Zukhruf).

﴿وَقَالَ الرَّسُولُ يَا رَبِّ﴾

(And the Messenger will say: "O my Lord!")⁽²⁾.

Mujāhid said concerning the *Āyah*:

﴿وَقِيلُوا يَبْنَـبُ إِنَّ هَـؤُلَاءِ قَوْمٌ لَا يَحْسَبُونَ عَذَابَ﴾

«And his saying - "O my Lord! Verily, these are a people who believe not!"»

"Allāh is stating what Muḥammad ﷺ said."⁽³⁾ Qatādah said, "These are the words of your Prophet ﷺ, when he complained

⁽¹⁾ At-Ṭabari 21 :656.

⁽²⁾ *Fath Al-Bān*, 8 :431.

⁽³⁾ At-Ṭabari 21 :656.

about his people to his Lord." ¹⁴

﴿وَصَحَّحْهُمْ﴾

﴿So turn away from them,﴾ means, from the idolators.

﴿وَقُلْ سَلَامٌ﴾

﴿and say Salām (peace!)﴾ means, 'do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

﴿فَسَوْفَ يَسْمَعُونَ﴾

﴿But they will come to know.﴾ This is a warning from Alāh for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently *Jihad* and striving were prescribed until the people entered the religion of Allāh in crowds, and Islām spread throughout the east and the west. And Allāh knows best.

This is the end of the *Tafsīr* of Sūrat Az-Zukhruf.

¹⁴. At-Tabari 21.656.

﴿حَتَّىٰ يَأْتِيَ الْبُيُوتَ﴾ ۖ إِنَّا أَرْسَلْنَا فِي سَبْعِ مَزَاجٍ ۖ إِنَّا كُنَّا مُبِينِينَ ۚ ﴿١٠﴾ نَزَّلْنَاهُ فِي لَيْلٍ مُّبَارَكَةٍ ۚ إِنَّهَا لَآ يَلْهَىٰ أَهْلُهَا الْحُزْنَ ۚ إِنَّهَا لَأَرْسَالٌ مُّبَارَكٌ ۖ وَلَآ تُنْفَكُ ۚ إِنَّهَا لَأَرْسَالٌ مُّبَارَكٌ ۖ وَلَآ تُنْفَكُ ۚ إِنَّهَا لَأَرْسَالٌ مُّبَارَكٌ ۖ وَلَآ تُنْفَكُ ۚ ﴿١١﴾

41. *Hā Mim* ﴿

42. *By the manifest Book that makes things clear.* ﴿

43. *We sent it down on a blessed night. Verily, We are ever warning* ﴿

44. *Therein (that night) is decreed every matter, Hakim.* ﴿

45. *As a command from Us Verily, We are ever sending* ﴿

46. *(As) a mercy from your Lord Verily, He is the All-Hearer, the All-Knower.* ﴿

47. *The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.* ﴿

48. *Lā ilāha illā Huwa. He gives life and causes death - your Lord and the Lord of your forefathers* ﴿

The Qur'ān was revealed on Laylatul-Qadr

Allāh tells us that He revealed the Magnificent Qur'ān on a blessed night, *Laylatul Qadr* (the Night of Decree), as He says elsewhere:

﴿إِنَّا أَرْسَلْنَاهُ فِي لَيْلِ الْقَدْرِ﴾

﴿Verily, We have sent it down in the Night of Al Qadr﴾
(97:1)

This was in the month of *Ramadhān*, as Allāh tells us:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

﴿The month of Ramadhān in which was revealed the Qur'ān﴾
(2.185).

We have already quoted the relevant *Hadiths* in (the *Tafsir* of) *Sūrat Al Baqarah*, and there is no need to repeat them here

﴿إِنَّا كُنَّا مُبِينِينَ﴾

﴿Verily, We are ever warning﴾ means, telling them what is good for them and what is harmful for them, according to *Sharī'ah*, so

that the proof of Allāh may be established against His servants.

﴿يَمَّا يَلْقَىٰ كُلُّ أَمْرٍ حَكِيمٍ﴾

«Therein (that night) is decreed every matter, Ḥakīm.»

means, on *Laylatul-Qadr*, the decrees are transferred from *Al-Lawh Al-Mahfūz* to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn 'Umar, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk and others among the *Salaf*.^[1]

﴿حَكِيمٍ﴾

«Ḥakīm» means decided or confirmed, which cannot be changed or altered. Allāh says:

﴿أَمْرًا مِنْ عِنْدِي﴾

«As a command from Us.» meaning, everything that happens and is decreed by Allāh and the revelation that He sends down - it all happens by His command, by His leave and with His knowledge.

﴿إِنَّا كُنَّا مُبْعِثِينَ﴾

«Verily, We are ever sending.» means, to mankind, sending Messenger who will recite to them the clear signs of Allāh. The need for this was urgent.

﴿رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

«(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,»

means, the One Who sent down the Qur'ān is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

﴿إِنْ كُنْتُمْ تُحِبُّونَ﴾

«If you (but) have a faith with certainty.» Then Allāh says:

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ تِلْكَ رُوحُكُمْ الْأُولَىٰ﴾

^[1] At-Tabari 22:9.

﴿Lā ilāha illā Huwa. He gives life and causes death - your Lord and the Lord of your forefathers.﴾ This is like the *Āyah*:

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولٌ مِّنْ رَبِّكُم مِّمَّا أَلَىٰ لَّكُمْ الْكُفُورُ وَالْأَنفِ لَا إِلَهَ إِلَّا هُوَ يَتَىٰ وَرَبِّي﴾

﴿Say. "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. Lā ilāha illā Huwa. He gives life and causes death...﴾ (7:158)

﴿قُلْ هُمْ فِي شَكٍّ مِّنْهُ يَوْمَ تُنْزَلُ السَّحَابُ يُمْسِكُونَ بِهَا النَّفْسَ يَوْمَ تُنْزَلُ السَّحَابُ إِنَّ لَكُم مِّنْهُ لَوَكِيلًا يُؤْتِيكُم مِّنْهُ رَحْمَةً إِنَّكُم مِّنْهُ لَكَاذِبِينَ﴾
﴿رَسُولٌ مُّبِينٌ ثُمَّ نَزَّلْنَا عَلَيْهِ الْقُرْآنَ مِنْ بَيْنِ يَدَيْهِ لَعَلَّ هُمْ يَرْجِعُونَ﴾
﴿يَوْمَ تَبْطِشُ تِلْكَ الْأُمَّةَ أُولَئِكَ الَّذِينَ يَخْلَفُونَ﴾

﴿9 Nay! They play about in doubt.﴾

﴿10. Then wait you for the Day when the sky will bring forth a visible smoke,﴾

﴿11. Covering mankind, this is a painful torment.﴾

﴿12. (They will say): 'Our Lord! Remove the torment from us, really we shall become believers'"﴾

﴿13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.﴾

﴿14. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾

﴿15. Verily, We shall remove the torment for a while. Verily, you will revert ﴾

﴿16. On the Day when We shall strike you with the great *Batshah* Verily, We will exact retribution.﴾

Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allāh says, these idolators are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allāh says, warning and threatening them:

﴿وَأَنذَرْتُ يَوْمَ الْبَاسِ يَوْمَ تُنْزَلُ السَّحَابُ يُمْسِكُونَ بِهَا النَّفْسَ يَوْمَ تُنْزَلُ السَّحَابُ﴾

«Then wait you for the Day when the sky will bring forth a visible smoke.»

It was narrated that Masrūq said, "We entered the *Masjid* - i.e., the *Masjid* of Kūfah at the gates of Kindah - and a man was reciting to his companions,

﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾

«the Day when the sky will bring forth a visible smoke.»

He asked them; 'Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold."

He said, "We came to Ibn Mas'ūd, may Allāh be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allāh said to your Prophet ﷺ

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ ثَوَابٍ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ﴾

«Say: "No wage do I ask of you for this, nor am I one of the pretenders."» (38.86).

And it is part of knowledge that when a man does not know something, he should say, 'Allāh knows best.' I will tell you a *Hadith* about that. When the Quraysh did not respond to Islām and they grew stubborn, the Messenger of Allāh ﷺ invoked Allāh against them that they would have years like the years (of drought and famine) of Yūsuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke."⁽¹⁾

According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."⁽²⁾

﴿فَتَوَكَّبَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾

«Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment»

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Pray to Allāh to send rain to Muḍar, for

⁽¹⁾ Muslim 4:2155.

⁽²⁾ Muslim 4:2156.

they are dying. So the Prophet ﷺ prayed for rain for them, and they got rain. Then the *Āyah* was revealed:

﴿وَإِنَّا لَنَرِيكَ الْكَذِبَ قَلِيلًا﴾

﴿Verily, We shall remove the torment for a while. Verily, you will revert.﴾

Ibn Mas'ūd said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state. Then Allāh revealed:

﴿يَوْمَ تَكُونُ الْبَطْشَةُ الْكُبْرَىٰ إِنَّهُ يُلْقِيهِمُ اللَّهُ﴾

﴿On the Day when We shall strike you with the Great Batṣhah Verily, We will exact retribution.﴾"

He said, "This means the day of Badr."^[1]

Ibn Mas'ūd said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (spitting of the) moon, the *Batṣhah*, and the torment."

This *Hadīth* was narrated in the Two *Ṣaḥīḥs* ^[2] It was also recorded by Imam Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'i in their (Books of) *Tafsir*, and by Ibn Jarīr and Ibn Abi Ḥatīm with a number of chains of narration ^[3] A number of the Salaf, such as Mujāhid, Abu Al-ʿĀliyah, Ibrāhīm An-Nakha'i, Aḍ-Ḍaḥḥāk and 'Atiyah Al-Awfi concurred with Ibn Mas'ūd's interpretation of this *Āyah* and his view that the smoke already happened.^[4] This was also the view of Ibn Jarīr.

According to the *Hadīth* of Abu Sarihah, Hudhayfah bin Asid Al-Ghifārī, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ looked out upon us from a room while we were discussing the Hour. He ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْخُسُوفَ،

[1] *Fath Al-Bārī* 8:434.

[2] *Fath Al-Bārī* 8:434. The "torment" refers to the last *Ayāt* of *Sūrat Al-Furqān*. See its explanation in volume seven, and no. 4767 of *Al-Bukhari*, and it is mentioned again shortly.

[3] Aḥmad 1:380; *Tuhfat Al-Aḥwadhī* 9:133; An-Nasā'i in *Al-Kubro*, 6:455; Aṭ-Ṭabarī 22:13, 14.

[4] Aṭ-Ṭabarī 22:16.

وَالذَّابَّةُ، وَخُرُوجُ نَاجُوجٍ وَمَاجُوجٍ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ وَالذَّخَالُ، وَثَلَاثَةُ حُجُوبٍ. حُشِبَ بِالْمَشْرِقِ، وَخُشِبَ بِالْمَغْرِبِ، وَخُشِبَ بِخَبْرَةِ الْمَرْبِ، وَذَرَا نَخْلُوجٍ مِنْ قَعْرِ غَدَنٍ تَسُوقُ النَّاسَ - أَوْ تُجْعِلُهُمُ النَّاسَ - نَيْثَ مَعَهُمْ حَيْثُ مَاثُوا، وَتُجِيلُ مَعَهُمْ حَيْثُ قَالُوا»

«The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Īsā bin Maryam; the Dajjāl; three cases of the earth collapsing – one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people – or gather the people – stopping with them when they stop to sleep at night or rest during the day.»

This was recorded only by Muslim in his *Ṣaḥīḥ* ⁽¹⁾

In the Two *Ṣaḥīḥs* it was recorded that the Messenger of Allāh ﷺ said to Ibn Sayyād:

«يُخْبَأُ لَكَ خَبَاءٌ»

«I am concealing something for you.» He said, It is *Ad-Dukh*. The Prophet ﷺ said,

«خَسَا نَلْرُ نَعْدُو نَعْدُرَا»

«Be off with you! You cannot get further than your rank.» He said, «The Messenger of Allāh ﷺ was concealing from him the words;

﴿وَأَنبِئَ بِرَوْمٍ نَدَّى السَّمَاءَ دُخَانًا مُبِينًا﴾»

«Then wait you for the Day when the sky will bring forth a visible smoke.»⁽²⁾ This indicates that the smoke is yet to appear.

Ibn Sayyād was a fortune-teller who heard things through the *Jinn*, whose speech is unclear, therefore he said, «It is *Ad-Dukh*,» meaning *Ad-Dukhān* (the smoke). When the Messenger of Allāh ﷺ was sure what was happening, that the source of

⁽¹⁾ Muslim 4:2225.

⁽²⁾ The last phrase, beginning with 'He said..' and mentioning the *Āyah* is not part of the *Hadīth* in the Two *Ṣaḥīḥs* as noted earlier. See *Fath Al-Bāri* 3:258; Muslim 4:2240 for the narrations

his information was the *Shayāṭīn*, he *as* said:

«أَغْثًا مَلَنَ نَعْدُو قَدْرَكَ»

«Be off with you! You cannot get further than your rank.»

There are numerous *Marfū'* and *Mawqūf* *Hadīths*, *Ṣaḥūh*, *Ḥasan* and others, which indicate that the smoke is one of the awaited signs (of the Hour) This is also the apparent meaning of *Āyāt* in the *Qur'ān*. Allāh says:

﴿لَارْتَبِعْ يَوْمَ ذَلِكَ لَمُتَلَكُمُ الْمَوْتُ فَيَوْمَئِذٍ تُنَادُوا بِرَحْمَتِهِ﴾

«Then wait you for the Day when the sky will bring forth a visible smoke.»

meaning, clearly visible, such that all people will see it. According to Ibn Mas'ūd's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the *Āyah*

﴿يَغْشَى السَّمَاءَ﴾

«Covering mankind,» meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allāh would not have said "covering mankind."

﴿هَذِهِ عَذَابٌ أَلِيمٌ﴾

«this is a painful torment.» means, this will be said to them by way of rebuke. This is like the *Āyah*.

﴿يَوْمَ يُدْعَوْنَ إِلَىٰ مَارَ حَتَمَ دَعَاؤِهِمْ خَبِيرٌ أَنْذَرُ أَنِّي كُنْتُ بِهَا كَذِبًا مُؤْمَرًا﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.» (52.13-14).

Or some of them will say that to others.

﴿رَبَّنَا أَلْقِنَا مِمَّا اللَّذَاتِ يَا مُؤْمِنِينَ﴾

«(They will say) "Our Lord! Remove the torment from us, really we shall become believers!"»

means, when the disbelievers witness the punishment of Allāh, they will ask for it to be taken away from them. This is like the *Āyah*:

﴿رَبُّكَ يَا رَحْمًا عَلَّ الْآلَمِ قَالُوا بِئِنَّآ مُرَّا وَلَا نَكُفُّ بِمَا نَعْمَى رَبَّنَا وَلَكُن مِّنَ الْمُنذِرِينَ﴾

«If you could but see when they will be held over the (Hell) Fire! They will say "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"» (6:27)

﴿وَلْيُذَكِّرِ النَّاسَ يَوْمَ يُنْفَخُ الْكَذِبُ فَتَقَعُ الْحَقُّ عَلَىٰ قُلُوبِهِمْ وَلَهُمْ أَعْرَافٌ ۚ إِنَّ أَعْيُنَ مَرِئٍ مِّنْ دَعْوَتِكَ رَاسِعٌ ۚ أَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ ذِكْرٍ﴾

«And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).» (14:44)

Allah says here:

﴿إِن لَّهُمْ لَذِكْرٌ ۖ وَفَدَّ حَادِمٌ رَسُولٌ مُّبِينٌ ۖ لَّمْ يَقُولُوا عَسَىٰ تَمْلِكُ تَحْمُولٌ﴾

«How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!"»

meaning, 'what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the Āyah:

﴿يَوْمَهُمْ يَذَكَّرُ الْإِنْسُ وَأَنَّهُ لَئِنْ كُنْتُمْ تُحِبُّونَ

«On that Day will man remember, but how will that remembrance (then) avail him?» (89:23)

﴿وَلَكِنَّ رَبَّنَا بِذُنُوبِهِمْ فَحَارِبٌ ۖ فَلَا يَنْصَرُونَ ۖ وَلِيُذَكِّرَ فِي هَذِهِ ۚ إِنَّ أَعْيُنَ مَرِئٍ مِّنْ دَعْوَتِكَ رَاسِعٌ ۚ أَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ ذِكْرٍ﴾

«And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);," but how could they receive (faith and its acceptance by Allah) from a place so far off...» (34:51-52)

﴿إِنَّا كَانِمُوا الْقَابَ قِيلًا بِكُمْ عَذَابًا﴾

«Verily, We shall remove the torment for a while. Verily, you will revert.»

means, 'If We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the Āyāt:

﴿وَلَوْ رَدُّنَا عَنْهُمُ وَكُنَّا بِهِنَّ بِرَ شَرٍّ لَّخَرْنَا فِي عُلُوبِهِمْ يَمْشُونَ﴾

«And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.» (23:75)

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

«But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.» (6:28)

The Meaning of the "Great Batshah"

﴿يَوْمَ تَبُطُّ السُّيُوفُ الْكُفْرَىٰ إِنَّا مُنِيبُونَ﴾

«On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.»

Ibn Mas'ūd interpreted this to mean the day of Badr.^[1] This is also the view of a group who agreed with Ibn Mas'ūd, may Allāh be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn 'Abbās, may Allāh be pleased with him, in a report related to him from Al-'Awfī^[2] and from Ubayy bin Ka'b, may Allāh be pleased with him.^[3] This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance.

Ibn Jarīr said, "Ya'qūb narrated to me; Ibn 'Ulayyah narrated to me, Khālīd Al-Hadhadhā' narrated to us, from 'Ikrimah who said, Ibn 'Abbās, may Allāh be pleased with him, said, "Ibn

^[1] Aṭ-Ṭabarī 22:22

^[2] Aṭ-Ṭabarī 22:22.

^[3] Aṭ-Ṭabarī 22:23.

come to you with a manifest authority."﴾

﴿20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me."﴾

﴿21. "But if you believe me not, then keep away from me and leave me alone."﴾

﴿22. So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

﴿23. (Allāh said): "Depart you with My servants by night. Surely, you will be pursued."﴾

﴿24. "And leave the sea as it is (quiet and divided) Verily, they are a host to be drowned."﴾

﴿25. How many of gardens and springs that they (Fir'aun's people) left behind,

﴿26. And green crops (fields) and goodly places,﴾

﴿27. And comforts of life wherein they used to take delight!﴾

﴿28. Thus (it was)! And We made other people inherit them ﴾

﴿29. And the heavens and the earth wept not for them, nor were they given respite.﴾

﴿30. And indeed We saved the Children of Israel from the humiliating torment,﴾

﴿31. From Fir'aun; verily, he was arrogant and was of the excessive .﴾

﴿32. And We chose them above the nations (Al-'Ālamīn) with knowledge,﴾

﴿33. And granted them signs in which there was a plain trial.﴾

The Story of Mūsā and Fir'aun, and how the Children of Israel were saved

Allāh tells us, 'before these idolators, We tested the people of Fir'aun, the copts of Egypt.'

﴿وَبَعَثْنَا مِنْهُمُ مُرْسَلًا﴾

﴿when there came to them a noble Messenger.﴾

means, Mūsā, peace be upon him, the one to whom Allāh spoke.

﴿وَأَنذَرْنَا إِلَيْكَ مَا لَكُمُ الْفَيْ﴾

«Deliver to me the servants of Allāh.» This is like the Āyah:

﴿مَّا يُرِيدُ مِمَّا فِي يَدَيْهِ وَلَا يُغْنِيهِمْ فِدَاؤُهُمْ عَنْ رَبِّكَ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا

«So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!» (20:47)

﴿بِي لَكُمْ رَسُولًا أَمِينًا﴾

«Verily, I am to you a Messenger worthy of all trust.»

means, 'what I convey to you is trustworthy.'

﴿وَرَأَىٰ لَا تَمْلَأُوا عِلَّ اللَّهِ﴾

«And exalt not yourselves against Allāh» means, 'and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the Āyah:

﴿إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنَّاظِرٌ ﴿١﴾ عَن يَمَانٍ مَّيْتَعِلُونَ جَهَنَّمَ لَكِيزَاتٍ ﴿٢﴾﴾

«Verily, those who scorn My worship they will surely enter Hell in humiliation!» (40:60)

﴿إِنِّي إِلَيْكُمْ بِظَاهِرٍ مُّبِينٍ﴾

«Truly, I have come to you with a manifest authority.»

means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allāh sent him.

﴿وَأَنَا عَبْدُ رَبِّي وَرَبُّكَ أَنْ تَقُولُوا إِنِّي سَأَلْتُ رَبِّي

«And truly, I seek refuge with my Lord and your Lord, lest you should stone me»

Ibn 'Abbās, may Allāh be pleased with him, and Abu Sālih said, "This refers to a verbal assault, which means insults."^[1] Qatādah said, "Meaning 'stoning' in the literal sense, so that the meaning is: I seek refuge with Allāh, Who created me and you, from your making any harmful words or actions reach me."^[2]

[1] Aḡ-Ṭabari 22:26

[2] Aḡ-Ṭabari 22:27.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

﴿But if you believe me not, then keep away from me and leave me alone.﴾

means, 'then let us leave one another alone and live in peace until Allāh judges between us.' After Mūsā, may Allāh be pleased with him, had stayed among them for a long time, and the proof of Allāh had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allāh says:

﴿وَالَّذِينَ كَفَرُوا مِنْهُمْ لَعَنَّا إِنَّهُمْ فِي اللَّعْنَةِ الدَّائِمَةِ رَبَّنَا مُتَجِدُونَ﴾
 عَنْ سَبِيلِكَ رَبَّنَا طِفْلٌ عَلَىٰ آثَرِهِمْ وَاضَتْ عَلَيْهِمْ فَلَا يُؤْمِنُ بِهِمْ سَاءَ الْوَعْدُ
 الْأَلِيمُ ﴿فَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ تَارِكُونَ﴾

﴿And Mūsā said: "Our Lord! You have indeed bestowed on Fir'aun and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way."﴾ (10:88-89)

And Allāh says here:

﴿يَعْلَمُ مَا تَكْتُمُ لَهُمْ خِيَرَتُهُمْ﴾

﴿So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

Whereupon Allāh commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir'aun. Allāh said:

﴿فَارْجِعْ إِلَىٰ آلِهَتِكُمْ فَتَبَيَّنْ لَهُمْ﴾

﴿Depart you with My servants by night. Surely, you will be pursued.﴾

This is like the *Āyah*:

﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِبَنِي إِسْرَءِيلَ لَمَّا مَرَّ بِمَا فِي الْقَمَرِ يَسَّ لَا تَحْضُرْكَ وَلَا تَحْضُرْكَ﴾

﴿And indeed We revealed to Mūsā (say,ng): "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea) "﴾ (20-77)

﴿وَاتْرِكُوا الْبَحْرَ رَهْوًا إِنَّهُ جُندٌ مُّعْرِضٌ﴾

﴿And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.﴾

When Mūsā and the Children of Israel has crossed the sea, Mūsā wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between them and Fir'awn and prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir'awn or drowning in the sea. Ibn 'Abbās, may Allāh be pleased with him, said

﴿وَاتْرِكُوا الْبَحْرَ رَهْوًا﴾

﴿And leave the sea as it is (quiet and divided).﴾

means, leave it as it is and keep moving.^[1] Mujāhid said:

﴿رَهْوًا﴾

﴿as it is﴾ means, a dry path, as it is. 'Do not command it to go back; leave it until the last of them have entered it.'^[2] This was also the view of 'Ikrimah, Ar-Rabī' bīn Anas, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ka'b Al-Aḥbar, Simak bīn Harb and others.^[3]

﴿كَمْ زَكَاةٍ مِنْ حُثُورٍ وَمَعْيَلٍ ۚ وَنَقْلٍ﴾

﴿How many of gardens and springs that they left behind And green crops﴾

this refers to rivers and wells.

﴿وَمَقَامٍ كَرِيمٍ﴾

﴿and goodly places,﴾ means, fine dwellings and beautiful places Mujāhid and Sa'īd bīn Jubayr said:

[1] *Ad-Durr Al-Manthār* 7:410.

[2] *At-Ṭabari* 22:30.

[3] *Aṭ-Ṭabari* 22:30.

﴿وَمَقَارَ كَبِيرٍ﴾

﴿and goodly places,﴾ means elevated places.^[1]

﴿وَمَتَّعُوا كُلًّا بِمَا فَكَّهُدَّتْ﴾

﴿And comforts of life wherein they used to take delight!﴾

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

﴿كَذَلِكَ زَاوَنَّا قَوْمًا مَّاعَرَبِينَ﴾

﴿Thus (it was)! And We made other people inherit them,﴾
namely the Children of Israel.

﴿مَا نَكَّنْ لَهُمُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And the heavens and the earth wept not for them,﴾

means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allāh which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarir recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās, may Allāh be pleased with him, and said to him: 'O Abu Al-'Abbās, Allāh says,

﴿مَا نَكَّنْ لَهُمُ السَّمَوَاتِ وَالْأَرْضِ وَمَا كَانَا مُكْرِمِينَ﴾

﴿And the heavens and the earth wept not for them, nor were they given respite﴾

– do the heavens and the earth weep for anybody?' He, may Allāh be pleased with him, said, 'Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and

[1] At-Ṭabari 22 32.

remember Allāh also weeps for him. But the people of Fir'awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allāh, so the heavens and the earth did not weep for them."^[1] Al-'Awfī reported something similar from Ibn 'Abbās, may Allāh be pleased with him.^[2]

﴿وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنْ الْقُلُوبِ الْعَقُوبِ إِنَّهُمْ كَانُوا عَلَاً مِنْ نَاصِرِينَ﴾

﴿And indeed We saved the Children of Israel from the humiliating torment from Fir'awn; verily, he was arrogant and was of the excessive.﴾

Here Allāh reminds them of how He saved them from their humiliation and subjugation at the hands of Fir'awn, when they were forced to do menial tasks.

﴿فِي يَوْمِ يُرْفَعُونَ إِنَّهُمْ كَانُوا عَلَاً﴾

﴿From Fir'awn; verily, he was arrogant﴾ means, he was proud and stubborn. This is like the *Ayah*:

﴿إِنَّ يَرْفَعُونَ غَلَاً فِي الْأَرْضِ﴾

﴿Verily, Fir'awn exalted himself in the land﴾ (28.4).

﴿تَسْتَكْبِرُوا تَكْبَرًا ذُرِّيَّةَ عَيْنٍ﴾

﴿but they behaved insolently and they were people self-exalting﴾ (23:46).

He was one of the excessive and held a foolish opinion of himself.

﴿وَلَقَدْ خُصَّيْنَاهُمْ عَلَىٰ عِلْمٍ عَلَيْنَا﴾

﴿And We chose them above the nations (Al-'Ālamīn) with knowledge.﴾

Mujāhid said, "This means that they were chosen above those among whom they lived." Qatādah said, "They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others." This is like the *Ayah*:

[1] At-Ṭabarī 22:34.

[2] At-Ṭabarī 22:35.

﴿قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَىٰ النَّاسِ﴾

«(Allah) said: 'O Mûsa I have chosen you above men.'»
(7.144),

which means, above the people of his time. This is also like the *Āyah*,

﴿وَمَا يَكُونُ لَكَ أَنْ تَخْتَارَ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾

«and (Allah has) chosen you (Maryam) above the women of the nations (Al 'Ālamīn).» (3.42),

i.e., Maryam was chosen above the women of her time. For Khadijah, may Allāh be pleased with her, is higher than her in status or is equal to her, as was Asyah bint Muzāhim, the wife of Fir'awn. And the superiority of 'Ā'ishah, may Allāh be pleased with her, over all other women is like the superiority of *Tharid* over all other dishes.

﴿وَمَا يَكُونُ لَهُمْ مِنَ الْآيَاتِ﴾

«And granted them signs» means clear proofs and extraordinary evidence

﴿فَإِذَا هُوَ نَذَرٌ لِّمَنْ﴾

«in which there was a plain trial.» means, an obvious test to show who would be guided by it.

﴿إِنْ هَؤُلَاءِ لَيَقُولُنَّ إِنَّا كُنَّا نَعْبُدُ الْأَوَّلَ وَمَا نَحْنُ بِمُشْرِكِينَ﴾ قَالَُوا يَا أَيُّهَا
كَتَرُ صِدِّيقِينَ أَهْمُ حَيٌّ أَمْ قَوْمٌ تُخَالِفُونَ بَيْنَ يَدَيْهِ لَعْنَتُكُمْ إِلَهُ كَانُوا تُخْرِجُونَ﴾

434. Verily, these people are saying.»

435. "There is nothing but our first death and we shall not be resurrected."»

436. Then bring back our forefathers, if you speak the truth!"»

437. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed criminals.»

Refutation of Those Who deny the Resurrection

Here Allāh denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this

life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

﴿ثُمَّ اِنَّا نَكْفُرُ بِهِمْ﴾

﴿Then bring back our forefathers, if you speak the truth!﴾

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allāh will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allāh threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of *Tubba'*, i.e., *Saba'*. Allāh destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in *Sūrah Saba'*.^[1] This was brought about because the idolators denied the Resurrection. Here too, the idolators are compared to them. They *Tubba'* were Arab descendants of *Qahtān*, just as these people (*Quraysh*) were Arab descendants of *'Adnān*. Among the people of *Ḥimyar* – who are also known as *Saba'* – when a man became their king, they called him *Tubba'*, just as the title *Chosroes* was given to the king of Persia, *Caesar* to the king of the Romans, *Fir'awn* to the disbelieving ruler of Egypt, *Negus* to the king of Ethiopia, and so on among other nations.

But it so happened that one of the *Tubba'* left Yemen and went on a journey of conquest until he reached Samarkand, expanding his kingdom and domain. He is the one who founded *Al-Hirah*. It is agreed that he passed through *Al-Madinah* during the days of *Jāhiliyyah*. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he

[1] See volume seven the *Tafsir* of *Sūrah Saba'* (34:15-19).

٢٩٨
 ۞ يَوْمَ الْقَصْرِ يُقْتَنُهُمْ أَتَمُونَ ۞ يَوْمَ لَا يَنْفَعُ مَوْلَى
 عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ۞ إِلَّا مَنْ رَجِمَ اللَّهُ
 بِهِ هُوَ الْعَصِيذُ الرَّجِيمُ ۞ إِنَّ شَجَرَتَ الْأَرْزُومِ ۞
 طَعَامُ الْأَيْبِ ۞ كَالْمُهَلِّ يَهْلِي فِي الْبَطُونِ ۞ كَفَى
 الْحَبِيبِ ۞ حُدُودُهُ مَا عَزَلُوهُ إِلَّا سَوَاءَ لَلْعَجِيبِ ۞ لَمْ
 يُسْبِرْ أَوْقَى رَأْسِهِ مِنْ عَذَابِ الْحَبِيبِ ۞ ذُنُوبُكَ
 أَنْتَ الْعَصِيذُ الْكَرِيمُ ۞ إِنَّ هَذَا مَا كَثُرَ بِهِ تَعْمُدُونَ
 ۞ إِنَّ الْمُنْفِينَ فِي مَقَامِ أَيْبِ ۞ فِي جَنَّتٍ وَعُيُوبِ
 ۞ يَلْبَسُونَ مِنْ شُدُوسٍ وَإِسْتَدْرَاقٍ مُتَغَيِّلِينَ ۞
 كَذَلِكَ وَرَوَّجْتُهُمْ عَوْرِينَ ۞ يَدْعُونَ فِيهَا بِكُلِّ
 فِكْهَةٍ دَائِبَةٍ ۞ لَا يَدْعُونَ فِيهَا السُّورَ
 إِلَّا السُّورَةَ الْأُولَى وَرَوَّجْتُهُمْ عَذَابَ الْهَجِيرِ ۞ فَضْلًا
 مِنْ رَبِّكَ ذَلِكَ هُوَ الْعَوْرُ الْعَظِيمُ ۞ فَلَمَّا بَيَّرْتَهُ بِسَائِلِكَ
 لَعَلَّهُمْ يَتَذَكَّرُونَ ۞ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ۞
 سُبْحَانَ الْحَمْدِ الْبَاقِي

retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrāhīm Al-Khalīl, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed *Tawāf* around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the

religion of guidance along with him. At that time, the religion of Mūsā, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

'Abdur-Razzāq recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا أَدْرِي بَيَّعَ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِيٍّ»

'I do not know whether Tubba' was a Prophet or not.'^[1]

[1] Al-Baghawī 4:154. It has deficiencies, in the mode of narration and the wording of the text. However, there are a number of authentic narrations that support its general meaning. See *Aṣ-Ṣaḥīḥah* 5:251.

Then Allāh says:

﴿إِنَّ يَوْمَ الْقِيَامَةِ يَوْمُ أَجْمَعٍ﴾

﴿Verily, the Day of Judgement is the time appointed for all of them﴾

This is the Day of Resurrection, when Allāh will judge between all creatures, and He will punish the disbelievers and reward the believers.

﴿يَوْمُ أَجْمَعٍ﴾

﴿is the time appointed for all of them﴾ means, He will gather all of them, the first and the last of them.

﴿يَوْمَ لَا يُغْنِي تَوَلَّى عَنْ تَوَلَّى شَيْئًا﴾

﴿The Day when a near relative cannot avail a near relative in aught﴾

means, no relative will be able to help another relative. This is like the Āyah:

﴿فَمَا نَفِيعٌ لَهُ النُّصْرَةُ وَلَا أَسْكَنْتَهُمْ يَوْمَئِذٍ وَلَا يَسْتَفِيزُونَ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another﴾ (23:101)

﴿وَلَا يَسْأَلُ بَعْضُهُمْ أَمْرًا بَعْضًا﴾

﴿And no friend will ask a friend (about his condition). Though they shall be made to see one another﴾ (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿and no help can they receive﴾ means, no relative will help another, and no help will come to him from outside.

﴿إِلَّا مَنْ رَحِمَ اللَّهُ﴾

﴿Except him on whom Allāh has mercy﴾ means, and nothing will be of any avail that Day except the mercy of Allāh towards His creation.

﴿إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ﴾

﴿Verily, He is the All-Mighty, the Most Merciful.﴾

means, he is the Almighty, with immense mercy.

﴿إِنَّ شَجَرَةَ الزُّقُومِ ﴿٤٣﴾ لَطَعَامُ الْإِيمَانِ ﴿٤٤﴾ كَانَتْهُنَّ سَبِيلٌ فِي التَّكْوِينِ ﴿٤٥﴾ كَقَلِّ
لَعِيمٍ ﴿٤٦﴾ خُذُوا قَاعَتَهُ إِنَّ سَوَاءَ الْجَعِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا قَوْلَ دَائِيهِ مِنْ عَذَابِ
لَعِيمٍ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَصِيدُ ﴿٤٩﴾ الْكَافِرِ ﴿٥٠﴾ إِنَّ فَنَاءَنَا كَمَا كُنْتُمْ بِشَيْءٍ مِّنْهُ

﴿43. Verily, the tree of Zaqqūm﴾

﴿44. Will be the food of the sinners.﴾

﴿45. Like boiling oil, it will boil in the bellies,﴾

﴿46. Like the boiling of scalding water.﴾

﴿47. (It will be said :) "Seize him and drag him into the midst of blazing Fire,"﴾

﴿48. "Then pour over his head the torment of boiling water."﴾

﴿49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous."﴾

﴿50. "Verily, this is that whereof you used to doubt!"﴾

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allāh tells us how He will punish the disbelievers who deny the meeting with Him:

﴿إِنَّ شَجَرَةَ الزُّقُومِ ﴿٤٣﴾ لَطَعَامُ الْإِيمَانِ ﴿٤٤﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this Āyah, but it is not specifically about him. Ibn Jarīr recorded that Abu Ad Dardā' was reciting to a man:

﴿إِنَّ شَجَرَةَ الزُّقُومِ ﴿٤٣﴾ لَطَعَامُ الْإِيمَانِ ﴿٤٤﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

The man said, "The food of the orphan." Abu Ad Dardā', may Allāh be pleased with him, said, "Say, the tree of Zaqqūm is the food of the evildoer."^[1] i.e., he will not have any other food

^[1] At-Ṭabari 22.43.

apart from that. Mujahid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth."^[1] A similar *Marfu'* report has been narrated earlier

﴿كَأَنَّهُمْ﴾

﴿Like boiling oil.﴾ means, like the dregs of oil

﴿يَتَبَلَّغُ فِي بُطُونِهِمْ كَبَلِّ السَّخِينِ﴾

﴿it will boil in the bellies, like the boiling of scalding water.﴾

means, because of its heat and rancidity.

﴿سُورَ﴾

﴿Seize him﴾ means the disbeliever. It was reported that when Allāh says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

﴿فَانْفِرُوا﴾

﴿and drag him﴾ means, drag him by pulling him and pushing him on his back. Mujahid said,

﴿سُورَ فَانْفِرُوا﴾

﴿Seize him and drag him﴾ means, take him and push him.

﴿إِلَىٰ مَوَاقِدِ النَّارِ﴾

﴿into the midst of blazing Fire.﴾ means, into the middle of it.

﴿ثُمَّ مُمَّا قَرَىٰ دَاسُ مِنْ عَذَابِ النَّارِ﴾

﴿Then pour over his head the torment of boiling water.﴾ This is like the *Āyah*:

﴿يُسَبَّحُ مِنْ قَبْلِ رَبِّهِمْ نَقِيذٌ ۖ يَقْدَرُ بِهِ مَا فِي بُطُونِهِمْ وَاللَّكُورُ﴾

﴿boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.﴾

(22:19-20)

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach

^[1] At-Tabari 22:43.

and intestines, until it goes through his heels; may Allāh protect us from that.

﴿ذَٰقْ يَٰلَكَ أِنَّ الْمِيزَ الْكَفِيرَ﴾

«Taste you (this)! Verily, you were (pretending to be) the mighty, the generous»

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Ad-Dahhāk reported that Ibn 'Abbās, may Allāh be pleased with him, said: "This means, you are neither mighty nor generous."

And Allāh's saying:

﴿يَٰٓأَيُّهَا مَا كُفِّرَ بِهِ شَرُّوْنَ﴾

«Verily, this is that whereof you used to doubt!»

is like His saying:

﴿يَوْمَ يُلْقُونَ إِلَىٰ نَارِ جَهَنَّمَ هَيَا ۖ فَلَوْ أُفْلِحَ الْكَافِرُ لَأَسْرَحَ ۚ هَٰذَا لَمْ يَأْمُرْ لَا تَعْبُدُوا﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see?» (52: 13-15)

Similarly Allāh said:

﴿يَٰٓأَيُّهَا مَا كُفِّرَ بِهِ شَرُّوْنَ﴾

«Verily, this is that where of you used to doubt!»

﴿يَٰٓأَيُّهَا الْمُتَّقُونَ فِي مَقَامٍ آمِنٍ ۚ فِي حُجَّتٍ أُمِّيَّةٍ ۚ يَلْجَأُونَ بِلِقَائِهِ مِنْ كُلِّ مَكَانٍ ۚ وَهُمْ فِيهَا يُلَاقُونَ رَبَّهُمْ كُلَّ نَفْسٍ يَبْلُغُ أَهْلُهَا ۚ وَفِيهَا يُكَلِّمُ الْكَافِرِينَ ۚ لَا يَذَرُوكَ فِيهَا التَّوْبَةَ إِلَّا الْتَوْتَةَ الْأُولَىٰ ۚ وَفِيهَا يُكَلِّمُ الْكَافِرِينَ ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ ۚ إِنَّكَ أَتَىٰكَ مِنَ الْوَعْدِ الْغَيْبِ ۚ إِنَّا بِمَا تَعْمَلُونَ بَصِيرُونَ ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ ۚ إِنَّكَ أَتَىٰكَ مِنَ الْوَعْدِ الْغَيْبِ ۚ إِنَّا بِمَا تَعْمَلُونَ بَصِيرُونَ﴾

451. Verily, those who have Taqwâ, will be in place of security»

452. Among Gardens and Springs,»

453. Dressed in Sundus and Istabraq, facing each other,»

﴿54. So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes.﴾

﴿55. They will call therein for every kind of fruit in peace and security.﴾

﴿56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire.﴾

﴿57. As a bounty from your Lord! That will be the supreme success!﴾

﴿58. Certainly, We have made this easy in your tongue, in order that they may remember.﴾

﴿59. Wait then; verily, they (too) are waiting.﴾

The State of Those Who have Taqwā and the Delights They will enjoy in Paradise

When Allāh describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'ān is called *Al-Mathānī* (i.e., oft-repeated).

﴿إِنَّ السَّاعَةَ﴾

﴿Verily, those who have Taqwā,﴾ i.e., those who fear Allāh and are dutiful towards Him in this world,

﴿فِي مَكَانٍ أَمِينٍ﴾

﴿will be in place of security.﴾ means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the Shayṭān and his wiles, and from all other troubles and disasters.

﴿فِي حَشٍّ زُرُورٍ﴾

﴿Among Gardens and Springs﴾. This is in direct contrast to the state of the doomed, who will have the tree of *Zaqqūm* and boiling water.

﴿يَلْبَسُونَ مِن سُندُسٍ﴾

﴿Dressed in Sundus﴾ means, the finest of silk, such as shirts and the like.

﴿وَأَسْتَرَقٍ﴾

﴿and Istabraq﴾ means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿تَتَذَكَّرِينَ﴾

﴿facing each other,﴾ means, sitting on thrones where none of them will sit with his back to anyone else.

﴿كَذَٰلِكَ نَنْقُصُهُمْ يُجْزَىٰ عَزَازِي﴾

﴿So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,﴾

This will be a gift in addition to the beautiful wives given to them.

﴿لَا يَلْبِسُهُمْ بَشَرٌ قَدْ بَاتَ﴾

﴿with whom no man or jinn has had Tamah (sexual intercourse) before them.﴾ (55:56)

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

﴿(In beauty) they are like rubies and Marjān.﴾^[1] (55:58)

﴿مَلَّ حَرَكَةُ الْإِنْسَانِ إِلَّا الْإِسْنُ﴾

﴿Is there any reward for good other than good?﴾ (55:60)

﴿يَقْرَأُونَ فِيهَا كُلِّ غَايَةٍ مَّا رِزَتْ﴾

﴿They will call therein for every kind of fruit in peace and security;﴾

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ﴾

﴿They will never taste death therein except the first death,﴾

This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two *Sahīḥs* that the Messenger of Allāh ﷺ said:

^[1] It is often translated as "coral". See Ibn Kathīr's comments in volume nine, (55:58).

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ ثَبْيٍ أَمْلَحَ قَبِوَتْ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يَقَالُ:
يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

«Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death."^[1]

This Ḥadīth was already quoted in our discussion of Sūrah Maryam. 'Abdur-Razzāq recorded that Abu Sa'īd and Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنْ لَكُمْ أَنْ تَصِحُّوا فَلَا تُسْقَمُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَتَعَمَّوا فَلَا تَبْسُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تُتَبَّوْا فَلَا تُهْرَمُوا أَبَدًا»

«It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old."^[2] This was recorded by Muslim.^[2]

It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ اتَّقَى اللَّهَ دَخَلَ الْجَنَّةَ، يَتَعَمَّمُ فِيهَا وَلَا يَبْسُرُ، وَيَعِيشُ فِيهَا فَلَا يَمُوتُ، لَا يَبْنَى بَيْتَهُ، وَلَا يَفْنَى قَبَاتُهُ»

«Whoever has Taqwā of Allāh, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.^[3]

«وَوَقَّاهُم مَذَلَّتَ الْجَحِيمِ»

«and He will save them from the torment of the blazing Fire,» means, along with this great and eternal blessing, He will also

[1] Path Al-Bārī 8:282; Muslim 4:2188.

[2] Muslim 4:2182.

[3] At-Ṭabarānī in Al-Awsaṭ 4895.

have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allāh says,

﴿تَفْضَلُ مِنْ رَحْمَةِ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«As a bounty from your Lord! That will be the supreme success!»

meaning, that will be from His bounty and kindness towards them. It was reported in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«اعْمَلُوا وَتَدْعُوا وَقَارِبُوا، وَاعْمَلُوا أَنْ أَحَدًا لَنْ يَدْخُلَهُ عَنْهُ الْجَنَّةُ»

«Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.»

They said, "Not even you, O Messenger of Allāh?" He ﷺ said,

«وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَقَفَلٍ»

«Not even me, unless Allāh showers me with His mercy and grace.»^[1]

﴿فَلَا يَشْكُرُكَ يَلُوكَ لَمَلَهُمْ بِشَكْرِكَ﴾

«Certainly, We have made this easy in your tongue, in order that they may remember.»

means, "We have made this Qur'ān, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages."

﴿لَمَلَهُمْ بِشَكْرِكَ﴾

«in order that they may remember.» means, in order that they may understand and know.

Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allāh says to His Messenger ﷺ, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

﴿وَأَنْتَ يَا أَيُّهَا الْمُرْسَلُونَ﴾

«Wait then; verily, they (too) are waiting.» meaning, 'they will

^[1] Faḥ Al-Bāri 11:300; Muslim 4:2170.

come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allāh says:

﴿كَتَبَ اللَّهُ لَأُولَئِكَ أَنَا رَافِقٌ﴾

«Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious."» (58:21)

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَبِئْسَ ثَوَابُ الْكَافِرِينَ﴾
﴿الَّذِينَ كَفَرُوا وَلَهُمْ عَذَابٌ أَلِيمٌ وَلَهُمْ فِي النَّارِ أَسْرَابٌ مِمَّنْ لَا يَمُوتُ﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, – the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.» (40:51-52)

This is the end of the Tafsir of Sūrat Ad-Dukhān. All praise and thanks are due to Allāh and in Him is all strength and protection.

☆ This is the end of volume eight.

☆ Volume nine begins with Sūrat Al-Jāthiyah.

